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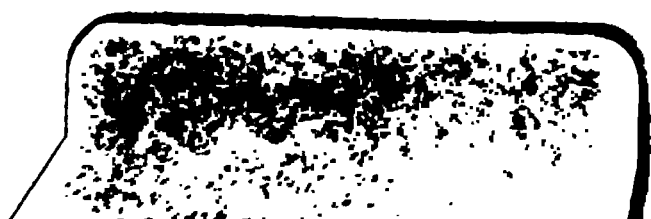
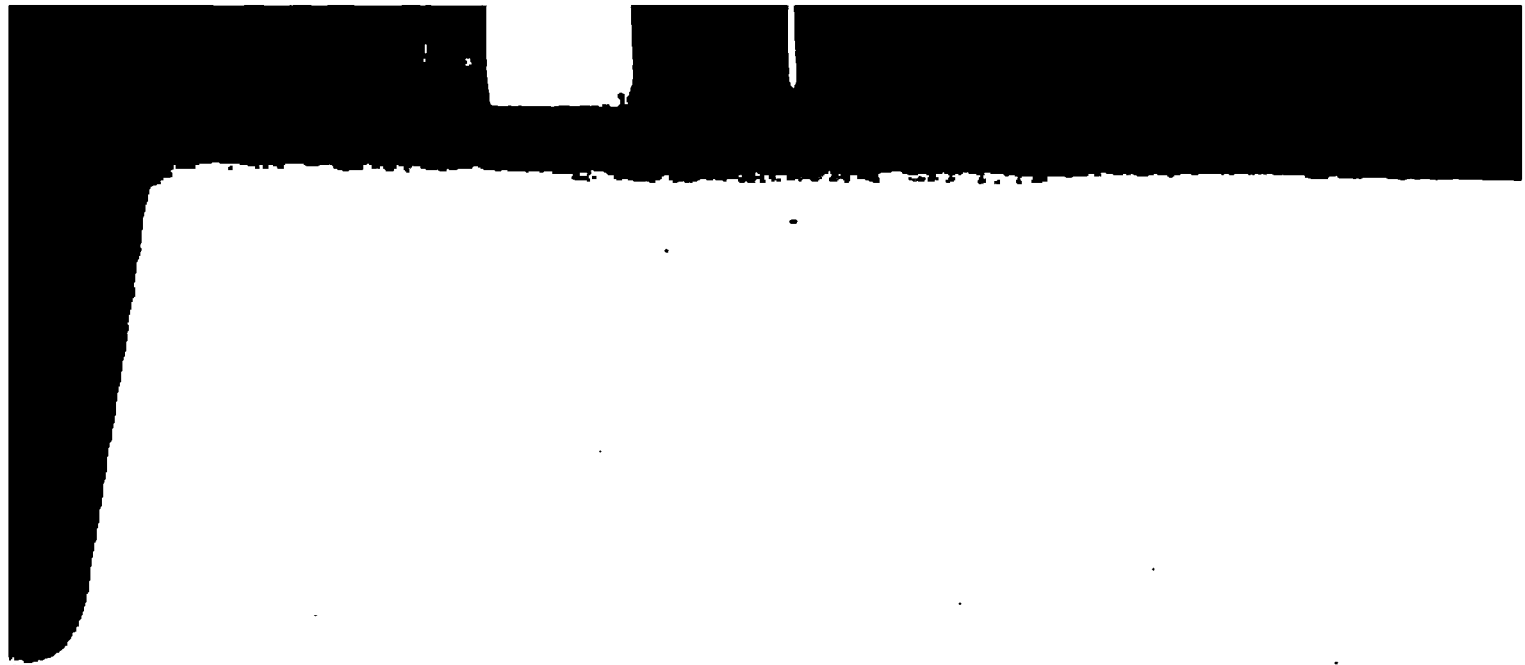
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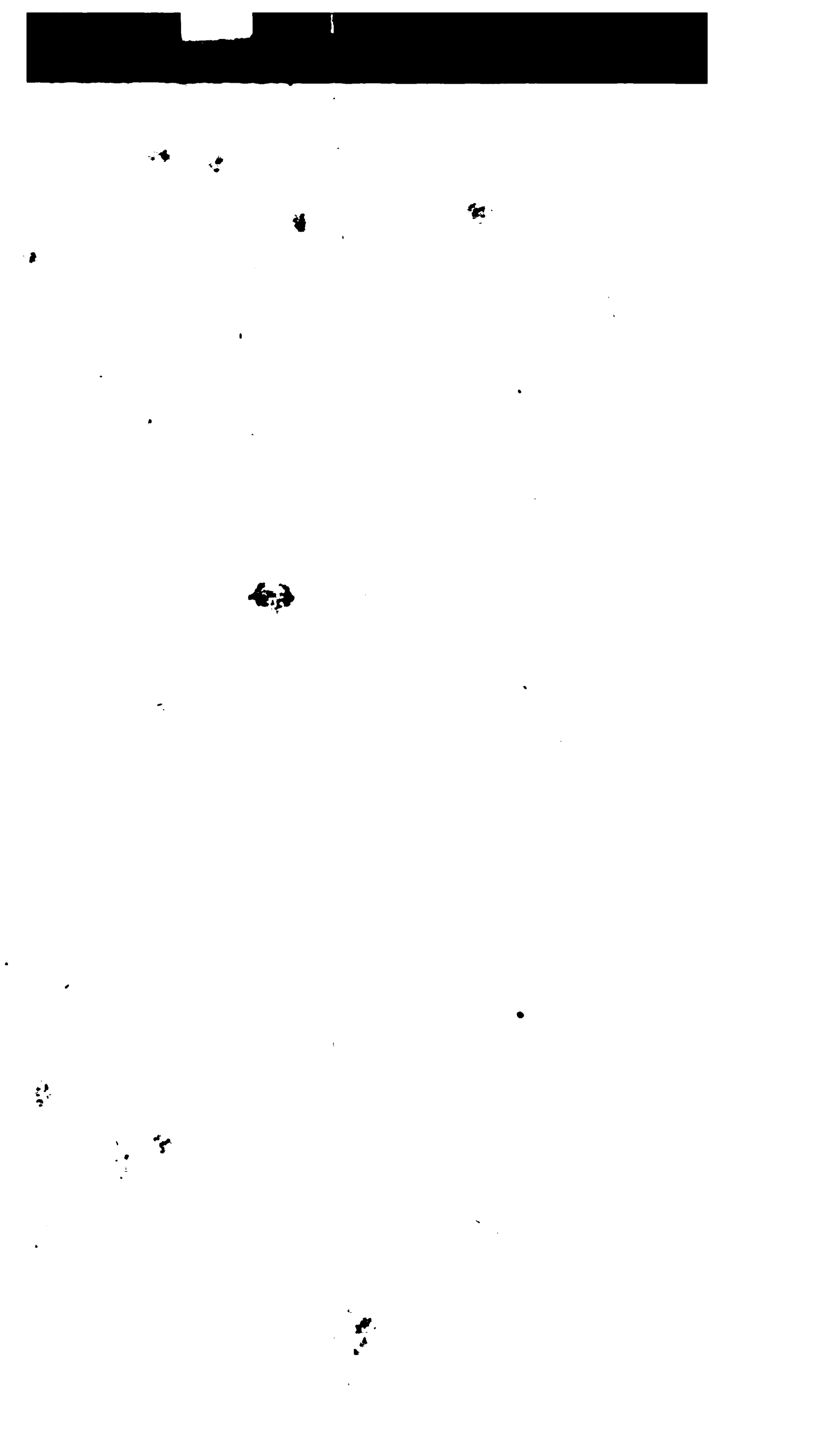
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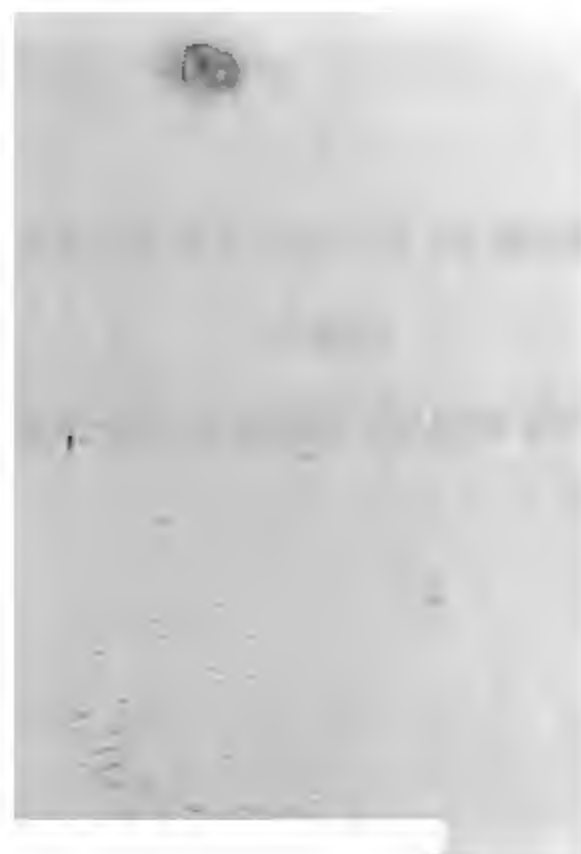


**A**

**COMPENDIUM OF EVANGELICAL THEOLOGY**

**GIVEN IN**

**THE WORDS OF HOLY SCRIPTURE.**



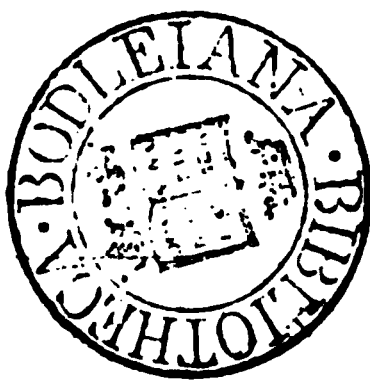
A COMPENDIUM  
OF  
EVANGELICAL THEOLOGY

GIVEN IN

*The Words of Holy Scripture.*

BY

REV. WILLIAM PASSMORE.



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1873.

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## PREFACE.

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THIS work was commenced under very peculiar circumstances, and with a deep sense of duty, when every other service was obstructed. Although it was not undertaken with any intention of making it more than a *Companion* to Dr. Hodge's "Outlines of Theology," yet as the "copy" has passed through some three revisions, and the labour having extended over five years, it has grown to its present dimensions. Those who use Dr. Hodge's Outlines will distinguish how much of this work is derived from it; and although many other works have supplied or regulated some portions, yet it is principally of Dr. Hodge's work that mention of this kind must be understood.

The doctrine is Evangelical, and such as is regarded by the Protestant churches generally as "*orthodox*." Those who hold opposite views will find here materials and weapons for conflict. It would be impossible to meet little fancies. Had the several requests been entertained from all quarters of the country to please each sect which desired "special considerations," the work would have been either at the request of one party so small, that only one chapter, and that not the largest, would have been left; or, at the request of the other, each chapter would have been larger than the present work. So *none* of these suggestions have been heeded, and the work is issued, based upon the higher and broader principle of regard for Divine Truth, that it might be a system of Evangelical Theology in the words of Holy Scripture.

Several professors and Colleges have subscribed to the work, intending to use it as a text-book, or with other systems of Theology than that by Dr. Hodge; and every possible care has been taken to secure this end.

Croydon, February 28<sup>th</sup>, 1873.



## INTRODUCTION.

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THE questions are in italics. Each note is followed by a colon. The questions should be read in the light of the subject, and the notes in the light of each other or the question. Sometimes the question has rendered any note unnecessary. The verses instanced for argument are in the larger type, and those for exegetical purposes in the smaller type. Where Greek words are given and defined, they are generally indicated by a capital letter, thus—(A) or (B); when there is more than one, followed by any number of verses, these verses are given concordantly, according to the principles of a Greek Concordance. The parallels being observed will necessarily disturb the order where a verse appears to be disorderly to the general plan, that is, where a verse from the same chapter or any subsequent chapter, or from another Gospel or Epistle of subsequent order, is given, it must be regarded as parallelistic to the preceding verse; and if no such other is known, the natural order will be resumed. Some questions are irregularly numbered, but the numbers are the same as belong to the respective questions in Dr. Hodge's Outlines. Other questions are added which will be found numbered thus—5*a* or 5*b*, etc. The Contents will indicate the order, and the Synopsis the scope of the work, whilst the Indexes will increase the facility with which the several dependent chapters or portions of the work may be simultaneously studied. By this threefold arrangement the work can be used by the student as a *companion* with any system or portion of theology in testing the statements of others, or, what is not less essential, his own, by divinely-inspired statements. Nothing, however, beyond these simple statements will be expedient. The study of the work itself, or of any chapter of it, will answer the end much better.



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# SYNOPSIS.

[Large figures refer to pages.]

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A

# Compendium of Evangelical Theology

GIVEN IN THE

## WORDS OF HOLY SCRIPTURE.

### CHAPTER I.

#### THE BEING OF GOD.

##### I. *Can God be defined?*

(a) As the human mind is finite, and conceives by defining the limits of the object of its thought, and as God is known to us to be Infinite, it necessarily follows that the human mind cannot under any conceivable position completely know God as He is, nor be capable of defining His being :

(b) But notwithstanding this God is known to us by certain manifestations, as possessing certain attributes, or modes of being, the conception of which is possible to us, and these modes represent Him so far as they go :

(c) We conceive of each of these attributes as being possessed by God, in a sense, beyond degree ; therefore our conception of these attributes is indefinite and incapable of being fully defined :

(d) But we may be said to define our idea of God when we furnish a comprehensive statement of all the attributes of God that are revealed to us in Scripture, and in the form in which they are conceived of by our finite understandings :

(e) God has been defined as the  $\tau\acute{o}\ \acute{o}\nu$ , Absolute Being, and the  $\tau\acute{o}\ \pi\acute{\alpha}\nu$ , the All-universal Being, which is the Pantheistic view :

(f) Self-existent, Absolute, Infinite Spirit, which is the Deistic view :

(g) The true view is contained in the following :—

(a') *God is a Spirit :*

JOHN iv.

<sup>24</sup> God is a spirit : and they that worship him must worship *him* in spirit and in truth.

(β') *Infinite :*

EXODUS iii.

<sup>14</sup> And God said unto Moses, I AM THAT I AM : and he said, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

JOB xi.

<sup>7</sup> Canst thou by searching find out God? canst thou find out the Almighty unto perfection? <sup>8</sup> *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? <sup>9</sup> The measure thereof *is* longer than the earth, and broader than the sea.

(γ') *Glorious :*

ACTS vii. 2.

<sup>2</sup> And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, <sup>3</sup> and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

B

*(δ') Blessed:*

I TIMOTHY vi. 15.

<sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup> that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: <sup>15</sup> which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

*(ε') Perfect:*

MATT. v.

<sup>48</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.

*(ς') Self-sufficient:*

GEN. xvii.

<sup>1</sup> And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect.

*(ζ') Eternal:*

PSALM xc. 2.

<sup>1</sup> LORD, thou hast been our dwelling place in all generations. <sup>2</sup> Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

*(η') Unchangeable:*

MAL. iii.

<sup>6</sup> For *I am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

JAMES i.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

*(θ') Incomprehensible:*

I KINGS viii.

<sup>27</sup> But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

*(ι') Omnipresent:*

PSALM cxxxix.

<sup>1</sup> O LORD, thou hast searched me, and known *me*. <sup>2</sup> Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. <sup>3</sup> Thou compassest my path and my lying down, and art acquainted *with* all my ways. <sup>4</sup> For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether. <sup>5</sup> Thou hast beset me behind and before, and laid thine hand upon me. <sup>6</sup> *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it. <sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence? <sup>8</sup> If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. <sup>9</sup> *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; <sup>10</sup> even there shall thy hand lead me, and thy right hand shall hold me. <sup>11</sup> If I say, Surely the darkness shall cover me; even the night shall be light about me. <sup>12</sup> Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*. <sup>13</sup> For thou hast possessed my reins: thou hast covered me in my mother's womb.

*(ια') Omnipotent:*

REV. iv.

<sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD GOD Almighty, which was, and is, and is to come.

*(ιβ') All-knowing:*

HEB. iv.

<sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

PSALM cxlvii.

<sup>5</sup> Great *is* our LORD, and of great power: his understanding *is* infinite.

*(ιγ') All-wise:*

ROM. xvi.

<sup>27</sup> To God only wise, *be* glory through Jesus Christ for ever. Amen.

(18') *Most-holy:*

ISAIAH vi.

<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

REV. xv.

<sup>4</sup> Who shall not fear thee, O LORD, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

(19') *Most-just:*

DEUT. xxxii.

<sup>4</sup> He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

(19') God's own declaration of other essential perfections of His being:

EXODUS xxxiv. 6.

<sup>6</sup> And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(h) Also as God is significantly taught by His works, creative and providential, physical and spiritual:

10. *What are the principal arguments by which this great truth has been generally defended by orthodox Theists?*

(a) The *a priori*, from certain first principles involved in the essential laws of human intelligence:

(b) The *cosmological*, that from the present existence of the world as an effect:

(c) The *teleological*, that from the display of intelligence in design:

(d) The *historical*:

(e) The *scriptural*:

(f) See further chapters vii. and viii.:

23. *What is the Teleological argument, or that which establishes the existence of God from the existence of design in His works?*

(a) The world is an effect:

(b) With innumerable marks of design, in every region; in the physical and the moral, as argued by Paley, Butler, Chalmers, Brougham, Hugh Miller, McCosh, Professor Hitchcock, and others:

(c) By the Psalmist:

PSALM xix.

<sup>1</sup> The heavens declare the glory of God; and the firmament sheweth his handiwork.

<sup>2</sup> Day unto day uttereth speech, and night unto night sheweth knowledge.

(d) By St. Paul:

ROM. i.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God hath shewed it unto them.

<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(e) Further arguments for the being of God based upon:

(a') Universal sense of dependence:

(b') Conscience:

32. *What is Atheism, and how far is it possible?*

(a) It is the denial of God:

(b) Possible only through sin, which begets ignorance, and blindness, and deafness, and deadness:

ROM. i.

<sup>21</sup> Because that, when they knew God, they glorified *him* not as

God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. <sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup> who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natu-

ral use into that which is against nature:

<sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup> being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> backbiters, haters of God, despiteful, proud, boast-ers, inventors of evil things, disobedient to parents; <sup>31</sup> without understanding, covenant breakers, without natural affection, implacable, unmerciful: <sup>32</sup> who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## CHAPTER II.

## THEOLOGY AND ITS SOURCES.

2. *What is THEOLOGY, and how is it to be distinguished from RELIGION?*

(a) The word theology is derived from two Greek words, Θεός and λόγος, signifying *God and discourse, discourse concerning God*:

(b) Distinguished thus—Theology is the scientific term, Religion is the practical term; the one referring to the theory, the other to the practice of true spiritual knowledge and the exercise of faith.

10. *How may it be shown that a supernatural revelation is necessary for man?*

(a) Reason has proved insufficient:

(b) And the highest culture ineffectual:  
I COR. i.

<sup>18</sup> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

<sup>19</sup> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

<sup>20</sup> Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

<sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

<sup>22</sup> For the Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup> but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup> but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

<sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

## CHAPTER III.

## THE EVIDENCES OF CHRISTIANITY.

2. *How can it be proved that a supernatural revelation from God to man is antecedently probable?*

(a) *By conscience:*

(b) *By history:*

ACTS xvii.

<sup>22</sup> Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

<sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

<sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; <sup>26</sup> and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup> that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: <sup>28</sup> for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every

where to repent: <sup>31</sup> because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

5. *How can it be proved that these Writings contain authentic accounts?*

By accurate allusion to facts in contemporaneous profane history:

LUKE ii.

<sup>1</sup> And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

<sup>2</sup> (*And this taxing was first made when Cyrenius was governor of Syria.*) <sup>3</sup> And all went to be taxed, every one into his own city.

6. *What is a miracle, and how are such events designated in Scripture?*

(a) They are called ἔργα, *works*. See chapter xv.:

JOHN v.

<sup>36</sup> But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

<sup>37</sup> And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.



JOHN vii.

<sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel.

(b) σημεῖον, sign:

MARK xvi.

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

<sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

(c) ἐννάμεις, in our version (1) *wonderful works*:

MATT. vii.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(2) "Mighty works:"

MATT. xi.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

<sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(3) *Miracles*: sometimes τέρας, σημεῖον and ἐννάμεις, occur together.

ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man

approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

2 COR. xii.

<sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

HEB. ii

<sup>3</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>4</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

8. *How far do miracles, when the fact of their occurrence is clearly established, avail to authenticate a divine revelation?*

(a) It is objected:—evil spirits wrought miracles:

MATT. xxiv.

<sup>24</sup> For there shall arise false Christs and false prophets, and shall shew great signs and wonders: insomuch that, if *it were* possible, they shall deceive the very elect.

2 THESS. ii.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

<sup>9</sup> *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for

this cause God shall send them strong delusion, that they should believe a lie :  
<sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

REV. xiii.

<sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

<sup>14</sup> And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

(b) But the work and the worker cannot well be mistaken ; Christ ever appeals to His works :

JOHN vi.

<sup>36</sup> But I said unto you, That ye also have seen me, and believe not.

JOHN xiv.

<sup>11</sup> Believe me that I *am* in the Father, and the Father in me : or else believe me for the very works' sake.

HEB. ii.

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will !

12. *State some of the more remarkable instances of fulfilled prophecy ?*

(a) Old Testament prophecies concerning (a') the present state of the Jews :

HOSEA ix.

<sup>17</sup> My God will cast them away, because they did not hearken unto him : and they shall be wanderers among the nations.

JER. xxiv.

<sup>8</sup> And as the evil figs, which cannot be eaten, they are so evil : surely thus saith the LORD, So will I give Zedekiah the

king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt :.

<sup>9</sup> And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

<sup>10</sup> And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

(β') Tyre :

ISAIAH xxiii.

<sup>1</sup> The burden of Tyre. Howl, ye ships of Tarshish ; for it is laid waste, so that there is no house, no entering in : from the land of Chittim it is revealed to them.

<sup>2</sup> Be still, ye inhabitants of the isle ; thou whom the merchants of Zidon, that pass over the sea, have replenished. <sup>3</sup> And

by great waters the seed of Sihor, the harvest of the river, *is* her revenue ; and she is a mart of nations. <sup>4</sup> Be thou

ashamed, O Zidon : for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. <sup>5</sup> As at the

report concerning Egypt, *so* shall they be sorely pained at the report of Tyre. <sup>6</sup> Pass ye over to Tarshish ; howl, ye inhabitants of the isle. <sup>7</sup> *Is* this your joyous city,

whose antiquity *is* of ancient days ? her own feet shall carry her afar off to sojourn. <sup>8</sup> Who hath taken this counsel against Tyre, the crowning city, whose merchants

*are* princes, whose traffickers *are* the honourable of the earth ? <sup>9</sup> The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

<sup>10</sup> Pass through thy land as a river, O daughter of Tarshish : *there is* no more strength. <sup>11</sup> He stretched out his hand over the sea, he shook the kingdoms : the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof. <sup>12</sup> And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon : arise, pass

over to Chittim; there also shalt thou have no rest. <sup>13</sup> Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. <sup>14</sup> Howl, ye ships of Tarshish: for your strength is laid waste. <sup>15</sup> And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. <sup>16</sup> Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

<sup>17</sup> And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. <sup>18</sup> And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

JOEL iii.

<sup>4</sup> Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head; <sup>5</sup> because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: <sup>6</sup> The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

<sup>7</sup> Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

EZEK. xxvi.

<sup>1</sup> And it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me,

saying, <sup>2</sup> Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished; now she is laid waste: <sup>3</sup> Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. <sup>4</sup> And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. <sup>5</sup> It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations. <sup>6</sup> And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

<sup>7</sup> For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. <sup>8</sup> He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. <sup>9</sup> And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. <sup>10</sup> By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. <sup>11</sup> With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. <sup>12</sup> And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. <sup>13</sup> And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. <sup>14</sup> And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

<sup>15</sup> Thus saith the Lord God to Tyrus ; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee ? <sup>16</sup> Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments : they shall clothe themselves with trembling ; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee. <sup>17</sup> And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it ! <sup>18</sup> Now shall the isles tremble in the day of thy fall ; yea, the isles that *are* in the sea shall be troubled at thy departure. <sup>19</sup> For thus saith the Lord GOD ; When I shall make thee a desolate city, like the cities that are not inhabited ; when I shall bring up the deep upon thee, and great waters shall cover thee ; <sup>20</sup> when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited ; and I shall set glory in the land of the living ; <sup>21</sup> I will make thee a terror, and thou *shalt be* no more : though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

EZEK. xxvii.

<sup>1</sup> The word of the LORD came again unto me, saying, <sup>2</sup> Now, thou son of man, take up a lamentation for Tyrus ; <sup>3</sup> And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD ; O Tyrus, thou hast said, I *am* of perfect beauty. <sup>4</sup> Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. <sup>5</sup> They have made all thy *ship* boards of fir trees of Senir : they have taken cedars from Lebanon to make masts for thee. <sup>6</sup> *Of* the oaks of Bashan have they made thine oars ; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim. <sup>7</sup> Fine linen with broidered work from Egypt was that which thou

spreadest forth to be thy sail ; blue and purple from the isles of Elishah was that which covered thee. <sup>8</sup> The inhabitants of Zidon and Arvad were thy mariners : thy wise *men*, O Tyrus, *that* were in thee, were thy pilots. <sup>9</sup> The ancients of Gebal and the wise *men* thereof were in thee thy calkers : all the ships of the sea with their mariners were in thee to occupy thy merchandise. <sup>10</sup> They of Persia and of Lud and of Phut were in thine army, thy men of war : they hanged the shield and helmet in thee ; they set forth thy comeliness. <sup>11</sup> The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers : they hanged their shields upon thy walls round about ; they have made thy beauty perfect. <sup>12</sup> Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches ; with silver, iron, tin, and lead, they traded in thy fairs. <sup>13</sup> Javan, Tubal, and Meshech, they *were* thy merchants : they traded the persons of men and vessels of brass in thy market. <sup>14</sup> They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. <sup>15</sup> The men of Dedan *were* thy merchants ; many isles *were* the merchandise of thine hand : they brought thee *for* a present horns of ivory and ebony. <sup>16</sup> Syria *was* thy merchant by reason of the multitude of the wares of thy making : they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. <sup>17</sup> Judah, and the land of Israel, they *were* thy merchants : they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. <sup>18</sup> Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches ; in the wine of Helbon, and white wool. <sup>19</sup> Dan also and Javan going to and fro occupied in thy fairs : bright iron, cassia, and calamus, were in thy market. <sup>20</sup> Dedan *was* thy merchant in precious clothes for chariots. <sup>21</sup> Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats : in these *were they* thy merchants. <sup>22</sup> The merchants of Sheba and Raamah, they *were* thy merchants : they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. <sup>23</sup> Haran, and Canneh, and Eden,

the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. <sup>24</sup> These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. <sup>25</sup> The ships of Tarshish did sing of thee in thy market : and thou wast replenished, and made very glorious in the midst of the seas.

<sup>26</sup> Thy rowers have brought thee into great waters : the east wind hath broken thee in the midst of the seas. <sup>27</sup> Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. <sup>28</sup> The suburbs shall shake at the sound of the cry of thy pilots. <sup>29</sup> And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land ; <sup>30</sup> and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes : <sup>31</sup> and they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. <sup>32</sup> And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed in the midst of the sea ? <sup>33</sup> When thy wares went forth out of the seas, thou filledst many people ; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. <sup>34</sup> In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. <sup>35</sup> All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. <sup>36</sup> The merchants among the people shall hiss at thee ; thou shalt be a terror, and never *shall be* any more.

EZEK. xxviii.

<sup>1</sup> The word of the LORD came again unto me, saying, <sup>2</sup> Son of man, say unto the prince of Tyrus, Thus saith the Lord

GOD ; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas ; yet thou *art* a man, and not God, though thou set thine heart as the heart of God : <sup>3</sup> Behold, thou *art* wiser than Daniel ; there is no secret that they can hide from thee : <sup>4</sup> with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures : <sup>5</sup> by thy great wisdom *and* by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches : <sup>6</sup> therefore thus saith the Lord GOD ; Because thou hast set thine heart as the heart of God ; <sup>7</sup> behold, therefore I will bring strangers upon thee, the terrible of the nations : and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. <sup>8</sup> They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas. <sup>9</sup> Wilt thou yet say before him that slayeth thee, I *am* God ? but thou *shall be* a man, and no God, in the hand of him that slayeth thee. <sup>10</sup> Thou shalt die the deaths of the uncircumcised by the hand of strangers : for I have spoken *it*, saith the Lord GOD.

<sup>11</sup> Moreover the word of the LORD came unto me, saying, <sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD ; Thou sealest up the sum, full of wisdom, and perfect in beauty. <sup>13</sup> Thou hast been in Eden the garden of God ; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. <sup>14</sup> Thou *art* the anointed cherub that covereth ; and I have set thee *so* : thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire. <sup>15</sup> Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. <sup>16</sup> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned : therefore I will cast thee as profane out

of the mountain of God : and I will destroy thee, O covering cherub, from the midst of the stones of fire. <sup>17</sup> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee. <sup>18</sup> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. <sup>19</sup> All they that know thee among the people shall be astonished at thee : thou shalt be a terror, and never *shalt* thou *be* any more.

<sup>20</sup> Again the word of the LORD came unto me, saying, <sup>21</sup> Son of man, set thy face against Zidon, and prophesy against it, <sup>22</sup> and say, Thus saith the Lord GOD ; Behold, I *am* against thee, O Zidon ; and I will be glorified in the midst of thee : and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her. <sup>23</sup> For I will send into her pestilence, and blood into her streets ; and the wounded shall be judged in the midst of her by the sword upon her on every side ; and they shall know that I *am* the LORD.

<sup>24</sup> And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them ; and they shall know that I am the Lord GOD. <sup>25</sup> Thus saith the Lord GOD ; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. <sup>26</sup> And they shall dwell safely therein, and shall build houses, and plant vineyards ; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them ; and they shall know that I *am* the LORD their God.

AMOS i.

<sup>9</sup> Thus saith the Lord ; For three transgressions of Tyrus, and for four, I will not turn away *the punish-*

*ment* thereof ; because they delivered up the whole captivity to Edom, and remember not the brotherly covenant : <sup>10</sup> but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

ZECH. ix.

<sup>1</sup> The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof : when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD. <sup>2</sup> And Hamath also shall border thereby ; Tyrus, and Zidon, though it be very wise. <sup>3</sup> And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. <sup>4</sup> Behold, the Lord will cast her out, and he will smite her power in the sea ; and she shall be devoured with fire. <sup>5</sup> Ashkelon shall see *it*, and fear ; Gaza also *shall see it*, and be very sorrowful, and Ekron ; for her expectation shall be ashamed ; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. <sup>6</sup> And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. <sup>7</sup> And I will take away his blood out of his mouth, and his abominations from between his teeth : but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. <sup>8</sup> And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth : and no oppressor shall pass through them any more : for now have I seen with mine eyes.



(5) *Nineveh*:

## NAHUM i.

<sup>7</sup> The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

<sup>8</sup> But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. <sup>9</sup> What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.

<sup>10</sup> For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. <sup>11</sup> There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor. <sup>12</sup> Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. <sup>13</sup> For now will I break his yoke from off thee, and will burst thy bonds in sunder. <sup>14</sup> And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. <sup>15</sup> Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

## NAHUM ii.

<sup>6</sup> The gates of the rivers shall be opened, and the palace shall be dissolved. <sup>7</sup> And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

<sup>8</sup> But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back. <sup>9</sup> Take ye the spoil of silver, take the spoil of gold; for *there is* none end of the store *and* glory out of all the pleasant furniture. <sup>10</sup> She is empty,

and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness. <sup>11</sup> Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid? <sup>12</sup> The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. <sup>13</sup> Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

## NAHUM iii.

<sup>16</sup> Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and fleeth away.

<sup>17</sup> Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they are. <sup>18</sup> Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*. <sup>19</sup> *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

## ZEPH. ii.

<sup>12</sup> Ye Ethiopians also, ye *shall be* slain by my sword.

<sup>13</sup> *And he will* stretch out his hand

against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. <sup>14</sup> And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds; for he shall uncover the cedar work. <sup>15</sup> This is the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

(c') *Babylon:*

ISAIAH xiii.

<sup>1</sup> The burden of Babylon, which Isaiah the son of Amoz did see. <sup>2</sup> Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. <sup>3</sup> I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. <sup>4</sup> The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. <sup>5</sup> They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

<sup>6</sup> Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. <sup>7</sup> Therefore shall all hands be faint, and every man's heart shall melt: <sup>8</sup> and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames. <sup>9</sup> Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he

shall destroy the sinners thereof out of it. <sup>10</sup> For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. <sup>11</sup> And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. <sup>12</sup> I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. <sup>13</sup> Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. <sup>14</sup> And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. <sup>15</sup> Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. <sup>16</sup> Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. <sup>17</sup> Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. <sup>18</sup> *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

<sup>19</sup> And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. <sup>20</sup> It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. <sup>21</sup> But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. <sup>22</sup> And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time is near to come, and her days shall not be prolonged.

ISAIAH xiv.

<sup>1</sup> For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. <sup>2</sup> And the



people shall take them, and bring them to their place : and the house of Israel shall possess them in the land of the LORD for servants and handmaids : and they shall take them captives, whose captives they were ; and they shall rule over their oppressors. <sup>3</sup> And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

<sup>4</sup> That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased ! the golden city ceased ! <sup>5</sup> The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. <sup>6</sup> He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. <sup>7</sup> The whole earth is at rest, *and* is quiet : they break forth into singing. <sup>8</sup> Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us. <sup>9</sup> Hell from beneath is moved for thee to meet *thee* at thy coming : it stirreth up the dead for thee, *even* all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. <sup>10</sup> All they shall speak and say unto thee, Art thou also become weak as we ? art thou become like unto us ? <sup>11</sup> Thy pomp is brought down to the grave, *and* the noise of thy viols : the worm is spread under thee, and the worms cover thee. <sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning ? *how* art thou cut down to the ground, which didst weaken the nations ! <sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : <sup>14</sup> I will ascend above the heights of the clouds ; I will be like the most High. <sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit. <sup>16</sup> They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms ; <sup>17</sup> *that* made the world as a wilderness, and destroyed the cities thereof ; *that* opened not the house of his prisoners ? <sup>18</sup> All the kings of the na-

tions, *even* all of them, lie in glory, every one in his own house. <sup>19</sup> But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcase trodden under feet. <sup>20</sup> Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people : the seed of evildoers shall never be renowned. <sup>21</sup> Prepare slaughter for his children for the iniquity of their fathers ; that they do not rise, nor possess the land, nor fill the face of the world with cities. <sup>22</sup> For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. <sup>23</sup> I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the LORD of hosts.

<sup>24</sup> The LORD of hosts hath sworn, *saying*, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand : <sup>25</sup> that I will break the Assyrian in my land, and upon my mountains tread him under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders. <sup>26</sup> This *is* the purpose that is purposed upon the whole earth : and this *is* the hand that is stretched out upon all the nations. <sup>27</sup> For the LORD of hosts hath purposed, and who shall disannul *it* ? and his hand *is* stretched out, and who shall turn it back ? <sup>28</sup> In the year that king Ahaz died was this burden.

<sup>29</sup> Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken : for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent. <sup>30</sup> And the firstborn of the poor shall feed, and the needy shall lie down in safety : and I will kill thy root with famine, and he shall slay thy remnant. <sup>31</sup> Howl, O gate ; cry, O city ; thou, whole Palestina, *art* dissolved : for there shall come from the north a smoke, and none *shall be* alone in his appointed times. <sup>32</sup> What shall *one* then answer the messengers of the nation ? That the LORD hath founded Zion, and the poor of his people shall trust in it

## ISAIAH xliv.

<sup>1</sup> Yet now hear, O Jacob my servant; and Israel, whom I have chosen: <sup>2</sup> Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. <sup>3</sup> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: <sup>4</sup> and they shall spring up *as* among the grass, as willows by the water courses. <sup>5</sup> One shall say, *I am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. <sup>6</sup> Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; *I am* the first, and *I am* the last; and beside me *there is* no God. <sup>7</sup> And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. <sup>8</sup> Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

<sup>9</sup> They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. <sup>10</sup> Who hath formed a god, or molten a graven image *that* is profitable for nothing? <sup>11</sup> Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together. <sup>12</sup> The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. <sup>13</sup> The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. <sup>14</sup> He heweth him down

cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. <sup>15</sup> Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto. <sup>16</sup> He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: <sup>17</sup> and the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god. <sup>18</sup> They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. <sup>19</sup> And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? <sup>20</sup> He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

<sup>21</sup> Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. <sup>22</sup> I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. <sup>23</sup> Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. <sup>24</sup> Thus saith the LORD, thy redeemer, and he that formed thee from the womb, *I am* the LORD that maketh all *things*: that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; <sup>25</sup> that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh

their knowledge foolish ; <sup>26</sup> that confirmeth the word of his servant, and performeth the counsel of his messengers ; that saith to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof : <sup>27</sup> that saith to the deep, Be dry, and I will dry up thy rivers : <sup>28</sup> that saith of Cyrus, *He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid.*

## ISAIAH xlv.

<sup>1</sup> Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings, to open before him the two leaved gates ; and the gates shall not be shut ; <sup>2</sup> I will go before thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron : <sup>3</sup> and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. <sup>4</sup> For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee, though thou hast not known me.

<sup>5</sup> *I am* the LORD, and *there is none else, there is no God beside me ; I girded thee, though thou hast not known me : <sup>6</sup> that they may know from the rising of the sun, and from the west, that there is none beside me. I am* the LORD, and *there is none else.* <sup>7</sup> I form the light, and create darkness : I make peace, and create evil : I the Lord do all these *things.* <sup>8</sup> Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, and let them bring forth salvation, and let righteousness spring up together ; I the LORD have created it.

<sup>9</sup> Woe unto him that striveth with his Maker ! *Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou ? or thy work, He hath no hands ?*

<sup>10</sup> Woe unto him that saith unto *his* father, What begettest thou ? or to the woman, What hast thou brought forth ? <sup>11</sup> Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come

concerning my sons, and concerning the work of my hands command ye me. <sup>12</sup> *I have made the earth, and created man upon it : I, even my hands, have stretched out the heavens, and all their host have I commanded.* <sup>13</sup> *I have raised him up in righteousness, and I will direct all his ways : he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of Hosts.* <sup>14</sup> Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabbeans, men of stature, shall come over unto thee, and they shall be thine : they shall come after thee ; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying, Surely God is in thee ; and there is none else, there is no God.* <sup>15</sup> Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour. <sup>16</sup> They shall be ashamed, and also confounded, all of them : they shall go to confusion together *that are* makers of idols. <sup>17</sup> *But* Israel shall be saved in the LORD with an everlasting salvation : ye shall not be ashamed nor confounded world without end. <sup>18</sup> For thus saith the LORD that created the heavens ; God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : *I am* the LORD ; and *there is none else.* <sup>19</sup> *I have not spoken in secret, in a dark place of the earth : I said not unto the seed of Jacob, Seek ye me in vain : I the LORD speak righteousness, I declare things that are right.*

<sup>20</sup> Assemble yourselves and come ; draw near together, ye *that are* escaped of the nations : they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

<sup>21</sup> Tell ye, and bring *them* near ; yea, let them take counsel together : Who hath declared this from ancient time ? *who* hath told it from that time ; *have* not I the LORD ? and *there is* no God else beside me ; a just God and a Saviour ; *there is none beside me.* <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth : for *I am* God, and *there is none else.*

<sup>23</sup> *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every*

knee shall bow, every tongue shall swear.

<sup>24</sup> Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. <sup>25</sup> In the LORD shall all the seed of Israel be justified, and shall glory.

JER. I.

<sup>1</sup> The word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

<sup>2</sup> Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. <sup>3</sup> For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

<sup>4</sup> In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. <sup>5</sup> They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten. <sup>6</sup> My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace. <sup>7</sup> All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. <sup>8</sup> Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

<sup>9</sup> For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. <sup>10</sup> And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

<sup>11</sup> Because ye were glad, because ye re-

joiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; <sup>12</sup> Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

<sup>13</sup> Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. <sup>14</sup> Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD. <sup>15</sup> Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. <sup>16</sup> Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

<sup>17</sup> Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. <sup>18</sup> Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. <sup>19</sup> And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. <sup>20</sup> In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

<sup>21</sup> Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee. <sup>22</sup> A sound of battle *is* in the land, and of great destruction. <sup>23</sup> How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! <sup>24</sup> I have laid a snare

and thou art also taken, O Babylon; thou wast not aware: thou art also caught, because thou hast gained against the LORD. <sup>25</sup> The LORD opened his armoury, and hath forth the weapons of his indignation for this is the work of the LORD of hosts in the land of the Chaldeans, against her from the utmost border of her storehouses: cast her up, and destroy her utterly: let of her be left. <sup>27</sup> Slay all her; let them go down to the earth: woe unto them! for their day, the time of their visitation. The voice of them that flee and escape from the land of Babylon, to declare in vengeance of the LORD our God, vengeance of his temple. <sup>29</sup> Call to the archers against Babylon: all bend the bow, camp against it about; let none thereof escape: punish her according to her work; according to all that she hath done, do to her: for she hath been proud against the LORD, against the Holy One of Israel. Before shall her young men fall in the day, and all her men of war shall perish in that day, saith the LORD. For I, I am against thee, O thou most proud, saith the LORD GOD of hosts: for the time is come, the time that I will visit thee. And the most proud shall stumble, and none shall raise him up: I will kindle a fire in his cities, and devour all round about him. saith the LORD of hosts; The LORD of Israel, and the children of Israel were oppressed together: and all the captives held them fast; refused to let them go. <sup>34</sup> Their strength is strong; the LORD of hosts came: he shall thoroughly plead his cause, that he may give rest to the land, and disquiet the inhabitants of the land. A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of the land, and upon her princes, and upon her men. <sup>36</sup> A sword is upon the land, and they shall dote: a sword is upon the mighty men; and they shall be slain. <sup>37</sup> A sword is upon their horses, and upon their chariots, and upon all the people that are in the midst of

her; and they shall become as women: a sword is upon her treasures; and they shall be robbed. <sup>38</sup> A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. <sup>39</sup> Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. <sup>40</sup> As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein. <sup>41</sup> Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. <sup>42</sup> They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. <sup>43</sup> The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. <sup>44</sup> Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? <sup>45</sup> Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. <sup>46</sup> At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

JER. li.

<sup>1</sup> Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; <sup>2</sup> and will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. <sup>3</sup> Against him that

bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine : and spare ye not her young men ; destroy ye utterly all her host.

<sup>4</sup> Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets. <sup>5</sup> For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts ; though their land was filled with sin against the Holy One of Israel. <sup>6</sup> Flee out of the midst of Babylon, and deliver every man his soul : be not cut off in her iniquity ; for this *is* the time of the LORD's vengeance ; he will render unto her a recompence. <sup>7</sup> Babylon *hath* *been* a golden cup in the LORD's hand, that made all the earth drunken : the nations have drunken of her wine ; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen and destroyed : howl for her, take balm for her pain, if so be she may be healed. <sup>9</sup> We would have healed Babylon, but she is not healed : forsake her, and let us go every one into his own country : for her judgment reacheth unto heaven, and is lifted up *even* to the skies. <sup>10</sup> The LORD hath brought forth our righteousness : come, and let us declare in Zion the work of the LORD our God. <sup>11</sup> Make bright the arrows ; gather the shields : the LORD hath raised up the spirit of the kings of the Medes : for his device *is* against Babylon, to destroy it ; because it *is* the vengeance of the LORD, the vengeance of his temple. <sup>12</sup> Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen ; prepare the ambushes : for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. <sup>13</sup> (O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. <sup>14</sup> The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers ; and they shall lift up a shout against thee. <sup>15</sup> He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. <sup>16</sup> When he uttereth *his* voice, there *is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth : he maketh lightnings with rain, and bring-

eth forth the wind out of his treasure.

<sup>17</sup> Every man is brutish by *his* knowledge ; every founder is confounded by the graven image : for his molten image *is* falsehood, and there *is* no breath in them. <sup>18</sup> They are vanity, the work of errors : in the time of their visitation they shall perish.

<sup>19</sup> The portion of Jacob *is* not like them ; for he *is* the former of all things : and Israel *is* the rod of his inheritance : the LORD of hosts *is* his name. <sup>20</sup> Thou art my battle axe and weapons of war : for with thee will I break in pieces the nations, and with thee will I destroy kingdoms ; <sup>21</sup> and with thee will I break in pieces the horse and his rider ; and with thee will I break in pieces the chariot and his rider ; <sup>22</sup> with thee also will I break in pieces man and woman ; and with thee will I break in pieces old and young ; and with thee will I break in pieces the young man and the maid ; <sup>23</sup> I will also break in pieces with thee the shepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen ; and with thee will I break in pieces captains and rulers. <sup>24</sup> And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, with the Lord. <sup>25</sup> Behold, I am against thee, O destroying mountain, saith the LORD, which destroyed all the earth : and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

<sup>26</sup> And they shall not take of thee a stone for a corner, nor a stone for foundations ; but thou shalt be desolate for ever, saith the LORD. <sup>27</sup> Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz, appoint a captain against her ; cause the horses to come up as the rough caterpillers. <sup>28</sup> Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. <sup>29</sup> And the land shall tremble and sorrow : for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. <sup>30</sup> The mighty men of Babylon have forbore to



they have remained in *their* holds : night hath failed ; they became as n : they have burned her dwelling- ; her bars are broken. <sup>31</sup> One post run to meet another, and one messenger to meet another, to shew the king bylon that his city is taken at *one* <sup>32</sup> and that the passages are stopped, the reeds they have burned with fire, the men of war are affrighted. <sup>33</sup> For saith the LORD of hosts, the God of ; The daughter of Babylon is like a threshingfloor, *it is* time to thresh her : little while, and the time of her harvest shall come. <sup>34</sup> Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my people upon Babylon, shall the inhabitants of Zion say ; and my blood upon the garments of Chaldea, shall Jerusalem say. <sup>35</sup> Therefore thus saith the LORD ; Behold, I will plead thy cause, and take vengeance for thee ; and I will dry up the sea, and make her springs dry. <sup>37</sup> And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a laughing-stock, without an inhabitant. <sup>38</sup> They shall roar together like lions : they shall hiss like lions' whelps. <sup>39</sup> In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. <sup>40</sup> I will bring them like lambs to the slaughter, like goats with the goats. <sup>41</sup> How is Sheshach surprised ! and how is the praise of the whole world astonished ! how is Babylon become a desolation among the nations ! the sea is come up upon Babylon : she is covered with the multitude of the waves of the sea. <sup>42</sup> Her cities are a desolation, a wilderness, and a wilderness, a land where no man dwelleth, neither doth *any* man pass thereby. <sup>44</sup> And I will bring out of his mouth that which he hath swallowed up : and the nations shall not gather together any more unto him : yea, the wall of Babylon shall fall. <sup>45</sup> My people, go ye out of the midst of her, deliver ye every man his soul from

the fierce anger of the LORD. <sup>46</sup> And lest your heart faint, and ye fear for the rumour that shall be heard in the land ; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler. <sup>47</sup> Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon : and her whole land shall be confounded, and all her slain shall fall in the midst of her. <sup>48</sup> Then the heaven and the earth, and all that is therein, shall sing for Babylon : for the spoilers shall come unto her from the north, saith the LORD. <sup>49</sup> As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. <sup>50</sup> Ye that have escaped the sword, go away, stand not still : remember the LORD afar off, and let Jerusalem come into your mind. <sup>51</sup> We are confounded, because we have heard reproach : shame hath covered our faces : for strangers are come into the sanctuaries of the LORD's house. <sup>52</sup> Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images : and through all her land the wounded shall groan. <sup>53</sup> Though Babylon should mount to the heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD. <sup>54</sup> A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans : <sup>55</sup> because the Lord hath spoiled Babylon, and destroyed out of her the great voice ; when her waves do roar like great waters, a noise of their voice is uttered : <sup>56</sup> because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken : for the LORD God of recompences shall surely requite. <sup>57</sup> And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men : and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts. <sup>58</sup> Thus saith the LORD of hosts ; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire ; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

<sup>59</sup> The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince. <sup>60</sup> So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

<sup>61</sup> And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; <sup>62</sup> then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

<sup>63</sup> And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: <sup>64</sup> and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

(5) *The Chaldean, Medo-Persian, Greek, and Roman Empires:*

DAN. ii.

<sup>31</sup> Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

<sup>32</sup> This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, <sup>33</sup> His legs of iron, his feet part of iron and part of clay.

<sup>34</sup> Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. <sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

<sup>36</sup> This *is* the dream; and we will tell the interpretation thereof before the king.

<sup>37</sup> Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

<sup>38</sup> And wheresoever the children of men *dwell*, the beasts of the field and the

fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. <sup>39</sup> And after thee shall arise another kingdom inferior to thee, and another

third kingdom of brass, which shall bear rule over all the earth. <sup>40</sup> And the fourth kingdom shall be strong as iron: foras-

much as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. <sup>41</sup> And whereas thou sawest the

feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. <sup>42</sup> And *as*

the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. <sup>43</sup> And

whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. <sup>44</sup> And in the days of

these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. <sup>45</sup> Forasmuch

as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

DAN. vii.

<sup>15</sup> I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. <sup>16</sup> I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

<sup>17</sup> These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. <sup>18</sup> But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and



ever. <sup>19</sup> Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; <sup>20</sup> and of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

## DAN. viii.

<sup>1</sup> In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. <sup>2</sup> And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of U'lai. <sup>3</sup> Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. <sup>4</sup> I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. <sup>5</sup> And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. <sup>6</sup> And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. <sup>7</sup> And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. <sup>8</sup> Therefore the he goat waxed very great: and when he was strong, the

great horn was broken; and for it came up four notable ones toward the four winds of heaven. <sup>9</sup> And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. <sup>10</sup> And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. <sup>11</sup> Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. <sup>12</sup> And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

<sup>13</sup> Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? <sup>14</sup> And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

<sup>15</sup> And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

<sup>16</sup> And I heard a man's voice between *the banks of* U'lai, which called, and said, Gabriel, make this *man* to understand the vision. <sup>17</sup> So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. <sup>18</sup> Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. <sup>19</sup> And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. <sup>20</sup> The ram which thou sawest having *two* horns *are* the kings of Media and Persia. <sup>21</sup> And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. <sup>22</sup> Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. <sup>23</sup> And in the latter time of their kingdom, when *the transgressors are come to the full, a*

king of fierce countenance, and understanding dark sentences, shall stand up. <sup>24</sup> And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. <sup>25</sup> And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify *himself* in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand. <sup>26</sup> And the vision of the evening and the morning which was told *is* true : wherefore shut thou up the vision ; for it *shall be* for many days. <sup>27</sup> And I Daniel fainted, and was sick *certain* days ; afterward I rose up, and did the king's business ; and I was astonished at the vision, but none understood *it*.

## DAN. ix.

<sup>1</sup> In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans ; <sup>2</sup> in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

<sup>3</sup> And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes : <sup>4</sup> and I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments ; <sup>5</sup> we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments : <sup>6</sup> neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. <sup>7</sup> O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. <sup>8</sup> O Lord, to us *belongeth* confusion

of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. <sup>9</sup> To the Lord our God *be- long* mercies and forgivenesses, though we have rebelled against him ; <sup>10</sup> neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. <sup>11</sup> Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice ; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. <sup>12</sup> And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil : for under the whole heaven hath not been done as hath been done upon Jerusalem. <sup>13</sup> As *it is* written in the law of Moses, all this evil is come upon us : yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. <sup>14</sup> Therefore hath the LORD watched upon the evil, and brought it upon us : for the LORD our God *is* righteous in all his works which he doeth : for we obeyed not his voice. <sup>15</sup> And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day ; we have sinned, we have done wickedly.

<sup>16</sup> O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are be- come* a reproach to all *that are* about us. <sup>17</sup> Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>18</sup> O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousness, but for thy great mercies. <sup>19</sup> O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name.

<sup>9</sup> And whiles I was speaking, and praying, and confessing my sin and the sin of thy people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God ; <sup>11</sup> yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision. <sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. <sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks : the street shall be built again, and the wall, even in troublous times. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. <sup>27</sup> And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

## DAN. x.

<sup>1</sup> And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. <sup>11</sup> And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright : for unto thee am now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup> Then said he unto me, Fear not Daniel :

for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. <sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia. <sup>14</sup> Now I am come to make thee understand what shall befall thy people in the latter days : for yet the vision is for many days. <sup>15</sup> And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. <sup>16</sup> And, behold, one like the similitude of the sons of men touched my lips : then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. <sup>17</sup> For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me. <sup>18</sup> Then there came again and touched me one like the appearance of a man, and he strengthened me, <sup>19</sup> and said, O man greatly beloved, fear not : peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. <sup>20</sup> Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. <sup>21</sup> But I will shew thee that which is noted in the scripture of truth : and there is none that holdeth with me in these things, but Michael your prince.

## DAN. xi.

<sup>1</sup> Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. <sup>2</sup> And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia ; and the fourth shall be far richer than they all : and by his strength through his riches he shall stir up all against the realm of Grecia. <sup>3</sup> And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. <sup>4</sup> And when he shall stand up, his kingdom shall be broken, and shall be divided toward the

four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

<sup>5</sup> And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. <sup>6</sup> And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times. <sup>7</sup> But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: <sup>8</sup> and shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. <sup>9</sup> So the king of the south shall come into *his* kingdom, and shall return into his own land. <sup>10</sup> But his sons shall be stirred up and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. <sup>11</sup> And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. <sup>12</sup> *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. <sup>13</sup> For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. <sup>14</sup> And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the *vision*; but they shall fall. <sup>15</sup> So the

king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. <sup>16</sup> But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. <sup>17</sup> He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him. <sup>18</sup> After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him. <sup>19</sup> Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. <sup>20</sup> Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. <sup>21</sup> And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. <sup>22</sup> And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. <sup>23</sup> And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. <sup>24</sup> He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. <sup>25</sup> And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. <sup>26</sup> Yea, they that feed of the portion of his meat shall destroy him, and his army shall over-

ly shall fall down slain. These kings' hearts *shall be* and they shall speak lies out it shall not prosper: *shall be* at the time appointed shall he return into eat riches; and his heart the holy covenant; and *will*, and return to his own time appointed he shall e toward the south; but as the former, or as the

s of Chittim shall come before he shall be grieved, have indignation against ant: so shall he do; he n, and have intelligence forsake the holy covenant. I stand on his part, and the sanctuary of strength, away the daily *sacrifice*, ace the abomination that

<sup>32</sup> And such as do wicked-covenant shall be corrupt ut the people that do shall be strong, and do l they that understand le shall instruct many: l by the sword, and by ity, and by spoil, *many* hen they shall fall, they with a little help: but e to them with flatteries. them of understanding hem, and to purge, and uite, *even* to the time of : *it is* yet for a time ap- the king shall do accord- and he shall exalt him- y himself above every peak marvellous things l of gods, and shall indignation be accom- that is determined shall her shall he regard the s, nor the desire of wo- any god: for he shall above all. <sup>38</sup> But in his nour the God of forces: i his fathers knew not ith gold, and silver, and ies, and pleasant things. do in the most strong ge god, whom *he shall*

acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. <sup>40</sup> And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. <sup>41</sup> He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. <sup>42</sup> He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. <sup>43</sup> But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. <sup>44</sup> But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. <sup>45</sup> And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

(b) The Old Testament predictions concerning Christ:

GEN. xlix.

<sup>8</sup> Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. <sup>9</sup> Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

<sup>10</sup> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

<sup>11</sup> Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: <sup>12</sup> His eyes *shall be* red with wine, and his teeth white with milk.

ISAIAH vii.

<sup>10</sup> Moreover the LORD spake again unto

Ahaz, saying, <sup>11</sup> Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. <sup>12</sup> But Ahaz said, I will not ask, neither will I tempt the LORD. <sup>13</sup> And he said, Hear ye now, O house of David; *Is it a small thing for you to weary men, but will ye weary my God also?*

<sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

<sup>15</sup> Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. <sup>16</sup> For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

#### ISAIAH ix.

<sup>1</sup> Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. <sup>2</sup> The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. <sup>3</sup> Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. <sup>4</sup> For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. <sup>5</sup> For every battle of the warrior is with confused noise, and garments rolled in blood; but *this* shall be with burning and fuel of fire.

<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. <sup>7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with

judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

#### ISAIAH xi.

<sup>1</sup> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup> and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

<sup>3</sup> And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. <sup>6</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the lambing together; and a little child shall lead them. <sup>7</sup> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. <sup>8</sup> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. <sup>9</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

<sup>10</sup> And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. <sup>11</sup> And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. <sup>12</sup> And he



shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. <sup>13</sup> The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

## ISAIAH xlii.

<sup>1</sup> Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. <sup>2</sup> He shall not cry, nor lift up, nor cause his voice to be heard in the street. <sup>3</sup> A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. <sup>4</sup> He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

<sup>5</sup> Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: <sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; <sup>7</sup> to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. <sup>8</sup> *I am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images. <sup>9</sup> Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. <sup>10</sup> Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. <sup>11</sup> Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. <sup>12</sup> Let them give

glory unto the LORD, and declare his praise in the islands. <sup>13</sup> The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. <sup>14</sup> I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once. <sup>15</sup> I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. <sup>16</sup> And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

## ISAIAH liii.

<sup>1</sup> Who hath believed our report? and to whom is the arm of the LORD revealed? <sup>2</sup> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup> And he made his grave with the wicked, and *with the rich* in his death; because he

had done no violence, neither *was any* deceit in his mouth.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup> He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

#### DAN. ix.

<sup>20</sup> And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; <sup>21</sup> yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

<sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. <sup>25</sup> Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be*

seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. <sup>27</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

#### PSALM xvi.

<sup>8</sup> I have set the LORD always before me: because *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

<sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

#### ZECH. xi.

<sup>10</sup> And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. <sup>11</sup> And it was broken in *that* day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

<sup>12</sup> And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. <sup>13</sup> And the LORD said unto me, Cast



it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

<sup>14</sup> Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

<sup>15</sup> And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

HAG. ii.

<sup>6</sup> For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*: <sup>7</sup> and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

<sup>8</sup> The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

<sup>9</sup> The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

<sup>2</sup> But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: <sup>3</sup> and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

<sup>4</sup> Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. <sup>5</sup> And I will come near to

you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. <sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

MICAH v.

<sup>1</sup> Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

<sup>2</sup> But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>3</sup> Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

(c) The predictions uttered by Christ and His apostles. (a') The destruction of Jerusalem:

MATT. xxiv.

<sup>1</sup> And Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple. <sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

<sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you.

<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.

<sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise

against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places. <sup>8</sup> All these are the beginning of sorrows. <sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake. <sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup> And many false prophets shall rise, and shall deceive many. <sup>12</sup> And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup> But he that shall endure unto the end, the same shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. <sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) <sup>16</sup> then let them which be in Judea flee into the mountains : <sup>17</sup> let him which is on the housetop not come down to take anything out of his house : neither let him which is in the field return back to take his clothes. <sup>18</sup> And woe unto them that are with child, and to them that give suck in those days ! <sup>19</sup> But pray ye that your flight be not in the winter, neither on the sabbath day : <sup>20</sup> for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. <sup>21</sup> And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. <sup>22</sup> Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe *it* not. <sup>23</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if *it were* possible, they shall deceive the very elect. <sup>24</sup> Behold, I have told you before. <sup>25</sup> Wherefore if they shall say unto you, Behold, he *is* in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not. <sup>26</sup> For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. <sup>27</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>28</sup> Immediately after the tribulation of

those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : <sup>29</sup> and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>30</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. <sup>31</sup> Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh : <sup>32</sup> so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. <sup>33</sup> Verily I say unto you, This generation shall not pass, till all these things be fulfilled. <sup>34</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>35</sup> But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. <sup>36</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be. <sup>37</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>38</sup> and knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be. <sup>39</sup> Then shall two be in the field ; the one shall be taken, and the other left. <sup>40</sup> Two *women* shall be grinding at the mill, the one shall be taken, and the other left.

<sup>41</sup> Watch therefore : for ye know not what hour your Lord doth come. <sup>42</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. <sup>43</sup> Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. <sup>44</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? <sup>45</sup> Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>46</sup> Verily I say unto you, That he shall make him ruler over all his goods. <sup>47</sup> But and if

at evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite *his* fellowservants, and to eat and drink with the drunken; <sup>50</sup> the Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, <sup>51</sup> and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## MARK xiii.

<sup>1</sup> And as he went out of the temple, one of his disciples saith unto him, Master, what manner of stones and what buildings *are here!* <sup>2</sup> And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, <sup>4</sup> Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? <sup>5</sup> And Jesus answering them began to say, Take heed lest any *man* deceive you: <sup>6</sup> for many shall come in my name, saying, I am Christ; and shall deceive many. <sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

<sup>9</sup> But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against you. <sup>10</sup> And the gospel must first be published among all nations. <sup>11</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. <sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. <sup>13</sup> And ye shall be hated of all *men* for my name's

sake: but he that shall endure unto the end, the same shall be saved.

<sup>14</sup> But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains: <sup>15</sup> and let him that is on the housetop not go down into the house, neither enter *therein*, to take anything out of his house: <sup>16</sup> and let him that is in the field not turn back again for to take up his garment. <sup>17</sup> But woe to them that are with child, and to them that give suck in those days! <sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. <sup>21</sup> And then if any man shall say to you, Lo, here is Christ; or, lo, *he is* there; believe *him* not: <sup>22</sup> for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. <sup>23</sup> But take ye heed: behold, I have foretold you all things.

<sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. <sup>25</sup> And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. <sup>28</sup> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: <sup>29</sup> so ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. <sup>30</sup> Verily I say unto you, that this generation shall not pass, till all these things be done. <sup>31</sup> Heaven and earth shall pass away: but my words shall not pass away.

<sup>32</sup> But of that day and *that* hour knoweth no man, no, not the angels which are in

heaven, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray : for ye know not when the time is. <sup>34</sup> *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* <sup>35</sup> Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning : <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

LUKE xxi.

<sup>1</sup> And he looked up, and saw the rich men casting their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow casting in thither two mites. <sup>3</sup> And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all : <sup>4</sup> for all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, <sup>6</sup> *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.* <sup>7</sup> And they asked him, saying, Master, but when shall these things be ? and what sign *will there be* when these things shall come to pass ? <sup>8</sup> And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am *Christ* ; and the time draweth near : go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions, be not terrified : for these things must first come to pass ; but the end *is* not by and by. <sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom : <sup>11</sup> and great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven. <sup>12</sup> But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. <sup>13</sup> And it shall turn to you for a testimony. <sup>14</sup> Settle *it* therefore in your hearts, not to meditate before what ye shall answer : <sup>15</sup> for I will

give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. <sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all *men* for my name's sake. <sup>18</sup> But there shall not an hair of your head perish. <sup>19</sup> In your patience possess ye your souls. <sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. <sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup> And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; <sup>26</sup> men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. <sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. <sup>29</sup> And he spake to them a parable ; Behold the fig tree, and all the trees ; <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, This generation shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away : but my words shall not pass away.

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of

this life, and so that day come upon you unawares. <sup>25</sup> For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>26</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. <sup>27</sup> And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*. <sup>28</sup> And all the people came early in the morning to him in the temple, for to hear him.

(β) The anti-Christian Apostacy :

2 THESS. ii.

<sup>1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, <sup>2</sup> that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>3</sup> Let no man deceive you by any means : for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup> who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

<sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work : only he who now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : <sup>9</sup> *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> and

with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie : <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

I TIM. iv.

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; <sup>2</sup> speaking lies in hypocrisy; having their conscience seared with a hot iron; <sup>3</sup> forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

<sup>5</sup> For it is sanctified by the word of God and prayer.

14. *In what other respects do the Scriptures present the phenomena of a supernatural intelligence?*

The early history of the human family is otherwise unknown :

GEN. x.

<sup>1</sup> Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth; and unto them were sons born after the flood. <sup>2</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. <sup>3</sup> And the sons of Gomer; Ashkenaz, and Kip-hath, and Togarmah. <sup>4</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. <sup>5</sup> By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

<sup>6</sup> And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. <sup>7</sup> And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. <sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, <sup>12</sup> and Resen between Nineveh and Calah: the same is a great city. <sup>13</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>14</sup> and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

<sup>15</sup> And Canaan begat Sidon his firstborn and Heth, <sup>16</sup> and the Jebusite, and the Amorite, and the Girgasite, <sup>17</sup> and the Hivite, and the Arkite, and the Sinite, <sup>18</sup> and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. <sup>19</sup> And the border of the Canaanites was from Silon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. <sup>20</sup> These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

<sup>21</sup> Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. <sup>22</sup> The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. <sup>23</sup> And the children of Aram; Uz, and Hul, and Gether, and Mash. <sup>24</sup> And Arphaxad begat Salah; and Salah begat Eber. <sup>25</sup> And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. <sup>26</sup> And Joktan begat Almodad, and Sheleph, and Hazarimaveth, and Jerah, <sup>27</sup> and Hadoram, and Uzal, and Diklah, <sup>28</sup> and Obal, and Abimacl, and Sheba, <sup>29</sup> and Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. <sup>30</sup> And their dwelling *was* from Mesha, as thou goest unto

Sephar a mount of the east. <sup>31</sup> These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. <sup>32</sup> These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

#### EXOD. xx.

<sup>1</sup> And God spake all these words, saying, <sup>2</sup> I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. <sup>3</sup> Thou shalt have no other gods before me. <sup>4</sup> Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: <sup>5</sup> thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; <sup>6</sup> and shewing mercy unto thousands of them that love me, and keep my commandments. <sup>7</sup> Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. <sup>8</sup> Remember the sabbath day to keep it holy. <sup>9</sup> Six days shalt thou labour, and do all thy work: <sup>10</sup> but the seventh day is the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: <sup>11</sup> for *in* six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

<sup>12</sup> Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. <sup>13</sup> Thou shalt not kill. <sup>14</sup> Thou shalt not commit adultery. <sup>15</sup> Thou shalt not steal. <sup>16</sup> Thou shalt not bear false witness against thy neighbour. <sup>17</sup> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.



*How is the Christian religion to be divine by the spiritual of its doctrines, and by the evidence of all who sincerely put receipts, provisions, and promises to practical test?*

JER. xxiii.

Ye prophet that hath a dream, let us tell a dream; and he that hath my word let him speak my word faithfully. *Is the chaff to the wheat?* saith the

<sup>29</sup> *Is not my word like as a fire?* saith the LORD; and like a hammer *that* breaketh the rock in pieces? <sup>30</sup> Therefore, saith the LORD, I *am* against the prophets, saith the LORD, that steal my words every one of his neighbour. <sup>31</sup> Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

HEB. iv.

Let us labour therefore to enter into the rest, lest any man fall after the same example of unbelief. <sup>12</sup> For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a revealer of the thoughts and intents of the heart.

JOHN vii.

Jesus answered them, and said, My Father is not mine, but his that sent me. *Whosoever* man will do his will, he shall receive of the doctrine, whether it be of God, or *whether* I speak of myself. <sup>18</sup> He that speaketh of Himself seeketh his own glory: but he that seeketh his glory that cometh from the Father, the same is true, and no untruthfulness is in him. <sup>19</sup> Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to accuse me?

2 COR. iii.

Do we begin again to commend ourselves? or need we, as some *others*, commendation to you, or boasting of commendation from you? <sup>2</sup> Ye know our epistle written in our hearts, and read of all men: <sup>3</sup> *forasmuch* as we *are* manifestly declared to be the ministers of Christ ministered by us, written with ink, but with the spirit of the Lord; not in tables of stone, but in

fleshy tables of the heart. <sup>4</sup> And such trust have we through Christ to Godward: <sup>5</sup> not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; <sup>6</sup> who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. <sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup> how shall not the ministration of the spirit be rather glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. <sup>11</sup> For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

*19. What argument for the truth of Christianity may be drawn from the history of its early successes?*

ACTS iv.

<sup>1</sup> And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put *them* in hold unto the next day: for it was now even-tide. <sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

ACTS v.

<sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. <sup>13</sup> And of the rest durst no man join himself to them: but the people magnified them. <sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came

also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.

20. *What, in fact, is the principal class of evidence to which the Scriptures appeal, and upon which the faith of the majority of believers rests?*

(a) The moral and sanctifying power experienced by the Truth dwelling in them :

(b) To believe is duty, to disbelieve is sin :

MARK xvi.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided

them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

HEB. iii.

<sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. <sup>11</sup> So I swear in my wrath, They shall not enter into my rest.) <sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.



## CHAPTER IV.

## INSPIRATION.

SCRIPTURES OF THE OLD TESTAMENT AND OF THE NEW ARE INSPIRED, AND THEREFORE ARE INFALLIBLE :

*On what respects do inspiration and infallibility differ ?*

Some prophets were merely instru-

1 PETER i.

...ing the end of your faith, *even* the salvation of *your* souls.

...which salvation the prophets inquired and searched diligently, who prophesied of the grace which should come unto you: <sup>11</sup> search diligently, or what manner of time the Spirit of Christ which was in them did signify, when it testified unto the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that they might minister the things, which were reported unto you by them who have preached the gospel unto you by the Holy Ghost sent down from heaven; which things the angels desire to look into.

...fore gird up the loins of your mind, and hope to the end for the promise that is to be brought unto you by the revelation of Jesus Christ.

*On what ground is it held that the writers were inspired as*

*historians, as well as in their character of religious teachers ?*

The Scriptures claim to be the Word of God as a whole :

2 TIM. iii.

<sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

<sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.

9. *On what grounds is it assumed that their inspiration extended to their language as well as to their thoughts ?*

(a) The design of inspiration was to secure an infallible statement of truth, not mere opinions of men :

GAL. ii.

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

<sup>12</sup> For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the other Jews dissembled likewise with him ; inasmuch that Barnabas also was carried away with their dissimulation. <sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ?

(b) Infallibility of truth is dependent on infallibility of expression :

1 COR. II.

<sup>4</sup> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power : <sup>5</sup> that your faith should not stand in the wisdom of men, but in the power of God. <sup>6</sup> Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : <sup>7</sup> but we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory : <sup>8</sup> which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

2 THESS. II.

<sup>11</sup> As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, <sup>12</sup> that ye would walk worthy of God, who hath called you unto his kingdom and glory.

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

(c) New Testament writers often base their argument upon the verbal statement found in the Old Testament :

MATT. XXII.

<sup>20</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>21</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. <sup>22</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

<sup>23</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

<sup>24</sup> And when the multitude heard *this*, they were astonished at his doctrine.

EXOD. III.

<sup>1</sup> Now Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. <sup>2</sup> And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. <sup>3</sup> And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. <sup>4</sup> And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. <sup>5</sup> And he said, Draw not nigh hither ; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

<sup>6</sup> Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of

And Moses hid his face ;  
was afraid to look upon

God said moreover unto Moses,  
hast thou say unto the children of  
The LORD God of your fathers,  
d of Abraham, the God of Isaac,  
God of Jacob, hath sent me unto  
his is my name for ever, and this is  
memorial unto all generations.

, and gather the elders of  
together, and say unto them,  
LORD God of your fathers, the  
of Abraham, of Isaac, and of  
, appeared unto me, saying,  
e surely visited you, and *seen*  
which is done to you in Egypt :  
I have said, I will bring you up  
the affliction of Egypt unto the  
the Canaanites, and the Hittites,  
Amorites, and the Perizzites, and  
vites, and the Jebusites, unto a  
owing with milk and honey. <sup>18</sup> And  
all hearken to thy voice : and thou  
come, thou and the elders of Israel,  
e king of Egypt, and ye shall say  
m, The LORD God of the Hebrews  
et with us : and now let us go, we  
thee, three days' journey into the  
ness, that we may sacrifice to the  
our God.

MATT. xxii.

ile the Pharisees were gathered to-  
Jesus asked them, <sup>48</sup> saying, What  
ye of Christ? whose son is he?  
ay unto him, *The son* of David.  
saith unto them, How then doth  
in spirit call him Lord, saying,  
LORD said unto my Lord, Sit thou  
right hand, till I make thine  
thy footstool?

David then call him Lord,  
he his son?

I no man was able to answer him  
, neither durst any *man* from that  
th ask him any more *questions*.

PSALM cx.

LORD said unto my LORD,  
u at my right hand, until I  
thine enemies thy footstool

GAL. iii.

<sup>15</sup> Brethren, I speak after the manner of  
men ; Though *it be* but a man's covenant,  
yet *if it be* confirmed, no man disannul-  
leth, or addeth thereto.

<sup>16</sup> Now to Abraham and his seed  
were the promises made. He saith  
not, And to seeds, as of many ;  
but as of one, And to thy seed,  
which is Christ.

GEN. xvii.

<sup>4</sup> As for me, behold, my covenant is  
with thee, and thou shalt be a father of  
many nations. <sup>5</sup> Neither shall thy name  
any more be called Abram, but thy name  
shall be Abraham ; for a father of many  
nations have I made thee. <sup>6</sup> And I will  
make thee exceeding fruitful, and I will  
make nations of thee, and kings shall  
come out of thee.

<sup>7</sup> And I will establish my covenant  
between me and thee and thy seed  
after thee in their generations for  
an everlasting covenant, to be a  
God unto thee, and to thy seed  
after thee.

<sup>8</sup> And I will give unto thee, and to thy  
seed after thee, the land wherein thou art  
a stranger, all the land of Canaan, for an  
everlasting possession ; and I will be their  
God.

13. *How may the inspiration of  
the Apostles be fairly inferred from  
the fact that they wrought miracles?*

A miracle is a Divine sign of a divinely  
commissioned teacher :

MATT. xvi.

<sup>1</sup> The Pharisees also with the Sad-  
ducees came, and tempting desired  
him that he would shew them a  
sign from heaven.

<sup>2</sup> He answered and said unto them,  
When it is evening, ye say, *It will be fair*  
weather : for the sky is red. <sup>3</sup> And in  
the morning, *It will be foul* weather to  
day : for the sky is red and lowring. O  
ye hypocrites, ye can discern the face of  
the sky ; but can ye not *discern* the signs  
of the times?

<sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed.

ACTS xiv.

<sup>1</sup> And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. <sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

<sup>3</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

HEB. ii.

<sup>1</sup> Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; <sup>3</sup> how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

14. *How may it be shewn that the gift of inspiration was promised to the Apostles?*

MATT. x.

<sup>16</sup> Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; <sup>18</sup> and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

<sup>19</sup> But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

<sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you.

LUKE xii.

<sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

<sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

JOHN xiv.

<sup>25</sup> These things have I spoken unto you, being *yet* present with you.

<sup>26</sup> But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the spirit of truth, which proceedeth from the Father, he shall testify of me: <sup>27</sup> and ye also shall bear witness, because ye have been with me from the beginning.

JOHN xvi.

<sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

<sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

MATT. xxviii.

ye therefore, and teach all  
s, baptizing them in the name  
Father, and of the Son, and  
e Holy Ghost : <sup>20</sup> teaching  
to observe all things whatso-  
have commanded you : and,  
m with you alway, *even* unto  
d of the world. Amen.

JOHN xiii.

rily, verily, I say unto you,  
at receiveth whomsoever I  
receiveth me ; and he that re-  
h me receiveth him that sent

*in what several ways did the  
es claim to have possession of  
irit ?*

fulfilment of the promise by Christ :

ACTS ii.

Jesus hath God raised up, where-  
all are witnesses.

efore being by the right  
of God exalted, and having  
ed of the Father the promise

Holy Ghost, he hath shed  
his, which ye now see and

ACTS iv.

n Peter, filled with the Holy  
said unto them, Ye rulers  
people, and elders of Israel,  
this day be examined of the good  
ne to the impotent man, by what  
ie is made whole ; <sup>10</sup> be it known  
all, and to all the people of Israel,  
the name of Jesus Christ of Na-  
whom ye crucified, whom God  
rom the dead, *even* by him doth  
a stand here before you all.

ACTS xiii.

there were in the church that was  
ch certain prophets and teachers ;  
abas, and Simeon that was called  
and Lucius of Cyrene, and Ma-  
hich had been brought up with  
he tetrarch, and Saul.

<sup>2</sup> As they ministered to the Lord,  
and fasted, the Holy Ghost said,  
Separate me Barnabas and Saul for  
the work whereunto I have called  
them. <sup>3</sup> And when they had fasted  
and prayed, and laid *their* hands  
on them, they sent *them* away.

<sup>4</sup> So they, being sent forth by the  
Holy Ghost, departed unto Seleu-  
cia ; and from thence they sailed  
to Cyprus.

ACTS xv.

<sup>25</sup> It seemed good unto us, being assem-  
bled with one accord, to send chosen men  
unto you with our beloved Barnabas and  
Paul, <sup>26</sup> men that have hazarded their  
lives for the name of our Lord Jesus  
Christ. <sup>27</sup> We have sent therefore Judas  
and Silas, who shall also tell *you* the same  
things by mouth.

<sup>28</sup> For it seemed good to the Holy  
Ghost, and to us, to lay upon you  
no greater burden than these ne-  
cessary things ;

<sup>29</sup> That ye abstain from meats offered to  
idols, and from blood, and from things  
strangled, and from fornication : from  
which if ye keep yourselves, ye shall do  
well. Fare ye well.

ACTS xxi.

<sup>3</sup> Now when we had discovered Cyprus,  
we left it on the left hand, and sailed into  
Syria, and landed at Tyre : for there the  
ship was to unlade her burden. <sup>4</sup> And  
finding disciples, we tarried there seven  
days : who said to Paul through the Spirit,  
that he should not go up to Jerusalem.

<sup>5</sup> And when we had accomplished those  
days, we departed and went our way ;  
and they all brought us on our way, with  
wives and children, till *we were* out of the  
city : and we kneeled down on the shore,  
and prayed. <sup>6</sup> And when we had taken  
our leave one of another, we took ship ;  
and they returned home again. <sup>7</sup> And  
when we had finished *our* course from  
Tyre, we came to Ptolemais, and saluted  
the brethren, and abode with them one  
day. <sup>8</sup> And the next *day* we that were  
of Paul's company departed, and came  
unto Cæsarea : and we entered into the

house of Philip the evangelist, which was *one* of the seven ; and abode with him. <sup>9</sup> And the same man had four daughters, virgins, which did prophesy. <sup>10</sup> And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

<sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

<sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. <sup>14</sup> And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

#### I THESS. i.

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.

<sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

(b) They spoke as the prophets of God :

#### I COR. iv.

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

#### I COR. ix.

<sup>16</sup> For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel !

<sup>17</sup> For if I do this thing willingly, I have a reward: but if against my

will, a dispensation *of the gospel* is committed unto me.

#### 2 COR. v.

<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.

#### I THESS. iv.

<sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

(c) With plenary authority :

#### I COR. ii.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

#### I THESS. ii.

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which

fectually worketh also in you that believe.

1 JOHN iv.

They are of the world : therefore speak they of the world, and the world heareth them.

<sup>6</sup> We are of God ; he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

GAL. i.

<sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel : <sup>7</sup> which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

<sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

<sup>10</sup> For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ. <sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup> For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

2 COR. xiii.

<sup>2</sup> I told you before, and foretell you, as if I were present, the second time ; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare : <sup>3</sup> since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup> For though he was crucified through weakness, yet he liveth by the power of God. For we also

are weak in him, but we shall live with him by the power of God toward you.

<sup>5</sup> Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ?

(a) They claim for their Writings equality with those of Moses and the Prophets:

2 PETER iii.

<sup>15</sup> And account *that* the longsuffering of our Lord *is* salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ;

<sup>16</sup> As also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

<sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

1 THESS. v.

<sup>27</sup> I charge you by the Lord that this epistle be read unto all the holy brethren.

COL. iv.

<sup>16</sup> And when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the *epistle* from Laodicea.

<sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

REV. ii.

<sup>7</sup> He that hath an ear, let him hear what the spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

<sup>8</sup> And unto the angel of the church in *Smyrna* write ; *These things* saith the first



and the last, which was dead, and is alive;

16. *How was their claim substantiated?*

- (a) By their lives:
- (b) By powerful doctrines:
- (c) By miracles.

HEB. ii.

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

<sup>5</sup> For unto the angels hath he not put in subjection the world to come, whereof we speak.

ACTS xiv.

<sup>3</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

MARK xvi.

<sup>10</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

<sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

17. *Shew that the writers of the Old Testament claimed to be inspired?*

(a) Moses claimed, for portions, at least, of his writings, Divine command:

DEUT. xxxi.

<sup>19</sup> Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. <sup>20</sup> For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and

they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. <sup>31</sup> And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

<sup>22</sup> Moses therefore wrote this song the same day, and taught it the children of Israel.

DUET xxxiv.

<sup>7</sup> And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

<sup>8</sup> And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

<sup>9</sup> And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

<sup>10</sup> And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

<sup>11</sup> In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

NUM. xvi.

<sup>26</sup> And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. <sup>27</sup> So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents,



es, and their sons, and their

oses said, Hereby ye  
that the LORD hath sent  
all these works; for I  
*one them* of mine own  
these men die the com-  
of all men, or if they  
fter the visitation of all  
the LORD hath not sent

LORD make a new thing,  
open her mouth, and swal-  
with all that *appertain* unto  
ey go down quick into the  
shall understand that these  
voked the LORD.

aimed the same:

2 SAM. xxiii.

*be* the last words of David.  
of Jesse said, and the man  
d up on high, the anointed  
of Jacob, and the sweet  
rael, said,  
it of the LORD spake  
d his word *was* in my

of Israel said, the Rock of  
to me, He that ruleth over  
just, ruling in the fear of  
*he shall be* as the light of  
*when* the sun riseth, *even* a  
out clouds; *as* the tender  
ng out of the earth by clear  
rain. <sup>5</sup> Although my house  
th God; yet he hath made  
verlasting covenant, or *lered*  
and sure: for *this is* all my  
d all *my* desire, although he  
o grow.

ys speak in the name of God:

JER. ix.

the wise man, that may  
this? and *who is he* to  
mouth of the LORD hath  
it he may declare it, for  
land perisheth *and* is  
like a wilderness, that  
th through?

JER. xiii.

<sup>12</sup> Therefore thou shalt speak unto them  
this word; Thus saith the LORD God of  
Israel, Every bottle shall be filled with  
wine: and they shall say unto thee, Do  
we not certainly know that every bottle  
shall be filled with wine?

<sup>13</sup> Then shalt thou say unto them,  
Thus saith the LORD, Behold, I  
will fill all the inhabitants of this  
land, even the kings that sit upon  
David's throne, and the priests,  
and the prophets, and all the in-  
habitants of Jerusalem, with drunk-  
enness.

<sup>14</sup> And I will dash them one against  
another, even the fathers and the sons  
together, saith the LORD: I will not pity,  
nor spare, nor have mercy, but destroy  
them.

JER. xxx.

<sup>4</sup> And these *are* the words that the  
LORD spake concerning Israel and  
concerning Judah.

<sup>5</sup> For thus saith the Lord; We have  
heard a voice of trembling, of fear, and  
not of peace.

- ISAIAH viii.

<sup>1</sup> Moreover the LORD said unto  
me, Take thee a great roll, and  
write in it with a man's pen con-  
cerning Maher-shalal-hash-baz.

ISAIAH xxxiii.

<sup>10</sup> Now will I rise, saith the LORD;  
now will I be exalted; now will I  
lift up myself.

MICAH iv.

<sup>3</sup> And he shall judge among many peo-  
ple, and rebuke strong nations afar off;  
and they shall beat their swords into  
ploughshares, and their spears into pru-  
ning hooks: nation shall not lift up a sword  
against nation, neither shall they learn  
war any more.

<sup>4</sup> But they shall sit every man  
under his vine and under his fig  
tree; and none shall make *them*  
afraid: for the mouth of the LORD  
*of hosts hath spoken it.*

AMOS iii.

<sup>1</sup> Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

<sup>2</sup> You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

DEUT. xviii.

<sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. <sup>19</sup> And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. <sup>20</sup> But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

<sup>21</sup> And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

<sup>22</sup> When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

1 KINGS xxi.

<sup>25</sup> But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. <sup>26</sup> And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. <sup>27</sup> And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

<sup>28</sup> And the word of the LORD came to Elijah the Tishbite, saying,

<sup>29</sup> Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

1 CHRON. xvii.

<sup>2</sup> And it came to pass the same night, that the word of God came to Nathan, saying,

<sup>4</sup> Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

18. *How was their claim substantiated?*

(a) By miracles:

EXOD. vii.

<sup>6</sup> And the LORD spake unto Moses and unto Aaron, saying, <sup>7</sup> When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

EXOD. xi.

<sup>1</sup> And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. <sup>2</sup> Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. <sup>3</sup> And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. <sup>4</sup> And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: <sup>5</sup> and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. <sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. <sup>7</sup> But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. <sup>8</sup> And

all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. <sup>9</sup> And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. <sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

NUM. xvi.

<sup>28</sup> And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for *I have not done them* of mine own mind. <sup>29</sup> If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the Lord hath not sent me.

<sup>30</sup> But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

*19. How do the New Testament writers quote the ancient Scriptures so as to prove that they regarded them as inspired?*

HEB. iii.

<sup>7</sup> Wherefore (as the Holy Ghost saith,) To day if ye will hear his voice,

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years.

HEB. ix.

<sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. <sup>7</sup> But into the second *went* the high priest alone *once every year*, not *without blood, which he offered for himself, and for the errors of the people*:

<sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

<sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

ACTS ii.

<sup>16</sup> But this is that which was spoken by the prophet Joel;

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

<sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

<sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

<sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:

<sup>21</sup> And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved.

ISAIAH xliv.

<sup>2</sup> Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

<sup>3</sup> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

<sup>4</sup> And they shall spring up *as* among the grass, as willows by the water courses.

<sup>5</sup> One shall say, I *am* the LORD's; and another shall call *himself* by the name of

Jacob ; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. <sup>8</sup> Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts ; I *am* the first, and I *am* the last ; and beside me *there is* no God.

I COR. ix.

<sup>8</sup> Say I these things as a man ? .or saith not the law the same also ?

<sup>9</sup> For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen ?' <sup>10</sup> Or saith he *it* altogether for our sakes ? For our sakes, no doubt, *this* is written : that he that ploweth should plow in hope ; and that he that thresheth in hope should be partaker of his hope.

DEUT. xxv.

<sup>4</sup> Thou shalt not muzzle the ox when he treadeth out *the corn*.

ROM. iv.

<sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory ; but not before God.

<sup>3</sup> For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt.

GAL. iv.

<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

<sup>30</sup> Nevertheless what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman.

<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

LUKE xviii.

<sup>31</sup> Then he took *unto him* the twelve, and said unto them, Be-

hold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

LUKE xxi.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. <sup>21</sup> Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter there-into.

<sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled.

JOHN ii.

<sup>13</sup> And the Jews' passover was at hand, and Jesus went up to Jerusalem, <sup>14</sup> and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting : <sup>15</sup> and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ; <sup>16</sup> and said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

<sup>17</sup> And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

JOHN xx.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

<sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

ACTS iv.

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is :

<sup>25</sup> Who by the mouth of thy ser-

David hast said, Why did the  
rage, and the people im-  
ain things?

kings of the earth stood up, and  
s were gathered together against  
l, and against his Christ.

PSALM ii.

do the heathen rage, and  
ople imagine a vain thing?  
ings of the earth set them-  
and the rulers take counsel  
r, against the LORD, and  
his anointed, *saying*,  
s break their bands asunder, and  
y their cords from us.

HEB. iv.

g therefore it remaineth that some  
ter therein, and they to whom it  
preached entered not in because  
ief:

n, he limiteth a certain day,  
in David, To day, after so  
time; as it is said, To day  
will hear his voice, harden  
ar hearts.

Jesus had given them rest, then  
e not afterward have spoken of  
day. <sup>9</sup> There remaineth there-  
st to the people of God.

PSALM xcv.

ne, let us worship and bow down:  
eel before the LORD our maker.  
he *is* our God; and we *are*  
ople of his pasture, and the  
of his hand. To day if ye  
ar his voice,

en not your heart, as in the pro-  
, *and as in* the day of temptation  
wilderness: <sup>9</sup> when your fathers  
me, proved me, and saw my  
<sup>10</sup> Forty years long was I grieved  
s generation, and said, It *is* a  
hat do err in their heart, and they  
known my ways: <sup>11</sup> unto whom  
in my wrath that they should not  
o my rest.

MATT. xxii.

e the Pharisees were gathered to-  
esus asked them, <sup>42</sup> *saying*, What

think ye of Christ? whose son is he?  
They say unto him, *The son* of David.

<sup>43</sup> He saith unto them, How then  
doth David in spirit call him Lord,  
*saying*,

<sup>44</sup> The LORD said unto my Lord, Sit  
thou on my right hand, till I make thine  
enemies thy footstool? <sup>45</sup> If David then  
call him Lord, how is he his son? <sup>46</sup> And  
no man was able to answer him a word,  
neither durst any *man* from that day forth  
ask him any more *questions*.

PSALM cx.

<sup>1</sup> The LORD said unto my Lord,  
Sit thou at my right hand, until I  
make thine enemies thy footstool.

*20. How may the inspiration of  
the Old Testament writers be proved  
by the express declarations of the  
New Testament?*

LUKE i.

<sup>68</sup> Blessed *be* the Lord God of Israel;  
for he hath visited and redeemed his  
people, <sup>69</sup> and hath raised up an horn of  
salvation for us in the house of his ser-  
vant David; <sup>70</sup> as he spake by the mouth  
of his holy prophets, which have been  
since the world began:

<sup>71</sup> That we should be saved from  
our enemies, and from the hand of  
all that hate us;

<sup>72</sup> To perform the mercy *promised* to our  
fathers, and to remember his holy cove-  
n-  
father Abraham, <sup>74</sup> that he would grant  
nant; <sup>73</sup> the oath which he sware to our  
unto us, that we being delivered out of  
the hand of our enemies might serve him  
without fear.

HEB. i.

<sup>1</sup> God, who at sundry times and in  
divers manners spake in time past  
unto the fathers by the prophets,

2 TIM. iii.

<sup>16</sup> All scripture *is* given by inspi-  
ration of God, and *is* profitable for  
doctrine, for reproof, for correction,  
for instruction in righteousness:

<sup>17</sup> That the man of God may be perfect,  
*thoroughly* furnished unto all good works.

## 1 PETER i.

<sup>10</sup> Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>11</sup> searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

<sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

## 2 PETER i.

<sup>20</sup> Knowing this first, that no prophecy of the scripture is of any private interpretation.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

*21. What argument in favour of the inspiration of the Old Testament may be drawn from the manner in which Christ and His Apostles argue from it as of final authority?*

(a) Christ constantly quotes from it:

## MATT. xxi.

<sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

<sup>13</sup> And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

<sup>14</sup> And the blind and the lame came to him in the temple; and he healed them.

<sup>15</sup> And when the chief priests and scribes *saw the wonderful things that he did, and*

*the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,* <sup>16</sup> and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

## MATT. xxii.

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

<sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying,

<sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

(b) Christ says it cannot be falsified:

## JOHN vii.

<sup>22</sup> Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

<sup>23</sup> If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

<sup>24</sup> Judge not according to the appearance, but judge righteous judgment. <sup>25</sup> Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

## JOHN x.

<sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods?

<sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the

works : that ye may know, and believe, that the Father *is* in me, and I in him. <sup>20</sup> Therefore they sought again to take him : but he escaped out of their hand,

(c) Christ says that the whole law *must* be fulfilled :

MATT. v.

<sup>17</sup> Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

(d) Things concerning Christ :

LUKE xxiii.

<sup>42</sup> And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

<sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

<sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst.

<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

(e) The Apostles quote to the same extent and purpose :

MATT. i.

<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

<sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by *the prophet, saying,*

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

MATT. ii.

<sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt :

<sup>15</sup> And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

<sup>17</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying,

<sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not. <sup>22</sup> But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee :

<sup>23</sup> And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

JOHN xii.

<sup>37</sup> But though he had done so many miracles before them, yet they believed not on him :

<sup>38</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

<sup>39</sup> Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their

heart ; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

<sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

JOHN xv.

<sup>22</sup> If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin. <sup>23</sup> He

that hateth me hateth my Father also.

<sup>24</sup> If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

<sup>25</sup> But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.



## CHAPTER V.

## THE RULE OF FAITH AND PRACTICE.

THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS, HAVING BEEN GIVEN BY INSPIRATION OF GOD, ARE THE ALL-SUFFICIENT AND ONLY RULE OF FAITH AND PRACTICE, AND JUDGE OF CONTROVERSIES :

*3. What Scripture is used by the Romanists to establish their pretence to the authority of tradition ?*

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

<sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 THESS. iii.

<sup>1</sup> And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

*4. By what arguments may the invalidity of all ecclesiastical tra-*

*dition, as a part of our rule of faith and practice be shewn ?*

(a) By the fact that St. Paul intended by the following passages such instructions as he had himself given :

2 THESS. ii.

<sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

2 THESS. iii.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

(b) Christ rebuked this error in the Romanists' predecessors, the Pharisees :

MATT. xv.

<sup>1</sup> Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

<sup>2</sup> Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread.

<sup>3</sup> But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

<sup>4</sup> For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me ;

<sup>6</sup> And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

<sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching *for* doctrines the commandments of men

MARK vii.

<sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me

<sup>7</sup> Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

*6. What arguments do the Scriptures themselves furnish in favour of the doctrine that they are the only infallible rule of faith?*

(a) They always speak in the name of God and command faith and obedience:

(b) Christ and his Apostles always appeal to the then existing Scriptures, and to no other whatsoever:

LUKE xvi.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

<sup>29</sup> But the same day that Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed *them* all.

<sup>30</sup> Even thus shall it be in the day when the Son of man is revealed. <sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

LUKE x.

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

<sup>26</sup> He said unto him, What is written in the law? how readest thou?

JOHN v.

<sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

ROM. iv.

<sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

2 TIM. iii.

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

(c) The Bereans are commended for bringing all questions, even Apostolic teaching, to this test:

ACTS xvii.

<sup>19</sup> And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

<sup>21</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

efore many of them believed; honourable women which were and of men, not a few. <sup>13</sup> But the Jews of Thessalonica had known the word of God was preached at Berea, they came thither also, and added up the people.

Paul commanded so to do :

ISAIAH viii.

And I will seal the testimony, seal the long my disciples.

I will wait upon the LORD, that is face from the house of Jacob, I will look for him. <sup>18</sup> Behold, I and children whom the LORD hath given me for signs and for wonders in Israel. O LORD of hosts, which dwelleth upon Zion.

When they shall say unto you, O ye wizards that peep, and that dream, should not a people seek unto you? for the living to the dead? the law and to the testimony: if ye speak not according to this word, *there is no light in them.*

Paul rebukes the Pharisees for adding and perverting the Scriptures :

MATT. xv.

Then came to Jesus scribes and Pharisees which were of Jerusalem, saying, O thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. <sup>3</sup> But Jesus answered and said unto them, Why do ye transgress the commandment of God for your tradition? <sup>4</sup> For God commandeth, saying, Honour thy father and mother, *and, He that curseth father or mother, let him die the death.* <sup>5</sup> But ye say, *Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;* <sup>6</sup> and he do not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

Hypocrites, well did Esaias say of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me

with *their* lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching *for* doctrines the commandments of men.

MARK vii.

<sup>1</sup> Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

<sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

<sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup> but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> making the word of God of none effect through your tra-

dition, which ye have delivered : and many such like things do ye.

(f) Other passages teach the same duty :

REV. xxii.

<sup>12</sup> And, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be. <sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last. <sup>14</sup> Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. <sup>15</sup> For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. <sup>16</sup> I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

<sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : <sup>19</sup> and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

<sup>20</sup> He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

DEUT. iv.

<sup>1</sup> Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

<sup>2</sup> Ye shall not add unto the word *which I command* you, neither

shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

DEUT. xii.

<sup>32</sup> What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

JOSHUA i.

<sup>6</sup> Be strong and of a good courage : for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

<sup>7</sup> Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

<sup>8</sup> This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then shalt thou have good success. <sup>9</sup> Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the LORD thy God is with thee whithersoever thou goest.

JER. xxvi.

<sup>1</sup> In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

<sup>2</sup> Thus saith the LORD ; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them ; diminish not a word :

<sup>3</sup> If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. <sup>4</sup> And thou shalt say unto

Thus saith the LORD; If ye will hearken unto me, to walk in my law, I have set before you, <sup>5</sup> to hearken unto the words of my servants the prophets, I sent unto you, both rising up and sending *them*, but ye have not hearkened; <sup>6</sup> then will I make this house a *desolation*, and will make this city a *desolation* to all the nations of the earth. <sup>7</sup> So saith the LORD, the prophets and all the people that have heard Jeremiah speaking these things in the house of the LORD.

*How may the completeness of the rule, as a rule of faith, be seen from the design of Scripture?*

Completeness here would be false; yet not one hint is made as to the contrary:

JOHN xx.

many other signs truly did Jesus shew unto his disciples, which are not written in this book:

but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that ye might have life through him.

2 TIM. ii.

These things put *them* in remembrance, charging *them* before the Lord to strive not about words to no profit, to the subverting of the hearers.

But to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane and vain babblings: for they will increase unto more ungodliness.

<sup>17</sup> And their word will eat as doth a canker: of whom is Timotheus and Philetus;

who concerning the truth have erred, and so have overthrowed the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every man that nameth the name of Christ shun iniquity.

12. *In what passages is its perspicuity asserted?*

PSALM xix.

<sup>1</sup> The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. <sup>8</sup> The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

PSALM cxix.

<sup>97</sup> O how love I thy law! it is my meditation all the day. <sup>98</sup> Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. <sup>99</sup> I have more understanding than all my teachers: for thy testimonies *are* my meditation. <sup>100</sup> I understand more than the ancients, because I keep thy precepts. <sup>101</sup> I have refrained my feet from every evil way, that I might keep thy word. <sup>102</sup> I have not departed from thy judgments: for thou hast taught me. <sup>103</sup> How sweet are thy words unto my taste! yea, *sweeter* than honey to my mouth! <sup>104</sup> Through thy precepts I get understanding: therefore I hate every false way.

<sup>105</sup> Thy word is a lamp unto my feet, and a light unto my path.

<sup>106</sup> I have sworn, and I will perform it, that I will keep thy righteous judgments.

<sup>107</sup> I am afflicted very much: quicken me, O LORD, according unto thy word.

<sup>129</sup> Thy testimonies *are* wonderful: therefore doth my soul keep them.

<sup>130</sup> The entrance of thy words giveth light; it giveth understanding unto the simple.

2 COR. iii.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

<sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the

reading of the old testament; which *vail* is done away in Christ.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

<sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

2 PETER i.

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

<sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount. <sup>19</sup> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

HAB. ii.

<sup>1</sup> I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

<sup>2</sup> And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

<sup>3</sup> For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2 TIM. iii.

<sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

<sup>16</sup> But shun profane *and* vain babblings: for they will increase unto more ungodliness.

<sup>17</sup> And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

<sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

13. *By what other arguments may this point be established?*

(a) The Scriptures are addressed immediately: generally or particularly to all:

DEUT. vi.

<sup>3</sup> Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

<sup>4</sup> Hear, O Israel: The LORD our God *is* one LORD: <sup>5</sup> and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup> And these words, which I command thee this day, shall be in thine heart: <sup>7</sup> and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. <sup>8</sup> And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. <sup>9</sup> And thou shalt write them upon the posts of thy house, and on thy gates.

LUKE i.

<sup>3</sup> It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

<sup>4</sup> That thou mightest know the certainty of those things, wherein thou hast been instructed.

ROM. i.

<sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace

you and peace from God our  
Father, and the Lord Jesus Christ.

1 COR. i.

Paul, called *to be* an apostle of Jesus  
Christ through the will of God, and So-  
sanes *our* brother,

unto the church of God which  
is at Corinth, to them that are  
justified in Christ Jesus, called *to*  
saints, with all that in every  
place call upon the name of Jesus  
Christ our Lord, both their's and  
ours :

Grace *be* unto you, and peace, from  
our Father, and *from* the Lord Jesus  
Christ.

2 COR. i.

Paul, an apostle of Jesus Christ  
by the will of God, and Timothy  
our brother, unto the church of  
God which is at Corinth, with all  
saints which are in all Achaia :  
Grace *be* to you and peace from God  
our Father, and *from* the Lord Jesus  
Christ.

2 COR. iv.

Therefore seeing we have this ministry,  
whereby we have received mercy, we faint not ;  
but have renounced the hidden  
things of dishonesty, not walking  
in craftiness, nor handling the word  
of God deceitfully ; but by mani-  
festation of the truth commending  
ourselves to every man's conscience  
as before the sight of God.

But if our Gospel be hid, it is hid to  
them that are lost : <sup>4</sup> in whom the god of  
this world hath blinded the minds of them  
which believe not, lest the light of the  
glorious gospel of Christ, who is the  
image of God, should shine unto them.

GAL. i.

Paul, an apostle, (not of men, neither  
man, but by Jesus Christ, and God the  
Father, who raised him from the dead ;) And  
all the brethren which are with  
me, unto the churches of  
Galatia :

Grace *be* to you and peace from God /

the Father, and *from* our Lord Jesus  
Christ.

EPH. i.

<sup>1</sup> Paul, an apostle of Jesus Christ  
by the will of God, to the saints  
which are at Ephesus, and to the  
faithful in Christ Jesus :

<sup>2</sup> Grace *be* to you, and peace, from God our  
Father, and *from* the Lord Jesus Christ.

PHIL. i.

<sup>1</sup> Paul and Timotheus, the ser-  
vants of Jesus Christ, to all the  
saints in Christ Jesus, which are  
at Philippi, with the bishops and  
deacons :

<sup>2</sup> Grace *be* unto you, and peace, from  
God our Father, and *from* the Lord Jesus  
Christ.

COL. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the  
will of God, and Timotheus *our* brother,

<sup>2</sup> To the saints and faithful breth-  
ren in Christ which are at Colosse :  
Grace *be* unto you, and peace, from  
God our Father and the Lord Jesus  
Christ.

JAMES i.

<sup>1</sup> James, a servant of God and of  
the Lord Jesus Christ, to the twelve  
tribes which are scattered abroad,  
greeting.

1 PETER i.

<sup>1</sup> Peter, an apostle of Jesus Christ,  
to the strangers scattered through-  
out Pontus, Galatia, Cappadocia,  
Asia, and Bithynia,

<sup>2</sup> Elect according to the foreknowledge  
of God the Father, through sanctification  
of the Spirit, unto obedience and sprink-  
ling of the blood of Jesus Christ : Grace  
unto you, and peace, be multiplied.

2 PETER i.

<sup>1</sup> Simon Peter, a servant and an  
apostle of Jesus Christ, to them  
that have obtained like precious  
faith with us through the righteous-  
ness of God and our Saviour Jesus  
Christ :



## I JOHN ii.

<sup>12</sup> I write unto you, little children, because your sins are forgiven you for his name's sake.

<sup>13</sup> I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

<sup>14</sup> I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

## JUDE.

<sup>1</sup> Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called :

<sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

## REV. i.

<sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified *it* by his angel unto his servant John : <sup>2</sup> who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

<sup>3</sup> Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.

<sup>4</sup> John to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ;

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the

earth. Unto him that loved us, and washed us from our sins in his own blood.

## REV. ii.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(b) Exceptions :

(a') To Timothy :

## I TIM. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope ;

<sup>2</sup> Unto Timothy, *my* own son in the faith : Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

<sup>3</sup> As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, <sup>4</sup> neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith : *so do*.

## 2 TIM. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

<sup>2</sup> To Timothy, *my* dearly beloved son : Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

<sup>3</sup> I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ; <sup>4</sup> greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ; <sup>5</sup> when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also. <sup>6</sup> Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. <sup>7</sup> For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind. <sup>8</sup> Be not



ou therefore ashamed of the testimony  
our Lord, nor of me his prisoner : but  
thou partaker of the afflictions of the  
spel according to the power of God ;  
who hath saved us, and called us with  
a holy calling, not according to our  
works, but according to his own purpose  
and grace, which was given us in Christ  
Jesus before the world began.

β) To Titus :

Paul, a servant of God, and an apostle  
of Jesus Christ, according to the faith of  
God's elect, and the acknowledging of  
the truth which is after godliness ; <sup>1</sup> in  
hope of eternal life, which God, that  
cannot lie, promised before the world be-  
gan ; <sup>2</sup> but hath in due times manifested  
his word through preaching, which is  
committed unto me according to the com-  
mandment of God our Saviour ;

<sup>3</sup> To Titus, *mine* own son after the  
common faith : Grace, mercy, and  
peace, from God the Father and  
the Lord Jesus Christ our Saviour.

γ) All Christians are commanded to  
search the *Scriptures* :

2 TIM. iii.

<sup>4</sup> But continue thou in the things which  
thou hast learned and hast been assured  
of, knowing of whom thou has learned  
them ;

<sup>5</sup> And that from a child thou hast  
known the holy scriptures, which  
are able to make thee wise unto  
salvation through faith which is in  
Christ Jesus.

<sup>6</sup> All scripture is given by inspiration of  
God, and is profitable for doctrine, for  
reproof, for correction, for instruction in  
righteousness :

<sup>7</sup> That the man of God may be  
perfect, thoroughly furnished unto  
all good works.

ACTS xvii.

<sup>8</sup> And the brethren immediately sent  
away Paul and Silas by night unto Berea :  
who coming *thither* went into the syna-  
gogue of the Jews.

<sup>9</sup> These were more noble than

those in Thessalonica, in that they  
received the word with all readi-  
ness of mind, and searched the  
scriptures daily, whether those  
things were so.

JOHN v.

<sup>39</sup> Search the scriptures ; for in  
them ye think ye have eternal life :  
and they are they which testify of  
me.

15. *What is meant by saying that  
the Scriptures are the judge as well  
as the rule in questions of faith ?*

The Scriptures are the only infallible  
utterances of God, and are to be read in  
their own light and by the aid of the  
Holy Spirit :

1 JOHN ii.

<sup>20</sup> But ye have an unction from  
the Holy One, and ye know all  
things. <sup>21</sup> I have not written unto  
you because ye know not the truth,  
but because ye know it, and that  
no lie is of the truth. <sup>22</sup> Who is a  
liar but he that denieth that Jesus  
is the Christ ? He is antichrist,  
that denieth the Father and the Son.  
<sup>23</sup> Whosoever denieth the Son, the  
same hath not the Father : [*but*]  
*he that acknowledgeth the Son hath  
the Father also.* <sup>24</sup> Let that there-  
fore abide in you, which ye have  
heard from the beginning. If that  
which ye have heard from the  
beginning shall remain in you, ye  
also shall continue in the Son, and  
in the Father. <sup>25</sup> And this is the  
promise that he hath promised us,  
*even* eternal life.

17. *By what arguments do the  
Romanists attempt to prove that  
their church is the only infallible in-  
terpreter of the rule of faith and  
judge of all controversies ?*

(a) That Christ promised His Apostles and their successors infallibility :

MATT. xvi.

<sup>13</sup> He saith unto them, But whom say ye that I am? <sup>14</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

<sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

<sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MATT. xviii.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

<sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. <sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

LUKE xxiv.

<sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup> And he took *it*, and did eat before them. <sup>44</sup> And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. <sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

<sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things. <sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

JOHN vi.

<sup>12</sup> I have yet many things to say unto you, but ye cannot hear them now.

<sup>13</sup> Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

JOHN xx.

<sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

<sup>23</sup> Whose soever sins ye remit, they are remitted unto them ; *and* whose soever *sins* ye retain, they are retained.

(b) The commission given to the Church as the teacher of the world :

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : <sup>20</sup> teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, *even* unto the end of the world. Amen.

LUKE x.

<sup>16</sup> He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

(c) Their church is declared to be the pillar and ground of faith :

1 TIM. iii.

<sup>14</sup> These things write I unto thee, hoping to come unto thee shortly :

<sup>15</sup> But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

(d) Gates of hell shall not prevail :

MATT. xvi.

<sup>18</sup> And I say unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.

(e) Power to bind and loose :

MATT. xvi.

<sup>19</sup> And I will give unto thee the keys of the kingdom of heaven : *and whatsoever thou shalt bind on earth shall be bound in heaven :*

and whatsoever thou shalt loose on earth shall be loosed in heaven.

<sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MATT. xviii.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

<sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

<sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

(f) The Church is commanded to discriminate between truth and error, and therefore must be qualified to do so :

2 THESS. iii.

<sup>5</sup> And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

<sup>7</sup> For yourselves know how ye ought to

follow us : for we behaved not ourselves disorderly among you ;

ROM. xvi.

<sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them.

<sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup> For your obedience is come abroad unto all men. I am glad therefore on your behalf : but yet I would have you wise unto that which is good, and simple concerning evil.

2 JOHN.

<sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

<sup>10</sup> If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed :

<sup>11</sup> For he that biddeth him God speed is partaker of his evil deeds.

18. *By what arguments may this claim of the Romanists be shown to be utterly baseless ?*

(a) They were addressed not to officers but to the body of believers :

JOHN xx.

<sup>21</sup> Then said Jesus to them again, Peace be unto you : as *my* Father hath sent me, even so send I you. <sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost :

<sup>23</sup> Whose soever sins ye remit, they are remitted unto them ; and whose soever *sins* ye retain, they are retained.

<sup>24</sup> But Thomas, one of the twelve, called Didymus, was not with them when Jesus

came. <sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

LUKE xxiv.

<sup>22</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures ?

<sup>38</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

<sup>34</sup> Saying, The LORD is risen indeed, and hath appeared to Simon. <sup>35</sup> And they told what things *were done* in the way, and how he was known of them in breaking of bread. <sup>44</sup> And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. <sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

<sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things.

<sup>49</sup> And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

I JOHN ii.

<sup>19</sup> They went out from us, but they were not of us ; for if they had been of us, they would *no doubt* have continued with us : but *they went out*, that they might be made manifest that they were not all of us.

<sup>20</sup> But ye have an unction from

Holy One, and ye know all  
s.

ave not written unto you because  
ow not the truth, but because ye  
it, and that no lie is of the truth.  
o is a liar but he that denieth that  
is the Christ? He is antichrist, that  
h the Father and the Son. <sup>23</sup> Who-  
denieth the Son, the same hath  
e Father: [*but*] *he that acknowledg-*  
*Son hath the Father also.* <sup>24</sup> Let  
herefore abide in you, which ye  
heard from the beginning. If that  
ye have heard from the beginning  
remain in you, ye also shall con-  
in the Son, and in the Father.

this is the promise that he hath  
ed us, *even* eternal life. <sup>25</sup> These  
have I written unto you concern-  
em that seduce you.

it the anointing which ye have  
red of him abideth in you, and  
ed not that any man teach  
but as the same anointing  
eth you of all things, and is  
and is no lie, and even as it  
taught you, ye shall abide in

d now, little children, abide in him;  
hen he shall appear, we may have  
ence, and not be ashamed before  
his coming. <sup>29</sup> If ye know that  
righteous, ye know that every one  
eth righteousness is born of him.

he word church is a collective term,  
sing the effectually called (see  
xxv. and xxvii):

#### ROMANS i.

ong whom are ye also the called of  
Christ:

all that be in Rome, beloved  
d, called *to be* saints: Grace  
ou and peace from God our  
er, and the Lord Jesus Christ.

#### ROMANS viii.

nd we know that all things  
together *for good to them*  
*ve God. to them who are the*  
*ccording to his purpose.*

<sup>29</sup> For whom he did foreknow, he also  
did predestinate *to be* conformed to the  
image of his Son, that he might be the  
firstborn among many brethren.

#### I COR. i.

<sup>1</sup> Paul, called *to be* an apostle of Jesus  
Christ through the will of God, and Sos-  
thenes *our* brother,

<sup>2</sup> Unto the church of God which  
is at Corinth, to them that are  
sanctified in Christ Jesus, called *to*  
*be* saints, with all that in every  
place call upon the name of Jesus  
Christ our Lord, both their's and  
our's:

#### JUDE.

<sup>1</sup> Jude, the servant of Jesus Christ,  
and brother of James, to them that  
are sanctified by God the Father,  
and preserved in Jesus Christ, *and*  
called:

#### REV. xvii.

<sup>12</sup> And the ten horns which thou sawest  
are ten kings, which have received no  
kingdom as yet; but receive power as  
kings one hour with the beast. <sup>13</sup> These  
have one mind, and shall give their power  
and strength unto the beast.

<sup>14</sup> These shall make war with the  
Lamb, and the Lamb shall over-  
come them: for he is Lord of lords,  
and King of kings: and they that  
are with him *are* called, and chosen,  
and faithful.

#### ROM. ix.

<sup>22</sup> *What* if God, willing to shew *his*  
wrath, and to make his power known,  
endured with much long suffering the ves-  
sels of wrath fitted to destruction: <sup>23</sup> and  
that he might make known the riches of  
his glory, on the vessels of mercy, which  
he had afore prepared unto glory,

<sup>24</sup> Even us, whom he hath called,  
not of the Jews only, but also of  
*the Gentiles?*

#### I COR. vii.

<sup>17</sup> But as God hath distributed to every  
man, as the Lord hath called every one,

so let him walk. And so ordain I in all churches.

<sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

GAL. i.

<sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called *me* by his grace.

2 TIM. i.

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

HEB. ix.

<sup>12</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge

your conscience from dead works to serve the living God?

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

1 PETER ii.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

<sup>10</sup> Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

1 PETER iv.

<sup>10</sup> As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

## 2 PETER i.

these things be in you, and *ye* make *you* that *ye* shall neither nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>8</sup> But lacketh these things is blind, and afar off, and hath forgotten <sup>9</sup> & purged from his old sins. <sup>10</sup> Before therefore rather, brethren, endeavour to make your calling and election sure: for if ye do these things ye shall never fall:

an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus

Christ. Tributes prove it to be the true people of God:

## EPH. v.

As *he*, love your wives, even as *he* loved the church, and gave himself for it; <sup>25</sup> that he might sanctify it with the washing of water in the word, <sup>26</sup> that he might present it to himself glorious church, not having wrinkle, or any such thing; that it should be holy and without blemish.

## 1 PETER ii.

As *he* coming, as *unto* a living stone, indeed of men, but chosen of precious, <sup>2</sup> ye, as living stones, are built upon the spiritual house, an holy priesthood, offering up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>3</sup> Wherefore also it is contained in the scriptures. Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth in him shall not be confounded.

## JOHN x.

Who believe not, because ye are not of my sheep, as I said unto you. <sup>2</sup> The sheep hear my voice, and I know them, and they follow me: <sup>3</sup> and I give unto them eternal life; they shall never perish, neither shall any man pluck them out of my hand. <sup>4</sup> My Father, which gave them me, is

greater than all; and no man is able to pluck them out of my Father's hand.

## COL. i.

<sup>15</sup> And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

<sup>16</sup> For it pleased the Father that in him should all fulness dwell; <sup>17</sup> and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. <sup>18</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled <sup>19</sup> in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: <sup>20</sup> if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

<sup>21</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

<sup>22</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>23</sup> even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>24</sup> to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>25</sup> whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: <sup>26</sup> whereunto I also labour, striving according to his working, which worketh in me mightily.

(d) The Epistles are addressed to the Church, and in their salutations explain that term as equivalent to the "called," the "saints," and all true worshippers:

## 1 COR. xvi.

<sup>1</sup> The salutation of me Paul with mine



own hand. <sup>22</sup> If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. <sup>23</sup> The grace of our Lord Jesus Christ *be* with you. <sup>24</sup> My love *be* with you all in Christ Jesus. Amen.

## 2 COR. xiii.

<sup>11</sup> Finally, brethren, farewell. Be perfect, *be* of good comfort, *be* of one mind, live in peace; and the God of love and peace shall *be* with you. <sup>12</sup> Greet one another with an holy kiss. <sup>13</sup> All the saints salute you. <sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

## EPII. vi.

<sup>18</sup> Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

## COL. iv.

<sup>12</sup> Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. <sup>16</sup> And when this epistle is read among you, cause that it *be* read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. <sup>17</sup> And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. <sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

## 1 PETER v

<sup>12</sup> By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. <sup>13</sup> The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. <sup>14</sup> Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

## 2 PETER iii.

<sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. <sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

## JUDE.

<sup>24</sup> Now unto him that is able to keep you from falling, and to present you faultless

before the presence of his glory with exceeding joy, <sup>26</sup> to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

## 1 COR. i.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

<sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

## 1 COR. iii.

<sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

<sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

## 1 COR. vi.

<sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. <sup>18</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

## EPII. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup> wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children



of wrath, even as others. <sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) <sup>6</sup> and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: <sup>7</sup> that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

<sup>10</sup> Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; <sup>20</sup> and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; <sup>21</sup> in whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> in whom ye also are builded together for an habitation of God through the Spirit.

I THESS. v.

<sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

<sup>6</sup> Therefore let us not sleep, as *do* others; but let us watch and be sober.

2 THESS. ii.

<sup>10</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren be-

loved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

COL. i.

<sup>21</sup> And you, that were sometimes alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

COL. ii.

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

I PETER ii.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

(c) There is no evidence in the New Testament that the Apostles ever had any successors, whilst there is evidence that the offices of presbyter and deacon were perpetuated:

I TIM. iii.

<sup>1</sup> This *is* a true saying, If a man desire the office of bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> one that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (for if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> not a novice, lest being lifted up with pride he fall into

the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil. <sup>8</sup> Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre ; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved ; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

(f) None ever claiming to be their successors have ever possessed the signs of an apostle :

2 COR. xii.

<sup>12</sup> Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

1 COR. ix.

<sup>1</sup> Am I not an apostle ? am I not free ? have I not seen Jesus Christ our Lord ? are not ye my work in the Lord ?

GAL. i.

<sup>1</sup> Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man.

<sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

<sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it : <sup>14</sup> and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

ACTS i.

<sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

*19. By what direct arguments may the doctrine, that the Scriptures are the final judge of controversies, be established ?*

(a) Christians are commanded to search the Scriptures, and by them to test all doctrines and try all teachers :

JOHN v.

<sup>39</sup> Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.

ACTS xvii.

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither* went into the synagogue of the Jews.

<sup>11</sup> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

<sup>12</sup> Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

GAL. i.

<sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

re said before, so say I now again, *man* preach any other gospel unto an that ye have received, let him *ursed*. <sup>10</sup> For do I now persuade *x* God? or do I seek to please for if I yet pleased men, I should the servant of Christ. <sup>11</sup> But I you, brethren, that the gospel was preached of me is not after <sup>12</sup> For I neither received it of man, was I taught *it*, but by the reve- of Jesus Christ.

2 COR. iv.

efore seeing we have this ministry, ave received mercy, we faint not; have renounced the hidden of dishonesty, not walking tiness, nor handling the word d deceitfully; but by mani- on of the truth commending ves to every man's conscience sight of God.

1 THESS. v.

ove all things; hold fast that is good.

1 JOHN iv.

oved, believe not every spirit, the spirits whether they are d: because many false pro- are gone out into the world. by know ye the Spirit of Every spirit that confesseth esus Christ is come in the ; of God:

every spirit that confesseth not us Christ is come in the flesh is ied: and this is that *spirit* of anti- whereof ye have heard that it ome; and even now already is it orld.

: promise of the Holy Spirit, the and Interpreter of Scripture, is to all Christians:

Compare: JOHN xx.

when he had said this, he breathed , and said unto them, Receive ye y Ghost:

ose soever sins ye remit, they itted unto them; and whose

soever *sins* ye retain, they are re- tained.

With: LUKE xxiv.

<sup>21</sup> And their eyes were opened, and they knew him; and he vanished out of their sight. <sup>22</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

<sup>46</sup> Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

<sup>47</sup> And that repentance and remis- sion of sins should be preached in his name among all nations, begin- ning at Jerusalem. <sup>48</sup> And ye are witnesses of these things.

<sup>49</sup> And, behold, I send the pro- mise of my Father upon you: but tarry ye in the city of Jerusa- lem, until ye be endued with power from on high.

1 JOHN ii.

<sup>20</sup> But ye have an unction from the Holy One, and ye know all things.

<sup>21</sup> I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth

<sup>22</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anoint- ing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

ROM. viii.

<sup>9</sup> So then they that are in the flesh can- not please God.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any

man have not the Spirit of Christ, he is none of his.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

I COR. iii.

<sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

(c) Religion is a personal matter; each must believe and receive for himself; faith derives its power from the truth it apprehends:

JOHN xvii.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> Sanctify them through thy truth: thy word is truth.

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

I PETER i.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

<sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

## CHAPTER VI.

## THE CANON OF SCRIPTURE.

*What is meant by the phrase  
on of Scripture?*

Greek word *κανών*, signifies a *rule* or *bar*, a rod used in weaving, *used for measuring*, a carpenter's

The old Greek authors were called *canons*, because they were regarded as *models* of excellence, *classics*; the Scriptures as received by us are the Canon of Scripture, because an appeal must be made. From *1, a reed or cane*. Occurs six times :

GAL. vi.

and as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

PHIL. iii.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same

5. Brethren, be followers together of me, mark them which walk so as ye have an ensample. <sup>18</sup> (For many walk, whom I have told you often, and now you even weeping, *that they are* the enemies of the cross of Christ : <sup>19</sup> whose end is destruction, whose God is *their* belly and *whose* glory is in their shame, who mind earthly things.)

2 COR. x. 13, 15, 16.

For we dare not make ourselves of like number, or compare ourselves with them that commend themselves : but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. <sup>13</sup> But we will not boast of things without *our* measure, but according to the measure of the rule which

God hath distributed to us, a measure to reach even unto you. <sup>14</sup> For we stretch not ourselves beyond *our* measure, as though we reached not unto you : for we are come as far as to you also in *preaching* the gospel of Christ : <sup>15</sup> not boasting of things without *our* measure, *that is*, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup> to preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. <sup>17</sup> But he that glorieth, let him glory in the Lord. <sup>18</sup> For not he that commendeth himself is approved, but whom the Lord commendeth.

*4. When was the Canon of the  
Old Testament completed?*

(a) The five books of Moses when completed were deposited in the ark of the covenant :

DEUT. xxxi.

<sup>24</sup> And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, <sup>25</sup> that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, <sup>26</sup> Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

<sup>27</sup> For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you *this* day, ye have been rebellious

against the LORD; and how much more after my death?

(b) Most of the other books were collected and arranged by Ezra and others till about 300 years before Christ.

NEH. xii.

<sup>22</sup> The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

<sup>23</sup> The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

I CHRON. iii.

<sup>19</sup> And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

5. *Give a synopsis by which the genuineness of the books constituting our received Canon of the Old Testament is established?*

(a) The canon of Jewish Scriptures was abundantly attested by Christ and His Apostles:

(a') Christ regards them as an infallible rule:

MARK xiv.

<sup>48</sup> And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

<sup>49</sup> I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

<sup>50</sup> And they all forsook him, and fled.

<sup>51</sup> And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: <sup>52</sup> and he left the linen cloth, and fled from them naked.

JOHN v.

<sup>30</sup> Search the scriptures; for in them ye think ye have eternal life:

and they are they which testify of me.

JOHN x.

<sup>24</sup> Jesus answered them, Is it not *written* in your law, I said, Ye are gods?

<sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do not the works of my Father, believe me not.

(β') Calls them by their recognised titles, "law," "prophets," "holy writings," or "psalms:"

LUKE xxiv.

<sup>43</sup> And he took *it*, and did eat before them.

<sup>44</sup> And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

<sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things.

(b) The Apostles appeal to them as an infallible rule:

2 TIM. iii.

<sup>13</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> All scripture *is* given by inspiration of God, and *is*

le for doctrine, for reproof,  
rection, for instruction in  
isness :

the man of God may be perfect,  
y furnished unto all good works.

ACTS i.

and brethren, this scrip-  
st needs have been fulfilled,  
he Holy Ghost by the mouth  
id spake before concerning  
which was guide to them  
ok Jesus.

he was numbered with us, and  
ined part of this ministry. <sup>20</sup> For  
ten in the book of Psalms, Let  
ation be desolate, and let no man  
erein : and his bishoprick let  
take.

ist often rebuked the Jews for  
ence, but never for corrupting the

MATT. xxii.

efore in the resurrection whose  
ll she be of the seven? for they  
er.

is answered and said unto  
e do err, not knowing the  
es, nor the power of God.

in the resurrection they neither  
or are given in marriage, but are  
gels of God in heaven. <sup>31</sup> But

ng the resurrection of the dead,  
not read that which was spoken

by God, saying, <sup>32</sup> I am the God  
am, and the God of Isaac, and  
of Jacob? God is not the God  
ead, but of the living. <sup>33</sup> And  
multitude heard *this*, they were  
d at his doctrine.

*now why the Apocrypha has  
in the Canon of Scripture?*

use those writings never formed  
he Hebrew Scriptures :

Jews were the divinely appointed  
s of the ancient Oracles :

ROM. iii.

advantage then hath the Jew?  
rofit is there of circumcision?

<sup>2</sup> Much every way : chiefly, be-  
cause that unto them were com-  
mitted the oracles of God.

(c) Christ charged them with making the  
written word of none effect by their tra-  
ditions, but never charged them with  
corrupting the text :

MATT. xv.

<sup>5</sup> But ye say, Whosoever shall say to *his*  
father or *his* mother, *It is a gift*, by what-  
soever thou mightest be profited by me ;

<sup>6</sup> And honour not his father or his  
mother, *he shall be free*. Thus have  
ye made the commandment of God  
of none effect by your tradition.

<sup>7</sup> Ye hypocrites, well did Esaias prophesy  
of you, saying, <sup>8</sup> This people draweth  
nigh unto me with their mouth, and  
honoureth me with *their* lips ; but their  
heart is far from me. <sup>9</sup> But in vain they  
do worship me, teaching *for* doctrines the  
commandments of men.

*9. What is the Talmud, and how  
is it regarded by the Jews ?*

The Talmud is the now written and said  
to have been oral law delivered by the  
Lord to Moses when the written law was  
given, and preserved orally until after the  
commencement of the Christian era : The  
Mishna, or text, and the two Gemaras, or  
two commentaries, constitute the two Tal-  
muds, which to the exclusion of the Holy  
Scriptures are the fountain of the religion  
of modern Jews.

Competent scholars say it is beyond  
parallel trivial, and full of intellectual  
and moral darkness. It is not supported  
by Scripture, and our Lord condemns its  
incipient spirit in the Pharisees of His  
day :

MATT. xv.

<sup>1</sup> Then came to Jesus scribes and  
Pharisees, which were of Jerusa-  
lem, saying, <sup>2</sup> Why do thy disciples  
transgress the tradition of the  
elders? for they wash not their  
hands when they eat bread. <sup>3</sup> But  
he answered and said unto them,

Why do ye also transgress the commandment of God by your tradition? <sup>4</sup> For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift, by whatsoever thou mightest be profited by me;* <sup>6</sup> and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. <sup>7</sup> Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching *for* doctrines the commandments of men.

MARK vii.

<sup>1</sup> Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there

be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? <sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. <sup>7</sup> Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: <sup>11</sup> but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* <sup>12</sup> And ye suffer him no more to do ought for his father or his mother; <sup>13</sup> making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.



## CHAPTER VII.

## THE ATTRIBUTES OF GOD.

DR. HODGE presents in the first chapter the result of reasoning in the light of nature, revealing as it does a God—a personal spirit; infinite, eternal, self-existent, the first cause of all things; infinitely intelligent, powerful, free of will, righteous, and benevolent. In this present chapter the attempt is made to collect and present that additional and clearer knowledge of the Divine Nature which the Scriptures make known to us by means of His *names and attributes*:

1. *State the etymology and meaning of the several names appropriated to God in the Scriptures?*

(a) *Unchangeableness and self-existence*: JEHOVAH, from a Hebrew verb *to be*. The Jews superstitiously refused to pronounce this word, and substituted for it the word ADONAI, *Lord*, represented in our translation by the word LORD printed in capitals. JAH, probably an abbreviation of the name Jehovah, used principally in the Psalms:

PSALM lxviii.

<sup>4</sup> Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

<sup>5</sup> A father of the fatherless, and a judge of the widows, is God in his holy habitation.

It constitutes the concluding syllable of hallelujah, *praise Jehovah*:

God gave Moses His peculiar name "*I am that I am*." From the same Hebrew root, and of the same fundamental significance as JEHOVAH:

EXOD. xiii.

<sup>14</sup> And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(b) *Might, power*, EL, translated *God*, and applied as well to false gods:

ISAIAH xliv.

<sup>9</sup> They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

<sup>10</sup> Who hath formed a god, or molten a graven image that is profitable for nothing?

(c) God of all *excellence*:

ELOHIM, and ELOAH, the same name in its singular and plural form, derived from a Hebrew verb signifying *to fear, to reverence*: "In its singular form it is used only in the latter books and in poetry:" in the plural form it is sometimes used with a plural sense for gods, but more commonly as a *pluralis excellentiæ*, for God: It is applied to God, but preëminently to Jehovah, as the great object of adoration:

(d) *Dominion and power*, ADONAI, the *Lord*, a *pluralis excellentiæ*, applied exclusively to God, expressing possession and sovereign dominion, equivalent to Κύριος, Lord, so frequently applied to Christ in the New Testament:

(e) *Almighty*, SADDAI, Almighty, a *pluralis excellentiæ*. Sometimes it stands by itself, as in Job v. 17, and sometimes

combined with a preceding EL, as in Gen. xvii. 1 :

JOB v.

<sup>17</sup> Behold, happy *is* the man whom God correcteth : therefore despise not thou the chastening of the Almighty :

<sup>18</sup> For he maketh sore, and bindeth up : he woundeth, and his hands make whole.

GEN. xvii.

<sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God ; walk before me, and be thou perfect.

(*f*) *Most High*, ELYON, a Verbal Adjective from a Hebrew Verb, signifying *to go up, to ascend* :

PSALM ix.

<sup>2</sup> I will be glad and rejoice in thee : I will sing praise to thy name, O thou most High.

<sup>3</sup> When mine enemies are turned back, they shall fall and perish at thy presence.

PSALM xxi.

<sup>6</sup> For thou hast made him most blessed for ever : thou hast made him exceeding glad with thy countenance.

<sup>7</sup> For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

<sup>8</sup> Thine hand shall find out all thine enemies : thy right hand shall find out those that hate thee.

(*g*) *Hosts*, TZEBAOTH, *of hosts*, is frequently used as an epithet qualifying one of the above mentioned names of God, thus, Jehovah of Hosts, God of Hosts, Jehovah, God of Hosts. Some have thought the term equivalent to God of Battles : the true force is "Sovereign of the stars, material hosts of heaven, and of the angels their inhabitants :"

AMOS iv.

<sup>13</sup> For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is*

his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

PSALM xxiv.

<sup>9</sup> Lift up your heads, O ye gates ; even lift *them* up, ye everlasting doors ; and the King of glory shall come in.

<sup>10</sup> Who is this King of glory ? The LORD of hosts, he *is* the King of glory. Selah.

(*h*) Many other terms are used metaphorically to set forth the relation He sustains to us and the offices He fulfills ; *e. g.* (*a'*) King, Lawgiver, Judge :

ISAIAH xxxiii.

<sup>17</sup> Thine eyes shall see the king in his beauty : they shall behold the land that is very far off.

PSALM xxiv.

<sup>8</sup> Who *is* this King of glory ? The LORD strong and mighty, the LORD mighty in battle.

PSALM l.

<sup>6</sup> And the heavens shall declare his righteousness : for God *is* judge himself. Selah.

ISAIAH xxxiii.

<sup>20</sup> Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

<sup>21</sup> But there the glorious LORD *will be* unto us a place of broad rivers *and* streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

<sup>22</sup> For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king ; he will save us. <sup>23</sup> Thy tacklings are loosed ; they could not well strengthen their mast, they could not spread the sail :

then is the prey of a great spoil divided ; the lame take the prey. <sup>24</sup> And the inhabitant shall not say, I am sick : the people that dwell therein *shall be* forgiven *their* iniquity.

See also JAMES iv.

<sup>1</sup> There is one lawgiver, who is able to ve and to destroy : who art thou that dgest another ?

(β) Rock, Fortress, Tower, Deliverer :  
2 SAM. xxii.

And David spake unto the LORD the ords of this song in the day *that* the ORD had delivered him out of the hand of all his enemies, and out of the hand of sul :

<sup>2</sup> And he said, The LORD *is* my ock, and my fortress, and my de- verer ; <sup>3</sup> the God of my rock ; in im will I trust : *he is* my shield, nd the horn of my salvation, my igh tower, and my refuge, my sa- iour ; thou savest me from vio- nce.

PSALM lxii.

<sup>1</sup> Truly my soul waiteth upon God : from im cometh my salvation.

<sup>2</sup> He only *is* my rock and my sal- ation ; *he is* my defence ; I shall ot be greatly moved.

(γ) Shepherd, Husbandman :

PSALM xxiii.

<sup>1</sup> The LORD *is* my shepherd ; I hall not want.

JOHN xv.

<sup>1</sup> I am the true vine, and my Fa- her is the husbandman.

(δ) Father :

MATT. vi.

<sup>9</sup> After this manner therefore pray e : Our Father which art in hea- en, Hallowed be thy name.

JOHN xx.

<sup>16</sup> Jesus saith unto her, Mary. She rmed herself, and saith unto him, Rab- oni ; which is to say, Master.

<sup>17</sup> Jesus saith unto her, Touch me ot ; for I am not yet ascended to ny Father : but go to my brethren, nd say unto them, I ascend unto ny Father, and your Father ; and y my God, and *your God*.

## 2. What are the Divine attributes ?

(a) There must always be a measure of incomprehension in our conception of that which is infinite : His knowledge and power are as truly beyond all understand- ing as His eternity or immensity :

JOB xi.

<sup>5</sup> But oh that ' God would speak, and open his lips against thee ; <sup>6</sup> and that he would shew thee the secrets of wisdom, that *they are* double to that which is ! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

<sup>7</sup> Canst thou by searching find out God ? canst thou find out the Al- mighty unto perfection ? <sup>8</sup> *It is* as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? <sup>9</sup> The measure there- of *is* longer than the earth, and broader than the sea.

<sup>10</sup> If he cut off, and shut up, or gather together, then who can hinder him ?

JOB xxvi.

<sup>6</sup> Hell *is* naked before him, and de- struction hath no covering. <sup>7</sup> He stretch- eth out the north over the empty place, and hangeth the earth upon nothing. <sup>8</sup> He bindeth up the waters in his thick clouds ; and the cloud is not rent under them. <sup>9</sup> He holdeth back the face of his throne, and spreadeth his cloud upon it. <sup>10</sup> He hath compassed the waters with bounds, until the day and night come to an end. <sup>11</sup> The pillars of heaven tremble and are astonished at his reproof. <sup>12</sup> He divideth the sea with his power, and by his understanding he smiteth through the proud. <sup>13</sup> By his spirit he hath garnished the heavens ; his hand hath formed the crooked serpent.

<sup>14</sup> Lo, these *are* parts of his ways : but how little a portion is heard of him ? but the thunder of his power who can understand ?

PSALM cxxxix.

<sup>1</sup> O LORD, thou hast searched me, and known *me*. <sup>2</sup> Thou knowest my downsit- ting and mine uprising, thou understand- est my thought afar off. <sup>3</sup> Thou com- passest my path and my lying down, and

art acquainted *with* all my ways. <sup>4</sup> For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

<sup>5</sup> Thou hast beset me behind and before, and laid thine hand upon me. <sup>6</sup> *Such* knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

<sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence?

ISAIAH xl.

<sup>27</sup> Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

<sup>28</sup> Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

<sup>29</sup> He giveth power to the faint; and to *them that have* no might he increaseth strength. <sup>30</sup> Even the youths shall faint and be weary, and the young men shall utterly fall: <sup>31</sup> but they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

(b) The moral elements of His glorious nature are the *norm*, or original law of our moral faculties; thus we are made capable of comprehending the ultimate principles of truth and justice upon which He acts; yet His action based upon those principles is often a trial of our faith and an occasion of our adoring wonder:

ROM. xi.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord? or who hath *been* his counsellor? <sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him

again? <sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

ISAIAH lv.

<sup>8</sup> For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. <sup>9</sup> For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

<sup>10</sup> For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: <sup>11</sup> so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

3. *How are we to understand those passages which attribute to God bodily parts, and the infirmities of human passion?*

(a) Face:

EXOD. xxxiii.

<sup>11</sup> And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. <sup>20</sup> And he said, Thou canst not see my face; for there shall no man see me, and live.

<sup>21</sup> And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: <sup>22</sup> and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: <sup>23</sup> and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

(b) Eyes :

2 CHRON. xvi.

<sup>9</sup> For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly : therefore from henceforth thou shalt have wars.

<sup>10</sup> Then Asa was wroth with the seer, and put him in a prison house ; for *he* was in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

(c) Nostrils :

2 SAM. xxii.

<sup>9</sup> There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it.

<sup>10</sup> He bowed the heavens also, and came down ; and darkness *was* under his feet.

<sup>11</sup> And he sent out arrows, and scattered them ; lightning, and discomfited them.

<sup>16</sup> And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

<sup>17</sup> He sent from above, he took me ; he drew me out of many waters ; <sup>18</sup> he delivered me from my strong enemy, *and* from them that hated me : for they were too strong for me.

(d) Arms and feet :

ISAIAH lii.

<sup>9</sup> Break forth into joy, sing together, ye waste places of Jerusalem : for the LORD hath comforted his people, he hath redeemed Jerusalem.

<sup>10</sup> The LORD hath made bare his holy arms in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.

PSALM xviii.

<sup>9</sup> He bowed the heavens *also*, and

came down : and darkness *was* under his feet.

(e) Repenting and grieving :

GEN. vi.

<sup>5</sup> And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

<sup>6</sup> And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

<sup>7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them.

<sup>7</sup> But Noah found grace in the eyes of the LORD.

JER. xv.

<sup>6</sup> Thou hast forsaken me, saith the LORD, thou art gone backward : therefore will I stretch out my hand against thee, and destroy thee ; I am weary with repenting.

<sup>7</sup> And I will fan them with a fan in the gates of the land ; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways. <sup>8</sup> Their widows are increased to me above the sand of the seas : I have brought upon them against the mother of the young men a spoiler at noonday : I have caused *him* to fall upon it suddenly, and terrors upon the city. <sup>9</sup> She that hath borne seven languisheth : she hath given up the ghost ; her sun is gone down while *it was* yet day : she hath been ashamed and confounded : and the residue of them will I deliver to the sword before their enemies, saith the LORD.

PSALM xcvi.

<sup>9</sup> O Israel, trust thou in the LORD : he *is* their help and their shield.

<sup>10</sup> O house of Aaron, trust in the LORD : he *is* their help and their shield.

(f) Jealous :

DEUT. xxix.

<sup>20</sup> The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

They are to be understood only as metaphors; they represent the truth with respect to God only analogically, and as seen from our point of view; and these metaphors principally occur in the Old Testament, and there chiefly in highly rhetorical passages of the poetical and prophetic portions:

## THE UNITY OF GOD:

*6. How may the proposition, that God is one and indivisible, be proved?*

If God is not one, then it will necessarily follow that there are more Gods than one, but that which is absolute and infinite cannot fail to be one and indivisible in essence:

JOHN x

<sup>30</sup> I and my Father are one.

*7. Prove from Scripture that the proposition, that there is but one God, is true?*

DEUT. vi.

<sup>4</sup> Hear, O Israel: The LORD our God is one LORD:

1 KINGS viii.

<sup>39</sup> And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

<sup>60</sup> That all the people of the earth may know that the LORD is God, and that there is none else.

<sup>61</sup> Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

ISAIAH xlv.

<sup>6</sup> Thus saith the LORD the King of Israel, and his redeemer 1 LORD of hosts; I am the first, and I am the last; and beside me there is no God.

<sup>7</sup> And who, as I, shall call, and shall declare it, and set it in order for me, since appointed the ancient people? and things that are coming, and shall compel them shew unto them. <sup>8</sup> Fear ye not, neither be afraid: have not I told you from that time, and have declared it? are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

MARK xii.

<sup>28</sup> And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

<sup>29</sup> And Jesus answered him, The first of all the commandments. Hear, O Israel; The Lord our God is one Lord:

<sup>30</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

<sup>31</sup> And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

<sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

<sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1 COR. viii.

<sup>4</sup> As concerning therefore the eating of those things that are offered

ce unto idols, we know  
ol is nothing in the world,  
*there is none other God*

ugh there be that are called  
her in heaven or in earth, (as  
ods many, and lords many,)  
is *there is but* one God, the  
whom *are* all things, and we  
id one Lord Jesus Christ, by  
all things, and we by him.

EPH. iv.

one body, and one Spirit, even  
called in one hope of your  
one Lord, one faith, one bap-

od and Father of all, who  
all, and through all, and  
l.

every one of us is given grace  
to the measure of the gift of

*What is affirmed when it is  
God is a Spirit?*

tively :

does not possess bodily parts,  
t be apprehended by any of our  
ses :

vely :

is rational, moral, free, dis-  
g between true and false, right  
; self-determining and possess-  
ie essential properties of our  
n infinite degree :

JOHN iv.

is a Spirit : and they that  
him must worship *him* in  
d in truth.

RELATION TO SPACE :

*What are the different modes  
of His presence, and how may  
we be assured that He is everywhere  
as to His essence?*

Proved :

I KINGS viii.

Solomon stood before the altar

of the LORD in the presence of all the  
congregation of Israel, and spread forth  
his hands toward heaven : <sup>23</sup> and he said,  
LORD God of Israel, *there is* no God like  
thee, in heaven above, or on earth be-  
neath, who keepest covenant and mercy  
with thy servants that walk before thee  
with all their heart : <sup>24</sup> who hast kept  
with thy servant David my father that  
thou promisedst him : thou spakest also  
with thy mouth, and hast fulfilled *it* with  
thine hand, as *it is* this day. <sup>25</sup> There-  
fore now, LORD God of Israel, keep with  
thy servant David my father that thou  
promisedst him, saying, There shall not  
fail thee a man in my sight to sit on the  
throne of Israel ; so that thy children  
take heed to their way, that they walk  
before me as thou hast walked before me.  
<sup>26</sup> And now, O God of Israel, let thy  
word, I pray thee, be verified, which thou  
spakest unto thy servant David my father.

<sup>27</sup> But will God indeed dwell on  
the earth ? behold, the heaven and  
heaven of heavens cannot contain  
thee ; how much less this house  
that I have builded ?

<sup>28</sup> Yet have thou respect unto the prayer  
of thy servant, and to his supplication, O  
LORD my God, to hearken unto the cry  
and to the prayer, which thy servant  
prayeth before thee to day : <sup>29</sup> that thine  
eyes may be open toward this house night  
and day, *even* toward the place of which  
thou hast said, My name shall be there :  
that thou mayest hearken unto the prayer  
which thy servant shall make toward this  
place. <sup>30</sup> And hearken thou to the sup-  
plication of thy servant, and of thy  
people Israel, when they shall pray toward  
this place : and hear thou in heaven thy  
dwelling place : and when thou hearest,  
forgive.

PSALM cxxxix.

<sup>7</sup> Whither shall I go from thy  
spirit ? or whither shall I flee from  
thy presence ? <sup>8</sup> If I ascend up  
into heaven, thou *art* there : if I  
make my bed in hell, behold, thou  
*art there*. <sup>9</sup> If I take the wings of  
the morning, and dwell in the utter-



most parts of the sea; <sup>10</sup> even there shall thy hand lead me, and thy right hand shall hold me.

<sup>11</sup> If I say, Surely the darkness shall cover me; even the night shall be light about me. <sup>12</sup> Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

ISAIAH lxvi.

<sup>1</sup> Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

ACTS xvii.

<sup>22</sup> Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. <sup>23</sup> For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. <sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; <sup>25</sup> neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; <sup>26</sup> and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

<sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: <sup>28</sup> for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. <sup>30</sup> And the times of this ignorance God winked at; but now com-

mandeth all men every where to repent: <sup>31</sup> because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

THE RELATION OF GOD TO TIME:

20. *What relation does time bear to eternity?*

(a) Eternity comprehends all time:

(b) He that inhabiteth eternity, infinitely transcends our understanding:

ISAIAH lvii.

<sup>15</sup> For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

<sup>16</sup> For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

24. *What is meant by the immutability of God?*

That God cannot change, because there is a cause within Himself greater than the sum of causes without, for His remaining eternally the same:

Further, *all* that is without is comprehended from all eternity within, so that there is no new influence, no new relationship, no surprise, no variableness, no shade of turning:

JAMES i.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

25. *Prove from Scripture that God is immutable?*



## MAL. iii.

<sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

## PSALM xxxiii.

<sup>11</sup> The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

## ISAIAH xlv.

<sup>6</sup> I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

<sup>7</sup> And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. <sup>8</sup> Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: <sup>9</sup> but these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

<sup>10</sup> For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

## JAMES i.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

31. *Prove that God's knowledge extends to future contingent events?*

That it does is certain:

## I SAM. xxiii.

<sup>9</sup> And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, *Bring hither*

the ephod. <sup>10</sup> Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

<sup>11</sup> Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. <sup>12</sup> Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

## ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

## ACTS xv.

<sup>13</sup> And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: <sup>14</sup> Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. <sup>15</sup> And to this agree the words of the prophets; as it is written, <sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: <sup>17</sup> that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

## ISAIAH xlvi.

<sup>9</sup> Remember the former things of old: for I *am* God, and *there is none else*; I *am* God, and *there is*

none like me, <sup>10</sup> declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure :

<sup>11</sup> Calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken *it*, I will also bring it to pass ; I have purposed *it*, I will also do it.

### 33. *What is scientia media ?*

(a) Middle knowledge. It is supposed to occupy a middle ground between *simple intelligence* and the knowledge of *vision* :

(b) Introduced by the Jesuit doctors for the purpose of explaining how God might certainly foreknow what He had not or might not have foreordained :

### 34. *What are the arguments against the validity of this distinction ?*

(a) Its advocates cite :

I SAM. xxiii.

<sup>9</sup> And David knew that Saul secretly practised mischief against him ; and he said to Abiathar the priest, Bring hither the ephod.

<sup>10</sup> Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. <sup>11</sup> Will the men of Keilah deliver me up into his hand ? will Saul come down, as thy servant hath heard ? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. <sup>12</sup> Then said David, Will the men of Keilah deliver me and my men into the hand of Saul ? And the LORD said, They will deliver *thee* up.

MATT. xi.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not : <sup>21</sup> Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. <sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father : for so it seemed good in thy sight.

(b) But the Scriptures teach that God does foreordain, as well as foreknow, the free acts of men :

ISAIAH ix.

<sup>5</sup> For every battle of the warrior is with confused noise, and garments rolled in blood ; but *this* shall be with burning *and* fuel of fire. <sup>6</sup> For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. <sup>7</sup> Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom ; to order it, and to estab-

it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will form this.

The LORD sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, Ephraim and the inhabitant Samaria, that say in the pride of stoutness of heart, <sup>10</sup> The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. <sup>11</sup> Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; <sup>12</sup> the Syrians before, and the Philistines behind; and they shall devour Israel with an open mouth. For all this his anger is not turned away, but his hand is stretched out still.

For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off the head of Israel head and tail, branch and rush, in one day. <sup>15</sup> The anointed and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

For the leaders of this people cause the people to err; and *they that are led of them are destroyed*. <sup>17</sup> Therefore they shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is hypocrite and an evildoer, and every one speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

#### ACTS ii.

Him, being delivered by the pernicious counsel and foreknowledge of God, ye have *taken, and*

by wicked hands have crucified and slain:

#### ACTS iv.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done.

#### THE INFINITE POWER OF GOD:

*39. How can absolute omnipotence be proved to belong to God?*

(a) Asserted in Scripture:

#### JER. xxxii.

<sup>16</sup> Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

<sup>17</sup> Ah LORD GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee:

<sup>18</sup> Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name, <sup>19</sup> great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

#### MATT. xix.

<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

<sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is im-

possible ; but with God all things are possible.

LUKE i.

<sup>36</sup> And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

<sup>37</sup> For with God nothing shall be impossible.

<sup>38</sup> And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

REV. xix.

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth.

(b) Although we have seen but parts of His ways :

JOB xxvi.

<sup>14</sup> Lo, these *are* parts of his ways : but how little a portion is heard of him ? but the thunder of his power who can understand ?

#### THE WILL OF GOD :

43. *What is meant by the distinction between the secretive and revealed will of God ?*

(a) The secret will is the doctrine :

(b) The revealed will is the preceptive, which is the rule of our duty :

DEUT. xxix.

<sup>28</sup> And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

<sup>29</sup> The secret *things* belong unto the LORD our God : but those *things which are* revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

#### THE INFINITE JUSTICE OF GOD :

52. *How may this principle be inferred from God's love of holiness and hatred of sin ?*

(a) Both our conscience and Scripture teach positively that God does hate sin and love holiness for their own sakes :

HAB. i.

<sup>12</sup> *Art* thou not from everlasting, O LORD my God, mine Holy One ? we shall not die. O LORD, thou hast ordained them for judgment ; and, O mighty God, thou hast established them for correction.

<sup>13</sup> *Thou art* of purer eyes than to behold evil, and canst not look on iniquity : wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he ?

<sup>14</sup> And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them ?

PSALM v.

<sup>3</sup> My voice shalt thou hear in the morning, O LORD ; in the morning will I direct *my prayer* unto thee, and will look up.

<sup>4</sup> For thou *art* not a God that hath pleasure in wickedness : neither shall evil dwell with thee. <sup>5</sup> The foolish shall not stand in thy sight : thou hatest all workers of iniquity.

PSALM xlv.

<sup>6</sup> Thy throne, O God, *is* for ever and ever : the sceptre of thy kingdom *is* a right sceptre. <sup>7</sup> Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

PSALM cxlv.

<sup>17</sup> The LORD *is* righteous in all his ways, and holy in all his works.

<sup>18</sup> The LORD *is* nigh unto all them that call upon him, to all that call upon him

18 He will fulfil the desire of  
at fear him: he also will hear  
y and will save them. 19 The  
reserveth all them that love him:  
he wicked will he destroy. 21 My  
hall speak the praise of the LORD:  
all flesh bless his holy name for  
d ever.

PROV. xi.

ey that are of a forward heart  
omination to the LORD: but  
are upright in *their way are*  
ight.

igh hand join in hand, the wicked  
t be unpunished; but the seed of  
eous shall be delivered.

DEUT. iv.

e heed unto yourselves, lest ye  
the covenant of the LORD your  
hich he made with you, and make  
raven image, or the likeness of  
eg, which the LORD thy God hath  
en thee

r the LORD thy God is a con-  
g fire, *even a jealous God.*

*How may it be proved from  
the Scriptures say of the death  
-ist?*

ISAIAH lxi.

hath believed our report? and  
m is the arm of the LORD re-

2 For he shall grow up before  
a tender plant, and as a root out  
y ground: he hath no form nor  
ess; and when we shall see him,  
no beauty that we should desire  
He is despised and rejected of  
man of sorrows, and acquainted  
ief: and we hid as it were *our*  
m him, he was despised, and we  
d him not

y he hath borne our griefs, and  
our sorrows: yet we did esteem  
nken, smitten of God, and

he *was* wounded for our  
essions, *he was* bruised for  
quities: the chastisement of  
ice *was* upon him; and with  
pes *we are* healed. 6 All we

like sheep have gone astray; we  
have turned every one to his own  
way; and the LORD hath laid on  
him the iniquity of us all. 7 He  
was oppressed, and he was afflicted,  
yet he opened not his mouth: he  
is brought as a lamb to the slaugh-  
ter, and as a sheep before her  
shearers is dumb, so he openeth  
not his mouth. 8 He was taken  
from prison and from judgment:  
and who shall declare his genera-  
tion? for he was cut off out of the  
land of the living: for the trans-  
gression of my people was he  
stricken. 9 And he made his grave  
with the wicked, and with the rich  
in his death; because he had done  
no violence, neither *was any* de-  
ceit in his mouth.

10 Yet it pleased the LORD to  
bruise him; he hath put *him* to  
grief: when thou shalt make his  
soul an offering for sin, he shall see  
*his* seed, he shall prolong *his* days,  
and the pleasure of the LORD shall  
prosper in his hand. 11 He shall see  
of the travail of his soul, *and* shall  
be satisfied: by his knowledge shall  
my righteous servant justify many;  
for he shall bear their iniquities.

12 Therefore will I divide him *a portion*  
with the great, and he shall divide the  
spoil with the strong; because he hath  
poured out his soul unto death: and he  
was numbered with the transgressors;  
and he bare the sin of many, and made  
intercession for the transgressors.

ROM. iii.

21 But now the righteousness of God  
without the law is manifested, being wit-  
nessed by the law and the prophets,

22 even the righteousness of God *which is*  
by faith of Jesus Christ unto all and upon  
all them that believe: for there is no  
*difference*: 23 for all have sinned, and  
come short of the glory of God;

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus : <sup>25</sup> whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; <sup>26</sup> to declare, *I say*, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree : <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.

I PETER i.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear :

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers ;

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot : <sup>20</sup> who verily was foreordained before the foundation of the world, but was manifest in these last times for you, <sup>21</sup> who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

THE INFINITE GOODNESS OF GOD :

56. *What are the sources of our knowledge of the fact that God is benevolent ?*

(a) Reason :

(b) Observation :

(c) Experience :

(d) Direct teaching of Scripture :

PSALM cxlv.

<sup>8</sup> The LORD is gracious, and full of compassion ; slow to anger, and of great mercy. <sup>9</sup> The LORD is good to all : and his tender mercies *are* over all his works.

I JOHN iv.

<sup>7</sup> Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

<sup>8</sup> He that loveth not knoweth not God ; for God is love.

<sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another.

57. *How may it be shewn that God is gracious and willing to forgive sin ?*

(a) It is every man's duty to forgive injuries, but sin is against God :

(b) There is no moral principle making it essentially necessary that a governor shall forgive transgression ; but reason would dictate atonement ; for God to provide this atonement renders it a fact that God is gracious : the gospel is, therefore, good news :

EXOD. xxxiv.

<sup>6</sup> And the LORD passed by before him, and proclaimed, 'The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, <sup>7</sup> keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the* guilty ; visiting the iniquity of the fathers upon the children, and upon

children's children, unto the third and to the fourth generation.

EPH. i.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence; <sup>9</sup> having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one things in Christ, both which are in heaven, and which are on earth; *even* in us: <sup>11</sup> in whom also we have obtained inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup> that we should be to the praise of his glory, who first trusted in Christ.

GOD'S INFINITE TRUTH:

61. *How can the truth of God be reconciled with the apparent non-performance of some of His threatenings?*

Some of God's promises and threatenings are *absolute*, then always fulfilled:

They are often *conditional*: expressed or implied; and repentance and faith ever from woes, and secure every blessing:

JONAH iii.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. <sup>6</sup> For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. <sup>7</sup> And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles,

saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: <sup>8</sup> but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. <sup>9</sup> Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

<sup>10</sup> And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

JER. xviii.

<sup>5</sup> Then the word of the LORD came to me, saying, <sup>6</sup> O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

<sup>7</sup> *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*: <sup>8</sup> If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

<sup>9</sup> And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*: <sup>10</sup> If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

THE INFINITE SOVEREIGNTY  
OF GOD:

64. *Prove that this absolute right of action is asserted in Scripture!*

DAN. iv.

<sup>25</sup> That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times



shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

<sup>26</sup> And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. <sup>27</sup> Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

<sup>35</sup> And all the inhabitants of the earth *are* reputed as nothing: and he doth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

REV. iv.

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

I TIM. vi.

<sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup> that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

<sup>15</sup> Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

<sup>16</sup> Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can *see*: to whom *be* honour and power everlasting. Amen.

ROM. ix.

<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid.

<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

<sup>16</sup> So then *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh,

Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore

hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then

unto me, Why doth he yet find fault? For who hath resisted his will? <sup>20</sup> Nay but, O man, who art

thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter

power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

<sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-

suffering the vessels of wrath fitted to destruction: <sup>23</sup> and that he might make known the riches of his glory

on the vessels of mercy, which he had afore prepared unto glory,

<sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles?

<sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.



## ROM. xi.

the depth of the riches both of the  
and knowledge of God! how  
able *are* his judgments, and his  
st finding out! <sup>34</sup> For who hath  
the mind of the Lord? or who  
ken his counsellor? <sup>35</sup> Or who  
st given to him, and it shall be re-  
sed unto him again?  
of him, and through him,  
him, *are* all things: to whom  
y for ever. Amen.

*'s there any sense in which  
re limits to the sovereignty of*

his attribute must be viewed in the  
the rest:  
ough outside of Himself there is  
limiting force:

## DAN. iv.

d all the inhabitants of the  
*are* reputed as nothing: and  
eth according to his will in  
my of heaven, and *among*  
habitants of the earth: and  
can stay his hand, or say  
him, What doest thou?

## INFINITE HOLINESS OF GOD:

*What is meant by the holiness  
d?*

oliness in the Creator is the total  
on of an infinitely righteous in-  
ce; in the creature it is perfection  
kind, as in union and fellowship  
e Creator:

## 1 JOHN i.

at which we have seen and  
declare we unto you, that ye  
ay have fellowship with us:  
uly our fellowship *is* with the  
r, and with his Son Jesus

he word as applied to God in Scrip-  
presents moral purity:

## LEV. xi.

<sup>43</sup> Ye shall not make yourselves abomin-  
able with any creeping thing that creep-  
eth, neither shall ye make yourselves  
unclean with them, that ye should be  
defiled thereby.

<sup>44</sup> For I *am* the LORD your God:  
ye shall therefore sanctify your-  
selves, and ye shall be holy; for I  
*am* holy: neither shall ye defile  
yourselves with any manner of  
creeping thing that creepeth upon  
the earth.

<sup>45</sup> For I *am* the LORD that bringeth you  
up out of the land of Egypt, to be your  
God: ye shall therefore be holy, for I *am*  
holy. <sup>46</sup> This *is* the law of the beasts,  
and of the fowl, and of every living crea-  
ture that moveth in the waters, and of  
every creature that creepeth upon the  
earth: <sup>47</sup> To make a difference between  
the unclean and the clean, and between  
the beast that may be eaten and the beast  
that may not be eaten.

## PSALM cxlv.

<sup>17</sup> The LORD *is* righteous in all his  
ways, and holy in all his works.

(c) And august and venerable majesty:

## ISAIAH vi.

<sup>1</sup> In the year that king Uzziah died, I  
saw also the Lord sitting upon a throne,  
high and lifted up, and his train filled the  
temple. <sup>2</sup> Above it stood the seraphims:  
each one had six wings; with twain he  
covered his face, and with twain he  
covered his feet, and with twain he did  
fly.

<sup>3</sup> And one cried unto another, and  
said, Holy, holy, holy, *is* the LORD  
of hosts: the whole earth *is* full of  
his glory.

<sup>4</sup> And the posts of the door moved at  
the voice of him that cried, and the house  
was filled with smoke.

## PSALM xxii.

<sup>3</sup> But thou *art* holy, *O thou* that  
inhabitest the praises of Israel.

## REV. iv.

<sup>8</sup> And the four beasts had each of

them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

(*d*) To "sanctify the Lord," *i.e.*, to make Him holy, is to declare and adore His holiness by venerating His august majesty, wherever and whereinsoever His person or character is represented:

ISAIAH viii.

<sup>13</sup> Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

<sup>14</sup> And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. <sup>15</sup> And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

ISAIAH xxix.

<sup>22</sup> Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

<sup>23</sup> But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify

my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

<sup>24</sup> They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

EZEK. xxxviii.

<sup>21</sup> And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. <sup>22</sup> And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

<sup>23</sup> Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

MATT. vi.

<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

I PETER iii.

<sup>15</sup> But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

## CHAPTER VIII.

## THE DOCTRINE OF THE TRINITY.

*What are the etymology and meaning of the word Trinity?*

This word, in its Latin form Trinitas, derived from the Adjective trinus, *three* or *three in one*; it expresses the fact of three Persons in the unity of one God.

It is said to have taken its place in language of Christian theology, for the first time, in an apologetic work by Aphylus, bishop of Antioch of Syria, A.D. 168-183:

*What is the New Testament meaning of the word ὑπόστασις?*

*A standing under.* (β') Anything *under*, as a *base* or *support*; *metaphorically*, the *ground-work* or *subject-matter* of anything. (γ') *Subsistence*, *being*; *substance*, *nature*, *essence*. (δ') *Fastness*, *firmness*, *confidence*; some of which we can say *is* in contradiction to a mere *appearance*. It is derived from ὑπίσταμαι, *to stand under*. It occurs five times in the New Testament:

Used figuratively for *confidence*, as derived from *conviction of safety*, *firm-*

2 COR. ix.

It is best haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

2 COR. xi.

That which I speak, I speak not after the Lord, but as it

were foolishly, in this confidence of boasting.

HEB. iii.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

<sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

<sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

(b) Which faith realizes:

HEB. xi.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

(c) Literally for essential nature:

HEB. i.

<sup>3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

II. *How may the preëxistence of Jesus before His birth by the Virgin Mary be proved from Scripture?*

JOHN i.

(a) He is said to have created the world:

H

## JOHN i.

<sup>2</sup> All things were made by him; and without him was not any thing made that was made.

## COL. i.

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup> for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> and he is before all things, and by him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

<sup>19</sup> For it pleased *the Father* that in him should all fulness dwell; <sup>20</sup> and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

(b) He was before the world was:

## JOHN i.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

<sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

<sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

<sup>30</sup> This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

<sup>31</sup> And I knew him not: but that he *should be made manifest* to Israel, there-

fore am I come baptizing with water.

<sup>22</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>23</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. <sup>24</sup> And I saw, and bare record that this is the Son of God.

## JOHN vi.

<sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

<sup>62</sup> *What* and if ye shall see the Son of man ascend up where he was before?

## JOHN viii.

<sup>56</sup> Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

<sup>57</sup> Then said the Jews unto him, Thou art not fifty years old, and hast thou seen Abraham?

<sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

## JOHN xvii.

<sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do.

<sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

## 2 COR. viii.

<sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(c) He came down from heaven:

## JOHN iii.

<sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven *even* the Son of man which is in heaven.

<sup>30</sup> He must increase, but I *must* decrease.

<sup>31</sup> He that cometh from above is above

that is of the earth is earthly, maketh of the earth: he that cometh from heaven is above all. <sup>32</sup> And he hath seen and heard, that he hath said; and no man receiveth his testi-

JOHN xiii.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

After supper, and laid aside his garments; and took a towel, and girded himself. <sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

JOHN xvi.

Forasmuch as the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Therefore shall ye not come forth from the Father, neither shall ye come into the world: but ye shall leave the world, and go to the Father.

The disciples said unto him, Lo, now thou speakest plainly, and speakest no

<sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. He answered them, Do ye now

I COR. xv.

The first man is of the earth, made of dust, and is called the first Adam. The second man is the Lord from heaven.

*How can it be proved that Jesus, who manifested Himself as the Son of God, was the second person of the Trinity who became incarnate of Nazareth?*

It is not stated in any single passage that can only be made out to be so. The comparison of many passages of the Bible, all the Divine appearances of the Son of God, are referred to one Person.

Compare:—GEN. xviii.

<sup>1</sup> And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

<sup>2</sup> And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

<sup>3</sup> And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: <sup>4</sup> let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: <sup>5</sup> and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. <sup>6</sup> And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

<sup>16</sup> And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

<sup>17</sup> And the LORD said, Shall I hide from Abraham that thing which I do;

<sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. <sup>20</sup> And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; <sup>21</sup> I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. <sup>22</sup> And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

GEN. xxviii.

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it

reached to heaven : and behold the angels of God ascending and descending on it.

<sup>13</sup> And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed.

GEN. xxxii.

<sup>9</sup> And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

<sup>10</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands.

<sup>30</sup> And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved.

<sup>31</sup> And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

<sup>32</sup> Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew that shrank.

EXOD. iii.

<sup>13</sup> And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What *is* his name ? what shall I say unto them ?

<sup>14</sup> And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. <sup>15</sup> And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent

me unto you : this *is* my name for ever, and this *is* my memorial unto all generations.

EXOD. xiii.

<sup>20</sup> And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

<sup>21</sup> And the LORD went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night :

<sup>22</sup> He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

EXOD. xxi.

<sup>1</sup> Now these *are* the judgments which thou shalt set before them.

<sup>2</sup> If thou buy an Hebrew servant, six years he shall serve : and in the seventh he shall go out free for nothing.

EXOD. xxv.

<sup>21</sup> And thou shalt put the mercy seat above upon the ark ; and in the ark thou shalt put the testimony that I shall give thee.

<sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

DEUT. iv.

<sup>32</sup> For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it ?

<sup>33</sup> Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ? <sup>36</sup> Out of heaven he made thee to hear his voice, that he might instruct thee : and upon

earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

<sup>27</sup> And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; <sup>28</sup> to drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, *as it is* this day.

<sup>29</sup> Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

NEH. ix. 7-28.

<sup>6</sup> Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

<sup>7</sup> Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; <sup>8</sup> and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou art righteous: <sup>9</sup> and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; <sup>10</sup> and shewdest signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, *as it is* this day. <sup>11</sup> And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

<sup>12</sup> Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. <sup>13</sup> Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good

statutes and commandments: <sup>14</sup> And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant: <sup>15</sup> and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. <sup>16</sup> But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, <sup>17</sup> and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. <sup>18</sup> Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations; <sup>19</sup> yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. <sup>20</sup> Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. <sup>21</sup> Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not. <sup>22</sup> Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. <sup>23</sup> Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*. <sup>24</sup> So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. <sup>25</sup> And they took strong cities, and a fat land, and possessed houses full of all goods,



wells digged, vineyards, and oliveyards, and fruit trees in abundance : so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. <sup>26</sup> Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. <sup>27</sup> Therefore thou deliveredst them into the hand of their enemies, who vexed them : and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven, and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies. <sup>28</sup> But after they had rest, they did evil again before thee : therefore ledest thou them in the hand of their enemies, so that they had the dominion over them : yet when they returned, and cried unto thee, thou heardest *them* from heaven ; and many times didst thou deliver them according to thy mercies ; <sup>29</sup> and testifiedst against them, that thou mightest bring them again unto thy law : yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them ;) and withdrew the shoulder, and hardened their neck, and would not hear.

This one Person is called Jehovah, the incommunicable name of God, and at the same time *angel* or *one sent*

GEN. xxxi.

\* Thus God hath taken away the cattle of your father, and given *them* to me. <sup>16</sup> And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grised.

<sup>11</sup> And the angel of God spake unto me in a dream, *saying*, Jacob : and I said, Here *am* I.

<sup>12</sup> And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised : for I have seen all that Laban doeth unto thee.

<sup>13</sup> *I am* the God of Beth el, where

thou anointedst the pillar, ~~and~~ where thou vowedst a vow unto me : now arise, get thee out from this land, and return unto the land of thy kindred.

GEN. xlviii.

<sup>15</sup> And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, <sup>16</sup> the angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.

HOSEA xii.

<sup>2</sup> The LORD hath also a controversy with Judah, and will punish Jacob according to his ways ; according to his doings will he recompense him.

<sup>3</sup> He took his brother by the heel in the womb, and by his strength he had power with God : <sup>4</sup> yea, he had power over the angel, and prevailed : he wept, and made supplication unto him : he found him in Beth-el, and there he spake with us ;

<sup>5</sup> Even the LORD God of hosts ; the LORD *is* his memorial.

<sup>6</sup> Therefore turn thou to thy God : keep mercy and judgment, and wait on thy God continually.

Compare :—EXOD. iii.

<sup>13</sup> And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What *is* his name ? what shall I say unto them ?

<sup>14</sup> And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. <sup>15</sup> And God said moreover unto Moses, Thus shalt thou



say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name for ever, and this is my memorial unto all generations.*

ACTS vii.

<sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? <sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

<sup>30</sup> And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. <sup>31</sup> When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, <sup>32</sup> *saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.* <sup>33</sup> Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. <sup>34</sup> I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and *am* come down to deliver them. And now come, I will send thee into Egypt. <sup>35</sup> This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

EXOD. xiii.

<sup>21</sup> And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; *to go by day and night:*

<sup>22</sup> He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

EXOD. xiv.

<sup>19</sup> And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

<sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

EXOD. xx.

<sup>1</sup> And God spake all these words, saying, <sup>2</sup> *I am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

<sup>3</sup> Thou shalt have no other gods before me.

ACTS vii.

<sup>37</sup> This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

<sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

<sup>39</sup> To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, <sup>40</sup> Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

ISAIAH lxiii.

<sup>7</sup> I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath be-

stowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

<sup>8</sup> For he said, Surely they *are* my people, children *that* will not lie : so he was their Saviour.

<sup>9</sup> In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.

(b) But this God the Father has been seen by no one :

JOHN i.

<sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ.

<sup>18</sup> No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

JOHN vi.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God : Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>46</sup> Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

(c) Neither could He be an angel or one sent, yet God's Son has been sent and seen :

1 JOHN i.

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; <sup>2</sup> (for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the

Father, and was manifested unto us ;) )

JOHN v.

<sup>36</sup> But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

<sup>37</sup> And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. <sup>38</sup> And ye have not his word abiding in you : for whom he hath sent, him ye believe not.

(d) The same is set forth by the Prophets as the *Saviour* of Israel, and the Author of the New Dispensation :

ZECH. i.

<sup>10</sup> And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. <sup>11</sup> And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

(e) One Jehovah is represented as sending Another :

MICAH v.

<sup>1</sup> Now gather thyself in troops, O daughter of troops : he hath laid siege against us : they shall smite the judge of Israel with a rod upon the cheek.

<sup>2</sup> But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel ; whose goings forth *have been* from of old, from everlasting.

<sup>3</sup> Therefore will he give them up, until the time *that* she which travaileth hath brought forth : then the remnant of his

ethren shall return unto the children of Israel.

MAL. iii.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: <sup>3</sup> and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. <sup>4</sup> Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, in the days of old, and as in former years.

It is declared that "the Lord," "the messenger of the covenant," shall come to His own temple; this is applied to Jesus:

MARK i.

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Compare:—PSALM xcvi.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, O ye gods.

HEB. i.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast

loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

ISAIAH vi.

<sup>1</sup> In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

<sup>2</sup> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. <sup>3</sup> And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. <sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. <sup>5</sup> Then said I, Woe is me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

<sup>6</sup> Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: <sup>7</sup> and he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

JOHN xii.

<sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

<sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

(g) Certain references made in the New Testament to passages in the Old Testament seem to imply this:

Compare:—PSALM lxxviii.

<sup>15</sup> He clave the rocks in the wilderness, and gave *them* drink as

out of the great depths. <sup>16</sup> He brought streams also out of the rock, and caused waters to run down like rivers.

<sup>34</sup> When he slew them, then they sought him: and they returned and enquired early after God.

<sup>35</sup> And they remembered that God *was* their rock, and the high God their redeemer.

I COR. x.

<sup>7</sup> Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

<sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

<sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

(h) The Church is one, and Jesus is the Head as well as Redeemer of the Church; it is therefore most consistent to admit the view here presented:

JOHN viii.

<sup>56</sup> Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

<sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

<sup>58</sup> Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

<sup>59</sup> Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

MATT. xxiii.

<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered *thy children together*, even as a

hen gathereth her chickens under *her* wings, and ye would not!

<sup>28</sup> Behold, your house is left unto you desolate. <sup>29</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

I PETER i.

<sup>9</sup> Receiving the end of your faith, *even* the salvation of *your* souls.

<sup>10</sup> Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>11</sup> searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

13. *What evidence does the 2nd Psalm present as to the divinity of the Messiah?*

PSALM ii.

<sup>1</sup> Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, <sup>3</sup> Let us break their bands asunder, and cast away their cords from us. <sup>4</sup> He that sitteth in the heavens shall laugh: the Lord shall have them in derision. <sup>5</sup> Then shall he speak unto them in his wrath, and vex them in his sore displeasure. <sup>6</sup> Yet have I set my king upon my holy hill of Zion. <sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. <sup>8</sup> Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. <sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. <sup>10</sup> Be wise now therefore, O ye kings: be instructed, ye judges of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a

ed *are* all they that put their  
 declares that this Psalm refers  
 rist :

#### ACTS xiii.

declare unto you glad tidings,  
 ie promise which was made  
 ers,  
 th fulfilled the same un-  
 children, in that he hath  
 Jesus again ; as it is also  
 the second psalm, Thou  
 a, this day have I begot-

*What evidence is furnished by  
 this Psalm ?*

t Jews considered this Psalm  
 the Messiah ; hence He is  
 and His throne eternal :

#### PSALM xlv.

is inditing a good matter : I  
 : things which I have made  
 king : my tongue *is* the pen  
 riter. <sup>2</sup> Thou art fairer than  
 of men : grace is poured in-  
 therefore God hath blessed

: <sup>3</sup> Gird thy sword upon *thy*  
 st mighty, with thy glory and

<sup>4</sup> And in thy majesty ride  
 because of truth and meek-  
 righteousness ; and thy right  
 teach thee terrible things.  
 ws *are* sharp in the heart of  
 enemies ; *whereby* the people  
 ee. <sup>6</sup> Thy throne, O God, *is*  
 d ever : the sceptre of thy  
 right sceptre. <sup>7</sup> Thou lovest  
 s, and hatest wickedness :  
 ol, thy God, hath anointed  
 ie oil of gladness above thy  
 All thy garments *smell* of  
 aloes, *and* cassia, out of the  
 s, whereby they have made  
 Kings' daughters *were* among  
 ble women : upon thy right  
 tand the queen in gold of  
 Harken, O daughter, and  
 id incline thine ear ; forget  
 own people, and thy father's

house ; <sup>11</sup> so shall the king greatly desire  
 thy beauty : for he *is* thy Lord ; and wor-  
 ship thou him. <sup>12</sup> And the daughter of  
 Tyre *shall be there* with a gift ; *even* the  
 rich among the people shall intreat thy  
 favour. <sup>13</sup> The king's daughter *is* all glo-  
 rious within : her clothing *is* of wrought  
 gold. <sup>14</sup> She shall be brought unto the  
 king in raiment of needlework : the vir-  
 gins her companions that follow her shall  
 be brought unto thee. <sup>15</sup> With gladness  
 and rejoicing shall they be brought : they  
 shall enter into the king's palace. <sup>16</sup> In-  
 stead of thy fathers shall be thy children,  
 whom thou mayest make princes in all  
 the earth. <sup>17</sup> I will make thy name to be  
 remembered in all generations : therefore  
 shall the people praise thee for ever and  
 ever.

#### HEB. i.

<sup>8</sup> But unto the Son *he saith*, Thy  
 throne, O God, *is* for ever and  
 ever : a sceptre of righteousness *is*  
 the sceptre of thy kingdom. <sup>9</sup> Thou  
 hast loved righteousness, and hated  
 iniquity ; therefore God, *even* thy  
 God, hath anointed thee with the  
 oil of gladness above thy fellows.

*15. What evidence is furnished by  
 the 110th Psalm ?*

#### PSALM cx.

<sup>1</sup> The LORD said unto my Lord, Sit thou  
 at my right hand, until I make thine  
 enemies thy footstool. <sup>2</sup> The LORD shall  
 send the rod of thy strength out of Zion :  
 rule thou in the midst of thine enemies.  
<sup>3</sup> Thy people *shall be* willing in the day  
 of thy power, in the beauties of holiness  
 from the womb of the morning : thou  
 hast the dew of thy youth. <sup>4</sup> The LORD  
 hath sworn, and will not repent, Thou  
*art* a priest for ever after the order of  
 Melchizedek. <sup>5</sup> The Lord at thy right  
 hand shall strike through kings in the  
 day of his wrath. <sup>6</sup> He shall judge among  
 the heathen, he shall fill *the places* with  
 the dead bodies ; he shall wound the  
 heads over many countries. <sup>7</sup> He shall  
 drink of the brook in the way : therefore  
*shall he lift up the head.*

(a) Christ proves it :

MATT. xxii.

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

<sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

<sup>45</sup> If David then call him Lord, how is he his son? <sup>46</sup> And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

(b) St. Paul proves it :

HEB. v.

<sup>6</sup> So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to day have I begotten thee.

<sup>7</sup> As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

HEB. vii.

<sup>14</sup> For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> who is made, not after the law of a carnal commandment, but after the power of an endless life.

<sup>17</sup> For he testifieth, Thou art a priest for ever after the order of Melchisedec.

HEB. vii.

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; <sup>2</sup> to whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ; <sup>3</sup> without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the

Son of God ; abideth a priest continually.

<sup>4</sup> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham : <sup>6</sup> but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the less is blessed of the better.

<sup>8</sup> And here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him. <sup>11</sup> If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, Thou art a priest for ever after the order of Melchisedec.

16. What evidence is furnished by Isaiah ix. 6?

Self-evident that it refers to Messiah :

<sup>6</sup> For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty

God, The everlasting Father, The Prince of Peace.

<sup>7</sup> Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

MATT. iv.

<sup>12</sup> Now when Jesus had heard that John was cast into prison, he departed into Galilee; <sup>13</sup> and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthaliim:

<sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>15</sup> The land of Zabulon, and the land of Nephthaliim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles;* <sup>16</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17. *What is the evidence furnished by Micah v. 2?*

This was understood to refer to Messiah:

<sup>2</sup> Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

<sup>3</sup> But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is to be ruler in Israel;* whose goings forth have been from of old, from everlasting.

<sup>4</sup> Therefore will he give them up, until the time *that she which travaileth hath brought forth:* then the remnant of his brethren shall return unto the children of Israel.

<sup>5</sup> And he shall stand and feed in the strength of the LORD, in the majesty of

the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

This was understood by the Jews to refer to Messiah:

MATT. ii.

<sup>3</sup> And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet;

<sup>6</sup> And thou Bethlehem, *in the land of Juda, art not the least among the princes of Juda:* for out of thee shall come a Governor, that shall rule my people Israel.

JOHN vii.

<sup>40</sup> Many of the people therefore, when they heard this saying, said, (Of a truth this is the Prophet.) <sup>41</sup> Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

<sup>42</sup> Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

<sup>43</sup> So there was a division among the people because of him.

18. *What evidence is furnished by Malachi iii. 1, 2?*

This passage self-evidently refers to the Messiah, which is confirmed by St. Mark:

MAL. iii. 1, 2.

<sup>1</sup> Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. <sup>2</sup> But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

<sup>3</sup> And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and



silver, that they may offer unto the LORD an offering in righteousness. <sup>4</sup> Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. <sup>5</sup> And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts. <sup>6</sup> For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

## MARK i.

<sup>2</sup> As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

*19. What evidence is afforded by the way in which the writers of the New Testament apply the writings of the Old Testament to Christ?*

(a) They apply those portions of the Scriptures to Christ which, by the writers, were intended to apply only to Jehovah:

Psalm cii. is evidently an address to the supreme Lord, yet St. Paul applies it to Christ:

## PSALM cii.

<sup>1</sup> Hear my prayer, O LORD, and let my cry come unto thee. <sup>2</sup> Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily. <sup>3</sup> For my days are consumed like smoke, and my bones are burned as an hearth. <sup>4</sup> My heart is smitten, and withered like grass; so that I forget to eat my bread. <sup>5</sup> By reason of the voice of my groaning my bones cleave to my skin. <sup>6</sup> I am like a pelican of the wilderness: I am like an owl of the desert. <sup>7</sup> I watch, and am as a sparrow alone upon the house top. <sup>8</sup> Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me. <sup>9</sup> For I have eaten ashes like bread, and mingled my drink with weeping, <sup>10</sup> because of thine indignation and thy wrath:

for thou hast lifted me up, and cast me down. <sup>11</sup> My days *are* like a shadow that declineth; and I am withered like grass. <sup>12</sup> But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. <sup>13</sup> Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come. <sup>14</sup> For thy servants take pleasure in her stones, and favour the dust thereof. <sup>15</sup> So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. <sup>16</sup> When the LORD shall build up Zion, he shall appear in his glory. <sup>17</sup> He will regard the prayer of the destitute, and not despise their prayer. <sup>18</sup> This shall be written for the generation to come: and the people which shall be created shall praise the LORD. <sup>19</sup> For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; <sup>20</sup> to hear the groaning of the prisoner; to loose those that are appointed to death; <sup>21</sup> to declare the name of the LORD in Zion, and his praise in Jerusalem; <sup>22</sup> when the people are gathered together, and the kingdoms, to serve the LORD. <sup>23</sup> He weakened my strength in the way; he shortened my days. <sup>24</sup> I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. <sup>25</sup> Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. <sup>26</sup> They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: <sup>27</sup> but thou *art* the same, and thy years shall have no end. <sup>28</sup> The children of thy servants shall continue, and their seed shall be established before thee.

## HEB. i.

<sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> they shall perish; but thou remainest; and they all shall wax old as doth a



ent; <sup>12</sup> and as a vesture shalt fold them up, and they shall be changed: but thou art the same, thy years shall not fail.

unto which of the angels said he at the end, Sit on my right hand, until I have made thine enemies thy footstool?

Yehovah asserts His own Lordship. Paul quotes this to show that we shall all appear before the judgment-seat of Christ:

ISAIAH xlv.

Assemble yourselves and come; stand near together, ye *that are* of the nations: they have knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save. Come, ye, and bring *them* near; let them take counsel together: hath declared this from ancient times, *who* hath told it from that time? *have* not I the LORD? and there is no God else beside me; a God and a Saviour; *there is* none beside me. <sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God and there is none else. <sup>23</sup> I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. <sup>24</sup> Surely, shall *one* say in the LORD have I righteousness and strength: *even* to him shall all *men* come; and all that are provoked against him shall be confounded. <sup>25</sup> In the LORD shall the seed of Israel be justified, and shall glory.

ROM. xiv.

For it is written, *As I live, saith the LORD, every knee shall bow to*

me, and every tongue shall confess to God.

<sup>18</sup> So then every one of us shall give account of himself to God.

ISAIAH vi.

<sup>1</sup> In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. <sup>2</sup> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory.

<sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

JOHN xii.

<sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

<sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

21. *Prove that the New Testament writers ascribe Divine titles to Christ.*

JOHN i.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God.

JOHN xx.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side, and be not faithless, but believing.

<sup>28</sup> And Thomas answered and said unto him, My Lord and my God.

<sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

<sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

ROM. ix.

<sup>4</sup> Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of* God, and the promises ;

<sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

2 THESS. i.

<sup>12</sup> That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

1 TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

TITUS ii.

<sup>9</sup> *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things* ; not answering again ; <sup>10</sup> not purloining, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. <sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men. <sup>12</sup> Teaching us that, denying ungodliness and *worldly lusts*, we should live soberly,

righteously, and godly, in this present world ;

<sup>13</sup> Looking for that blessed hope, and the glorious appearing of great God and our Saviour Jesus Christ ;

<sup>14</sup> Who gave himself for us, that might redeem us from all iniquity, purify unto himself a peculiar people, zealous of good works.

HEB. i.

<sup>7</sup> And of the angels he saith, Who *lieth* his angels spirits, and his ministers in flame of fire.

<sup>8</sup> But unto the Son *he saith*, *Thy* throne, O God, *is* for ever : ever : a sceptre of righteousness the sceptre of thy kingdom.

1 JOHN v.

<sup>19</sup> *And* we know that we are of God, the whole world lieth in wickedness.

<sup>20</sup> And we know that the Son of God is come, and hath given us understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, eternal life.

22. *Prove that the New Testament writers ascribe Divine perfections to Christ.*

(a) Eternity :

JOHN i.

<sup>2</sup> The same was in the beginning with God.

JOHN viii.

<sup>57</sup> Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

<sup>58</sup> Jesus said unto them, Verily, I say unto you, Before Abraham was, I am.

JOHN xvii.

<sup>4</sup> I have glorified thee on the earth, have finished the work which thou gavest me to do.

<sup>5</sup> And now, O Father, glorify thou

h thine own self with the  
hich I had with thee before  
ld was.

REV. i.

Alpha and Omega, the be-  
and the ending, saith the  
hich is, and which was, and  
s to come, the Almighty.

when I saw him, I fell at  
as dead. And he laid his  
and upon me, saying unto  
ar not; I am the first and  
t: <sup>16</sup> / *am* he that liveth,  
s dead; and, behold, I am  
or evermore, Amen; and  
ie keys of hell and of death.

REV. xxii.

m Alpha and Omega, the  
ng and the end, the first  
e last.

mutability:

HEB. i.

thou, Lord, in the beginning hast  
foundation of the earth; and the  
are the works of thine hands:  
hall perish, but thou remainest;  
all shall wax old as doth a gar-  
and as a vesture shalt thou fold  
, and they shall be changed: but  
the same, and thy years shall not

to which of the angels said  
any time, Sit on my right  
until I make thine enemies  
stool?

HEB. xiii.

s Christ the same yesterday,  
day, and for ever.

nipresence:

JOHN iii.

have told you earthly things, and  
re not, how shall ye believe, if I  
of heavenly things?

i no man hath ascended up  
en, but he that came down

from heaven, *even* the Son of man  
which is in heaven.

MATT. xviii.

<sup>18</sup> Again I say unto you, That if two of  
you shall agree on earth as touching any  
thing that they shall ask, it shall be done  
for them of my Father which is in heaven.

<sup>20</sup> For where two or three are  
gathered together in my name,  
there am I in the midst of them.

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations,  
baptizing them in the name of the Father,  
and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all  
things whatsoever I have com-  
manded you: and, lo, I am with  
you alway, *even* unto the end of  
the world. Amen.

(d) Omniscience:

MATT. xi.

<sup>27</sup> All things are delivered unto  
me of my Father: and no man  
knoweth the Son, but the Father;  
neither knoweth any man the Fa-  
ther, save the Son, and *he* to whom-  
soever the Son will reveal *him*.

JOHN ii.

<sup>23</sup> Now when he was in Jerusalem  
at the passover, in the feast *day*,  
many believed in his name, when  
they saw the miracles which he  
did. <sup>24</sup> But Jesus did not commit  
himself unto them, because he  
knew all *men*, <sup>25</sup> and needed not  
that any should testify of man: for  
he knew what was in man.

JOHN xxi.

<sup>17</sup> He saith unto him the third  
time, Simon, *son* of Jonas, lovest  
thou me? Peter was grieved be-  
cause he said unto him the third  
time, Lovest thou me? And he  
said unto him, Lord, thou knowest  
all things; thou knowest that I

love thee. Jesus saith unto him,  
Feed my sheep.

REV. ii.

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

(c) Omnipotence :

JOHN v.

<sup>17</sup> But Jesus answered them, My Father worketh hitherto, and I work.

<sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

HEB. i.

<sup>3</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds :

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

REV. i.

<sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

REV. xi.

<sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

<sup>17</sup> Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

*23. Prove that the New Testament writers ascribe Divine worship to Christ ?*

(a) Creation.

JOHN i.

<sup>3</sup> All things were made by him and without him was not any thing made that was made. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not.

COL. i.

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature :

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him and for him : <sup>17</sup> and he is before all things, and by him all things consist.

(b) Preservation and providence :

HEB. i.

<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto our fathers by the prophets, <sup>2</sup> hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

<sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

COL. i.

<sup>17</sup> And he is before all things, and by him all things consist.

MATT. xxviii.

the eleven disciples went away  
lee, into a mountain where Jesus  
inted them. <sup>17</sup> And when they  
they worshipped him : but some

Jesus came and spake unto  
aying, All power is given  
e in heaven and in earth.

coming and raising to life :

JOHN v.

as the Father raiseth up  
id, and quickeneth *them* ;  
the Son quickeneth whom

he Father judgeth no man, but  
omitted all judgment unto the

I have greater witness than  
John : for the works which  
her hath given me to finish,  
ne works that I do, bear  
of me, that the Father hath  
e.

gment :

2 COR. v.

efore we labour, that, whether  
or absent, we may be accepted of

we must all appear before  
gment seat of Christ ; that  
one may receive the things  
*his* body, according to that  
done, whether *it be* good or

MATT. xxv.

en the Son of man shall come  
glory, and all the holy angels  
im, then shall he sit upon  
rone of his glory : <sup>32</sup> and  
him shall be gathered all  
: and he shall separate  
ne from another, as a shep-  
videth *his* sheep from the

<sup>33</sup> And he shall set the sheep on his right  
hand, but the goats on the left.

JOHN v.

<sup>22</sup> For the Father judgeth no man,  
but hath committed all judgment  
unto the Son :

(e) Election :

JOHN xiii.

<sup>16</sup> I speak not of you all : I know  
whom I have chosen : but that the  
scripture may be fulfilled, He that  
eateth bread with me hath lifted up  
his heel against me.

(f) Sanctification :

EPH. v.

<sup>25</sup> Husbands, love your wives, even as  
Christ also loved the church, and gave  
himself for it ;

<sup>26</sup> That he might sanctify and  
cleanse it with the washing of water  
by the word,

<sup>27</sup> That he might present it to himself a  
glorious church, not having spot, or wrin-  
kle, or any such thing ; but that it should  
be holy and without blemish.

(a') By the Holy Spirit :

JOHN xvi.

<sup>7</sup> Nevertheless I tell you the truth ;  
It is expedient for you that I go  
away : for if I go not away, the  
Comforter will not come unto you ;  
but if I depart, I will send him  
unto you.

<sup>13</sup> Howbeit when he, the Spirit of truth,  
is come, he will guide you into all truth :  
for he shall not speak of himself ; but  
whatsoever he shall hear, *that* shall he  
speak : and he will shew you things to  
come.

<sup>14</sup> He shall glorify me : for he  
shall receive of mine, and shall  
shew *it* unto you.

(β') By giving eternal life :

JOHN x.

<sup>27</sup> My sheep hear my voice, and I know  
*them*, and they follow me :

<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

<sup>29</sup> My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

24. *Prove that the New Testament writers teach that supreme worship should be paid to Christ?*

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

JOHN v.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son; <sup>23</sup> that all *men* should honour the Son, even as they honour the Father. He that honour-eth not the Son honoureth not the Father which hath sent him.

JOHN xiv.

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me.

ACTS vii.

<sup>54</sup> When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. <sup>55</sup> But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, <sup>56</sup> and said, Behold. I see the heavens opened, and the Son of man standing on the right hand of God. <sup>57</sup> Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, <sup>58</sup> and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

<sup>59</sup> And they stoned Stephen, calling upon *God*, and saying, Lord *Jesus*, receive my spirit. <sup>60</sup> And he

kneeled down, and cried with loud voice, Lord, lay not this to their charge. And when he said this, he fell asleep.

I COR. i.

<sup>2</sup> Unto the church of God which is at Corinth, to them that sanctified in Christ Jesus, called *be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

PHIL. ii.

<sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven and *things* in earth, and *things* under the earth;

<sup>11</sup> And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HEB. i.

<sup>6</sup> And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him.

REV. i.

<sup>5</sup> And from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his blood, <sup>6</sup> and hath made us kings and priests unto God and Father; to him *be* glory and dominion for ever and ever. Amen.

## REV. v.

and I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, such as are in the sea, and all that in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

## REV. vii.

And cried with a loud voice, saying, Salvation to our God which is with him upon the throne, and unto the Lamb.

THE HOLY SPIRIT IS TRULY GOD,  
YET A DISTINCT PERSON:

8. *How can it be proved that all the attributes of personality are ascribed to the Holy Spirit in the scriptures?*

1) Supernatural works:

## JOHN xiv.

And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever;

*Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>26</sup> But the Comforter, *which* the Father will send in my name, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you.

## JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

## 1 Cor. ii.

<sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

<sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

## 1 Cor. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. <sup>4</sup> Now there are diversities of gifts, but the same Spirit.

<sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

<sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(b) Reproves, helps, intercedes, and glorifies:

JOHN xvi.

<sup>5</sup> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? <sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me; <sup>10</sup> of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> of judgment, because the prince of this world is judged. <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

<sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

ROM viii.

<sup>26</sup> Likewise the Spirit also helpeth

our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

<sup>27</sup> And he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints according to *the will of God*.

*29. How may His personality be argued from the offices which He is said in the Scriptures to execute?*

LUKE xii.

<sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

<sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

ACTS xv.

<sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

<sup>29</sup> That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

ACTS xvi.

<sup>6</sup> Now when they had gone throughout Phrygia and the region of Gaia-



I were forbidden of the host to preach the word in

they were come to Mysia, they to go into Bithynia: but they suffered them not.

ACTS xxviii.

when they agreed not themselves, they departed, at Paul had spoken one fell spake the Holy Ghost as the prophet unto our

ROM. xv.

theless, brethren, I have written boldly unto you in some sort, as you in mind, because of the grace given to me of God,

I should be the minister; Christ to the Gentiles, bringing the gospel of God, offering up of the Gentiles acceptable, being sanctified by the Holy Ghost.

I COR. ii.

which things also we speak, the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

HEB. ii.

also bearing *them* witness, with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his will?

HEB. iii.

before (as the Holy Ghost saith) to day if ye will hear his voice,

lest ye harden your hearts, as in the day of temptation in the wilderness:

2 PETER i.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

31. *How may His personality be proved by what is said of the sin against the Holy Spirit?*

MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

MARK iii.

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: <sup>29</sup> but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

<sup>30</sup> Because they said, He hath an unclean spirit:

LUKE xii.

<sup>8</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup> but he that denieth me before men shall be denied before the angels of God.

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

32. *How can such expressions as*

*“giving” and pouring out of the Spirit be reconciled with His personality?*

It is common to designate the gift by the giver; hence we are said to “put on Christ,” to be “baptised into Christ.”

EPH. v.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

<sup>30</sup> For we are members of his body, of his flesh, and of his bones.

GAL. iii.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

ROM. xiii.

<sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

*32. Shew that the names of God are applied to the Spirit?*

Compare:—EXOD. xvii.

<sup>7</sup> And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

PSALM xc.

<sup>6</sup> O come, let us worship and bow down: let us kneel before the LORD our maker.

<sup>7</sup> For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

<sup>8</sup> Harden not your heart, as in the pro-

vocation, *and as in* the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my work.

With:—HEB. iii.

<sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, <sup>8</sup> harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in *their* heart: and they have not known my ways <sup>11</sup> So I swear in my wrath, They shall not enter into my rest.)

Also:—ACTS v.

<sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

<sup>5</sup> And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

*34. What attributes do the Scriptures ascribe to Him?*

(a) Omnipresence:

PSALM cxxxix.

<sup>7</sup> Whither shall I go from thy spirit? or whither shall I flee from thy presence?

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether

ond or free ; and have been  
le to drink into one Spirit.

niscience :

1 COR. ii.

God hath revealed *them* un-  
by his Spirit : for the Spirit  
th all things, yea, the deep  
of God. <sup>11</sup> For what man  
h the things of a man, save  
rit of man which is in him ?  
the things of God knoweth  
t, but the Spirit of God.

we have received, not the spirit  
world, but the spirit which is of  
at we might know the things that  
y given to us of God.

nipotence :

LUKE i.

l the angel answered and  
to her, The Holy Ghost  
ome upon thee, and the  
of the Highest shall over-  
thee : therefore also that  
ing which shall be born of  
all be called the Son of

ROM. viii.

e are not in the flesh, but in the  
f so be that the Spirit of God  
you. Now if any man have not  
it of Christ, he is none of his.  
f Christ *be* in you, the body *is*  
cause of sin ; but the Spirit *is* life  
of righteousness.

if the Spirit of him that  
up Jesus from the dead  
in you, he that raised up  
from the dead shall also  
n your mortal bodies by his  
hat dwelleth in you.

*What agency in the external  
do the writers of the Scrip-  
scribe to Him ?*

eration :

GEN. i.

<sup>2</sup> And the earth was without form,  
and void ; and darkness *was* upon  
the face of the deep. And the  
Spirit of God moved upon the face  
of the waters.

JOB xxvi.

<sup>13</sup> By his spirit he hath garnished  
the heavens ; his hand hath formed  
the crooked serpent.

PSALM civ.

<sup>30</sup> Thou sendest forth thy spirit,  
they are created : and thou renew-  
est the face of the earth.

(b) Miraculous power :

MATT. xii.

<sup>28</sup> But if I cast out devils by the  
Spirit of God, then the kingdom  
of God is come unto you.

1 COR. xii.

<sup>9</sup> To another faith by the same  
Spirit ; to another the gifts of heal-  
ing by the same Spirit ; <sup>10</sup> to another  
the working of miracles ; to another  
prophecy ; to another discerning of  
spirits ; to another *divers* kinds of  
tongues ; to another the interpre-  
tation of tongues : <sup>11</sup> but all these  
worketh that one and the selfsame  
Spirit, dividing to every man sever-  
ally as he will.

*36. How is His supreme Divinity  
established by what the Scriptures  
teach of this agency in redemption ?*

(a) Regenerating the soul :

JOHN iii.

<sup>6</sup> That which is born of the flesh  
is flesh ; and that which is born of  
the Spirit is spirit.

TITUS iii.

<sup>5</sup> Not by works of righteousness  
which we have done, but accord-  
ing to his mercy he saved us, by

the washing of regeneration, and renewing of the Holy Ghost ;

"Which he shed on us abundantly through Jesus Christ our Saviour ;

(b) Raising the body :

ROM. viii.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

#### IV. THE SCRIPTURES DIRECTLY TEACH A TRINITY OF PERSONS IN THE ONE GODHEAD :

*38. How is this Trinity taught in the formula of baptism ?*

The nature of this sacrament proves that each Person must be Divine :

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

*39. How is this doctrine directly taught in the formula of the apostolic benediction ?*

2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

*40. What evidence is afforded by the narrative of Christ's baptism ?*

MATT. iii.

<sup>13</sup> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. <sup>14</sup> But John forbade him, saying, I have need to be

baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer *it to be so now*: for thus it becometh us to fulfil all righteousness. Then he suffered him. <sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: <sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

*41. State the argument from John xv. 26, and the context ?*

JOHN xv.

<sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. <sup>25</sup> But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me :

*42. What is the state of the evidence with regard to the genuineness of 1 John v. 7 ?*

The disputed clause is the following, including part of the eighth verse :

"In heaven—in earth."

I JOHN v.

<sup>5</sup> Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; <sup>6</sup> οὗτός ἐστιν ὁ ἐλθὼν ἐν ὕδατι καὶ αἵματι, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῇ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῇ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

## I JOHN v.

<sup>3</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? <sup>6</sup> This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

<sup>7</sup> For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

<sup>1</sup> And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

(a) The doctrine taught is so scriptural, and the grammatical and logical connection of the clause, with the rest of the passage, is so intimate, that for the *purpose of edification* in the present state of knowledge, the clause ought to be retained, although for the purpose of *establishing doctrine*, it ought not to be relied upon:

(b) The three most ancient and celebrated manuscripts, namely, that now in the Vatican at Rome, that now in the British Museum, and that now at St. Petersburg, agree in the following rendering, according to Constantine Tischendorf:—

“For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one.”

(c) It will be seen, from the passages before and hereafter cited, that this important doctrine is not dependent upon this passage in the Epistle of St. John:

43. *What passages in the Old Testament imply the existence of more than one Person in the Godhead?*

(a) Mark the use of the Plural in the following:

## GEN. i.

<sup>26</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

## GEN. iii.

<sup>22</sup> And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

## GEN. xi.

<sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech.

## ISAIAH vi.

<sup>8</sup> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

(b) Compare the threefold repetition of the name Jehovah:

## NUM. vi.

<sup>22</sup> And the LORD spake unto Moses, saying, <sup>23</sup> Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

<sup>24</sup> The LORD bless thee, and keep thee: <sup>25</sup> the LORD make his face shine upon thee, and be gracious unto thee: <sup>26</sup> the LORD lift up his countenance upon thee, and give thee peace. <sup>27</sup> And they shall put my name upon the children of Israel; and I will bless them.

(c) With the apostolic benediction:

## 2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and

the communion of the Holy Ghost, *be* with you all. Amen.

(d) Mark also the threefold ascription :

ISAIAH vi.

<sup>2</sup> Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts : the whole earth *is* full of his glory.

<sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

44. *What passages in the Old Testament speak of the Son as a distinct Person from the Father, and yet as Divine?*

(a) God addresses the Son as God, and anoints Him :

PSALM xlv.

<sup>6</sup> Thy throne, O God, *is* for ever and ever : the sceptre of thy kingdom *is* a right sceptre. <sup>7</sup> Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(b) Examine :—PSALM cx.

<sup>1</sup> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

ISAIAH xlv.

<sup>6</sup> Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts ; I *am* the first, and I *am* the last ; and beside me *there is* no God. <sup>7</sup> And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, *let them shew unto them.*

<sup>8</sup> Fear ye not, neither be afraid : have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God ; I know not *any*.

<sup>21</sup> Remember these, O Jacob and Israel ; for thou *art* my servant : I have formed thee ; thou *art* my servant : O Israel, thou shalt not be forgotten of me. <sup>22</sup> I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto me ; for I have redeemed thee. <sup>23</sup> Sing, O ye heavens ; for the LORD hath done *it* : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the LORD hath redeemed Jacob, and glorified himself in Israel. <sup>24</sup> Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things* ; that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself ; <sup>25</sup> that frustrateth the tokens of the liars, and maketh diviners mad ; that turreth wise *men* backward, and maketh their knowledge foolish ; <sup>26</sup> that confirmeth the word of his servant, and performeth the counsel of his messengers ; that saith to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof : <sup>27</sup> that saith to the deep, Be dry, and I will dry up thy rivers : <sup>28</sup> That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid.

(c) Distinct from the Father, yet called the Mighty God :

ISAIAH ix.

<sup>6</sup> For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

JER. xxiii.

<sup>5</sup> Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and pros-

per, and shall execute judgment and justice in the earth.

<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

<sup>7</sup> Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt ; <sup>8</sup> but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land.

*45. What passages of the Old Testament speak of the Spirit as a distinct Person from the Father, and yet as Divine ?*

GEN. i.

<sup>2</sup> And the earth was without form, and void ; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

GEN. vi.

<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> that the sons of God saw the daughters of men that they *were* fair ; and they took them wives of all which they chose.

<sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years.

PSALM civ.

<sup>30</sup> Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth.

PSALM cxxxix.

<sup>7</sup> Whither shall I go from thy spirit ? or whither shall I flee from thy presence ?

<sup>8</sup> If I ascend up into heaven, thou *art* there : if I make my bed in hell, behold, thou *art there*. <sup>9</sup> If I take the wings of the morning, *and* dwell in the uttermost parts of the sea ; <sup>10</sup> even there shall thy hand lead me, and thy right hand shall hold me. <sup>11</sup> If I say, Surely the darkness shall cover me ; even the night shall be light about me. <sup>12</sup> Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light *are* both alike *to thee*.

JOB xxvi.

<sup>13</sup> By his spirit he hath garnished the heavens ; his hand hath formed the crooked serpent.

ISAIAH xlvi.

<sup>16</sup> Come ye near unto me, hear ye this ; I have not spoken in secret from the beginning ; from the time that it was, there *am* I : and now the Lord God, and his Spirit, hath sent me.

V. IT REMAINS FOR US TO CONSIDER WHAT THE SCRIPTURES TEACH CONCERNING THE ETERNAL AND NECESSARY RELATIONS WHICH THE THREE DIVINE PERSONS SUSTAIN TO EACH OTHER :

(I) THE RELATION WHICH THE SECOND PERSON SUSTAINS TO THE FIRST, OR THE ETERNAL GENERATION OF THE SON :

*46. What is the idiomatic use of the Hebrew word for son ?*

(a) Son, (b) Descendant ; hence in plural "children of Israel" for Israelites ; joined to a place, "sons of Zion." (c) Pupil, disciple, worshipper, "sons of the prophets :"

I KINGS xx.

<sup>35</sup> And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.



(d) Applied to kings :

PSALM ii.

<sup>1</sup> Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, <sup>3</sup> Let us break their bands asunder, and cast away their cords from us. <sup>4</sup> He that sitteth in the heavens shall laugh: the Lord shall have them in derision. <sup>5</sup> Then shall he speak unto them in his wrath, and vex them in his sore displeasure. <sup>6</sup> Yet have I set my king upon my holy hill of Zion.

<sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

<sup>8</sup> Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. <sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. <sup>10</sup> Be wise now therefore, O ye kings: be instructed, ye judges of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

(e) To angels :

GEN. vi.

<sup>2</sup> That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

(f) Worshippers :

DEUT. xiv.

<sup>1</sup> Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

(g) Combined with nouns:—worthless fellow :

DEUT. xiii.

<sup>12</sup> If thou shalt hear *say* in one of thy cities, which the LORD thy God

hath given thee to dwell there, saying, <sup>13</sup> *certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known ;

<sup>14</sup> Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you; <sup>15</sup> thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

(h) Son of death : one deserving to die:

I SAM. xx.

<sup>31</sup> For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

47. *In what sense are men called "sons of God" in Scripture?*

(a) Those who receive temporal power from God :

PSALM lxxxii.

<sup>6</sup> I have said, Ye *are* gods; and all of you *are* children of the most High.

(b) And spiritual power from God :

GAL. iii.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

(c) Objects of His favour :

MATT. v.

<sup>9</sup> Blessed *are* the peacemakers: for they shall be called the children of God.

(d) And those who are like Him :

MATT. v.

<sup>45</sup> That ye may be the children of



father which is in heaven :  
maketh his sun to rise on  
land and on the good, and send-  
n on the just and on the

en applied to creatures—men or  
—this word is always used in the

JOB i.

there was a day when the  
God came to present them-  
before the LORD, and Satan  
also among them.

the Singular it is applied only to  
ond Person of the Trinity, with  
e exception of Luke iii. 38, where  
plied to Adam. The reason is  
Adam was of God's direct crea-  
he word *υἱός*, translated "son,"  
nly in the 23rd verse :

LUKE iii.

the Holy Ghost descended in a  
hape like a dove upon him, and a  
me from heaven, which said,  
t my beloved Son ; in thee I am  
ased. <sup>23</sup> And Jesus himself be-  
e about thirty years of age, being  
supposed) the son of Joseph,  
as *the son* of Heli.

ich was *the son* of Enos,  
was *the son* of Seth, which  
e *son* of Adam, which was  
of God.

*What different views with re-  
the Sonship of Christ have  
tertained ?*

ne Socinians hold that He is called  
y as an official title :  
ter Socinians maintain that it is  
ant of His supernatural genera-  
ese appeal to :

LUKE i.

d the angel answered and  
nto her, The Holy Ghost  
come upon thee, and the  
of the Highest shall over-

shadow thee ; therefore also that  
holy thing which shall be born of  
thee shall be called the Son of  
God.

(c) Arians hold that it is on account of  
His exceptional likeness to the Father :

(d) Orthodox parties maintain that it  
is to indicate His eternal and necessary  
personal relation in the Godhead to the  
First Person who is called the Father :

49. *What is the distinction which  
some of the fathers made between  
the eternal, the ante-mundane, and  
the mundane generation of the Son ?*

(a) By His eternal generation they in-  
tended to mark His essential relation to  
the Father as His consubstantial and  
eternal Son :

(b) By His ante-mundane generation they  
meant to signify the commencement of the  
outgoings of His energy and the manifes-  
tation of His Person beyond the bosom  
of the Father in the sphere of external  
creation :

COL. i.

<sup>16</sup> For by him were all things cre-  
ated, that are in heaven, and that  
are in earth, visible and invisible,  
whether *they be* thrones, or domin-  
ions, or principalities, or powers :  
all things were created by him, and  
for him :

<sup>17</sup> And he is before all things, and by him  
all things consist.

(c) By His mundane generation they in-  
tended His supernatural birth in the flesh :

LUKE i.

<sup>35</sup> And the angel answered and  
said unto her, the Holy Ghost shall  
come upon thee, and the power of  
the Highest shall overshadow thee :  
therefore also that holy thing which  
shall be born of thee shall be called  
*the Son of God*.

50. *What is the distinction which some of the fathers made between the λογος ενδιαθετος (ratio insita, reason,) and the λογος προφορικος (ratio prolata, reason brought forth, or expressed) ?*

[See Hodge.]

JOHN i.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.

<sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not.

52. *What is the common statement and explanation of this doctrine given by orthodox writers ?*

HEB. i.

<sup>3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

JOHN x.

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

JOHN xiv.

<sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

JOHN xvii.

<sup>21</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> That they all may be one; as

thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

<sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Principal support is found in:

JOHN v.

<sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

<sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself;

57. *What argument in support of this doctrine may be derived from the use of the word Son, in ?*

MATT. xi.

<sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

LUKE x.

<sup>22</sup> All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

58. *State the argument from*

JOHN i.

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men.

light shineth in darkness ; and  
is comprehended it not.

as a man sent from God, whose  
[ohn. 7 The same came for a  
bear witness of the Light,  
through him might believe.  
ot that Light, but *was sent* to  
ss of that Light. 9 *That* was  
ght, which lighteth every man  
h into the world. 10 He was  
d, and the world was made by  
ie world knew him not. 11 He  
his own, and his own received  
But as many as received him,  
ive he power to become the  
d, *even* to them that believe  
e : 12 which were born, not of  
of the will of the flesh, nor  
of man, but of God.

he Word was made flesh,  
t among us, (and we be-  
glory, the glory as of the  
otten of the Father,) full  
and truth.

*the argument from the  
n in Scripture of the terms  
(only begotten) and ἰδιος  
the Sonship of Christ.*

*γενῆς, only begotten,* occurs nine

LUKE vii.

when he came nigh to the  
ne city, behold, there was  
an carried out, the only  
s mother, and she was a  
nd much people of the  
with her.

LUKE viii.

had one only daughter, about  
s of age, and she lay a dying.  
vent the people thronged him.

LUKE ix.

ehold, a man of the company  
aying, Master, I beseech thee,  
my son : for he is mine only

JOHN i.

*the Word was made flesh,*

and dwelt among us, (and we be-  
held his glory, the glory as of the  
only begotten of the Father,) full  
of grace and truth.

JOHN i.

18 No man hath seen God at any  
time ; the only begotten Son, which  
is in the bosom of the Father, he  
hath declared *him*.

JOHN iii.

16 For God so loved the world,  
that he gave his only begotten Son,  
that whosoever believeth in him  
should not perish, but have ever-  
lasting life.

JOHN iii.

18 He that believeth on him is  
not condemned : but he that be-  
lieveth not is condemned already,  
because he hath not believed in  
the name of the only begotten  
Son of God.

HEB. xi.

17 By faith Abraham, when he was tried,  
offered up Isaac : and he that had re-  
ceived the promises offered up his only  
begotten son.

I JOHN iv.

9 In this was manifested the love  
of God toward us, because that  
God sent his only begotten Son  
into the world, that we might live  
through him.

(b) Christ calls God His *own* Father :

JOHN v.

18 Therefore the Jews sought the  
more to kill him, because he not  
only had broken the sabbath, but  
said also that God was his Father,  
making himself equal with God.

(c) Father's own Son :

ROM. viii.

32 He that spared not his own  
Son, but delivered him up for us

all, how shall he not with him also freely give us all things?

60. *What is the argument derived from John v. 22, and context, and from John x. 33-37?*

JOHN v.

<sup>21</sup> For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son:

<sup>23</sup> That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

JOHN x.

<sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. <sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken; <sup>36</sup> say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? <sup>37</sup> If I do not the works of my Father, believe me not.

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

61. *What evidence is furnished by such passages as speak of the manifestation, giving or sending, of the Son?*

1 JOHN iii.

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from

the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

ROM. viii.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

JOHN iii.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

62. *State the argument from*

ROM. i.

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

63. *State the argument from*

ROM. viii.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

64. *State the argument from*

COL. i.

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature: <sup>16</sup> for by him were all things created, that are in heaven, and

re in earth, visible and in-  
; whether *they be* thrones,  
nions, or principalities, or  
s: all things were created by  
nd for him: <sup>17</sup> and he is be-  
all things, and by him all  
consist. <sup>18</sup> And he is the  
of the body, the church: who  
beginning, the firstborn from  
ad; that in all *things* he  
have the preeminence. <sup>19</sup> For  
used *the Father* that in him  
all fulness dwell; <sup>20</sup> and,  
made peace through the  
of his cross, by him to recon-  
all things unto himself; by  
say, whether *they be* things  
h, or things in heaven.

COL. i.

ng thanks unto the Father, which  
ide us meet to be partakers of the  
nce of the saints in light:  
o hath delivered us from the  
of darkness, and hath trans-  
vs into the kingdom of his  
on:  
hom we have redemption through  
d, *even* the forgiveness of sins:

*State the argument from*

HER. i.

unto which of the angels  
e at any time, Thou art my  
his day have I begotten  
And again, I will be to him  
er, and he shall be to me a  
<sup>5</sup> And again, when he bring-  
the first begotten into the  
he saith, And let all the  
of God worship him. <sup>7</sup> And  
angels he saith, Who mak-  
angels spirits, and his min-  
a flame of fire. <sup>8</sup> But unto  
n *he saith*, Thy throne, O  
s for ever and ever: a scep-

tre of righteousness is the sceptre  
of thy kingdom.

66. *What passages are relied upon  
by the opponents of the orthodox  
doctrine for proof that the term Son,  
as applied to Christ, is an official  
title, and how can they be explained?*

(a) Christ or Messiah, and King of Israel,  
are equivalent to Son of God, conse-  
quently He is called such:

MATT. xvi.

<sup>15</sup> He saith unto them, But whom say ye  
that I am?

<sup>16</sup> And Simon Peter answered and  
said, Thou art the Christ, the Son  
of the living God.

<sup>17</sup> And Jesus answered and said unto  
him, Blessed art thou, Simon Bar-jona:  
for flesh and blood hath not revealed *it*  
unto thee, but my Father which is in  
heaven.

JOHN i.

<sup>47</sup> Jesus saw Nathanael coming to him,  
and saith of him, Behold an Israelite in-  
deed, in whom is no guile! <sup>48</sup> Nathanael  
saith unto him, Whence knowest thou  
me? Jesus answered and said unto him,  
Before that Philip called thee, when thou  
wast under the fig tree, I saw thee.

<sup>49</sup> Nathanael answered and saith  
unto him, Rabbi, thou art the Son  
of God; thou art the King of  
Israel.

<sup>50</sup> Jesus answered and said unto him,  
Because I said unto thee, I saw thee un-  
der the fig tree, believest thou? thou shalt  
see greater things than these. <sup>51</sup> And he  
saith unto him, Verily, verily, I say unto  
you, Hereafter ye shall see heaven open,  
and the angels of God ascending and de-  
scending upon the Son of man.

(b) From the following passage it is ar-  
gued that it is on account of the Father  
having sanctified Him:

JOHN x.

<sup>35</sup> If he called them gods, unto  
whom the word of God came, and

the scripture cannot be broken; <sup>36</sup> say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

(c) It is denied by the orthodox parties that it is on those grounds that He is called Son :

67. *Prove that neither Psalm ii. nor Rom. i. 4, teaches that Christ was made Son of God.*

(a) [See Dr. Alexander on the Psalms.] "Thou art my Son, this day I am thy Father, now always eternally thy Father."

PSALM ii.

<sup>1</sup> Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, <sup>3</sup> Let us break their bands asunder, and cast away their cords from us. <sup>4</sup> He that sitteth in the heavens shall laugh: the LORD shall have them in derision. <sup>5</sup> Then shall he speak unto them in his wrath, and vex them in his sore displeasure. <sup>6</sup> Yet have I set my king upon my holy hill of Zion. <sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. <sup>8</sup> Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. <sup>9</sup> Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. <sup>10</sup> Be wise now therefore, O ye kings: be instructed, ye judges of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

(b) [See Dr. Hodge on the Romans.] That the Greek word ὁρισθῆντος, translated in the Authorised Version "*declared*," is always elsewhere in the New Testament used to signify *constitute*, *appoint*, but nearly all agree in interpreting it in this passage as *declare*, *manifest*:

ROM. i.

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

(c) Christ called Himself Son of God, and was so recognised by His disciples before His resurrection:

(d) Ὀρίζω (of which ὁρισθῆντος is the gen. sing. par. aor. I. Pass.) signifies:

(α') *To divide, to separate*, one part from another, as a boundary. In the Pass. (1) of a country, *to be bounded*; (2) *To part or banish*, as from one's country:

(β') *To mark out or lay down*, as boundaries: *to define, limit*. In the Mid. *to mark out for one's self, set up, dictate*:

(γ') Generally, *to determine, appoint, to settle*; (2) *to define*, as a word; (3) *to assign*:

(δ') Intran. *to border upon*. From ὄρος, a boundary. Occurs eight times in the New Testament:

LUKE xxii.

*Neut. Sing. Par. Perf. Pass.:*

<sup>22</sup> And truly the Son of man goeth, as it was determined: but woe unto that man, by whom he is betrayed!

ACTS ii.

*Dat. Sing. Fem. Par. Perf. Pass.:*

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

ACTS x.

*Par. Perf. Pass.:*

<sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

ACTS xi.

<sup>3</sup> *Plu. Aor. I.:*

<sup>29</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

ACTS xvii.

*Par. Aor. I.:*

<sup>26</sup> And hath made of one blood all na-

men for to dwell on all the face of the earth, and hath determined the time afore appointed, and the bounds of our habitation;

ACTS xvii.

Aor. I.:

because he hath appointed a day, in which he will judge the world in righteousness by *that* man whom he hath appointed, *whereof* he hath given assurance unto us, in that he hath raised him dead.

ROM. i.

Fig. Par. Aor. I. Pass.:

declared to be the Son of God with according to the spirit of holiness, resurrection from the dead:

HEB. iv.

Pres:

he limiteth a certain day, say, To day, after so long a time it is said, To day if ye will obey my voice, harden not your hearts.

*Now that the following passages not prove that Jesus was the Son of God.*

ACTS xiii.

we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God fulfilled the same unto us children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning him, he hath raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will shew you the sure mercies of God.

ACTS xiii.

this man's seed hath God raised up according to his promise raised up a Saviour, Jesus:

John had first preached before the baptism of repentance to the people of Israel.

69. *How can those passages, which speak of the Son as inferior and subject to the Father, be reconciled with this doctrine?*

(a) It is objected that Christ is consequently inferior to the Father:

(b) But He came down from heaven, and is in heaven:

JOHN iii.

<sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

(c) It is objected, that the Son of Man was not Omnipresent:

(d) Called the "Son of God," because He is the Eternal Word, while at the same time He is said to be inferior to the Father, because He is also Man and Mediator:

ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

70. *What is the true explanation of Luke i. 35?*

(a) Miraculously begotten:

(b) Yet never called Son of the Holy Spirit:

LUKE i.

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee shall be called the Son of God.

(II.) THE RELATION WHICH THE THIRD PERSON SUSTAINS TO THE FIRST AND SECOND, OR THE ETERNAL PROCESSION OF THE HOLY SPIRIT:

71. *What is the etymology of the word Spirit, and what is the usage of its Hebrew and Greek equivalent?*

(a) From Latin *spiritus*, breath, air, life, soul. The Hebrew word is analogous:

(a') Wind, air in motion:

GEN. viii.

<sup>1</sup> And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark:

(a'') Breath, breath of life:

GEN. vi.

<sup>17</sup> And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; and every thing that *is* in the earth shall die.

JOB xvii.

<sup>1</sup> My breath is corrupt, my days are extinct, the graves *are ready* for me.

(y') Animal soul, vital principle in men and animals:

1 SAM. xxx.

<sup>11</sup> And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water:

<sup>12</sup> And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him. for he had eaten no bread, nor drunk *any* water, three days and three nights.

(d') Rational soul of man:

GEN. xli.

<sup>8</sup> And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was*

none that could interpret them unto Pharaoh.

(r') Metaphorically, disposition, temperament:

NUM. v.

<sup>13</sup> Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, <sup>14</sup> and a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

<sup>14</sup> And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

<sup>15</sup> Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *was* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

(c') Spirit of God:

GEN. i.

<sup>2</sup> And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

PSALM li.

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me.

(b) The Greek word *πνεῦμα* has also the same signification. From *πνέω*, to breathe, to blow:

(a') Breath:

REV. xi.

<sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.



(3') Air in motion :

JOHN iii.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

(γ') The vital principle :

MATT. xxvii.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the Ghost.

(δ') Rational soul (1) of disembodied spirits :

HEB. xii.

<sup>22</sup> But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

<sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

(2) Of devils :

MATT. x.

<sup>1</sup> And when he had called unto *him* his twelve disciples, he gave unto them power *against* unclean spirits. to cast them out, and to heal all manner of sickness and all manner of disease.

(3) Of angels :

HEB. i.

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

(4) Spirit of God :

(-.) Absolutely as an attribute of His essence :

JOHN iv.

<sup>24</sup> God is a Spirit : and they that

worship him must worship *him* in spirit and in truth.

(α) Personal designation of the Third Person :

ACTS xvi.

<sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, <sup>7</sup> after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not.

ROM. viii.

<sup>9</sup> But ye are not in 'the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. <sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God :

2 COR. iii.

<sup>17</sup> Now the Lord is that Spirit : and where the Spirit of the Lord *is*, there *is* liberty.

<sup>11</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

GAL. iv.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

PHIL. i.

<sup>18</sup> What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

<sup>19</sup> For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

I PETER i.

<sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

#### 74. *Why is the Third Person called the Spirit of God?*

(a) Expresses His Divinity:

I COR. ii.

<sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

<sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are

foolishness unto him: neither can he know *them*, because they are spiritually discerned.

(b) His intimate personal relationship:

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

(c) Divine Spirit, operating upon the creature:

PSALM civ.

<sup>30</sup> Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

I PETER iv.

<sup>14</sup> If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

#### 75. *Why is the Third Person called the Spirit of Christ?*

(a) The form of expression is identical in the several phrases. Spirit of God, and Spirit of the Son, and as the Scriptures with one exception (John xv. 26) uniformly predicate every thing of the relation of the Spirit to the Son, that they predicate of the relation of the Spirit to the Father; it appears evident that He is called Spirit of the Son for the same reason that He is called Spirit of God:

GAL. iv.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

ROM. viii.

<sup>8</sup> So then they that are in the flesh cannot please God.

are not in the flesh, but  
it, if so be that the Spirit  
tell in you. Now if any  
not the Spirit of Christ,  
of his.

Christ be in you, the body is  
of sin; but the Spirit is  
of righteousness.

PHIL. I.

Now that this shall turn to  
on through your prayer,  
of the Spirit of Jesus

I PETER I.

ing what, or what manner  
e Spirit of Christ which  
em did signify, when it  
eforehand the sufferings  
and the glory that should

JOHN XV.

hen the Comforter is  
m I will send unto you  
ather, *even* the Spirit of  
h proceedeth from the  
shall testify of me:

also shall bear witness, be-  
re been with me from the

relationship to the God-man  
n:

JOHN XVI.

all glorify me: for he  
ve of mine, and shall  
o you.

*may it be proved that, as  
aled, the Spirit sustains  
same relation to the Son  
does to the Father?*

er Their Spirit is there both  
Son are revealed, and there  
e Their power:

JOHN XIV.

will pray the Father, and /

he shall give you another Com-  
forter, that he may abide with you  
for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the  
world cannot receive, because it seeth  
him not, neither knoweth him: but ye  
know him; for he dwelleth with you,  
and shall be in you.

<sup>26</sup> But the Comforter, *which* is the  
Holy Ghost, whom the Father will  
send in my name, he shall teach  
you all things, and bring all things  
to your remembrance, whatsoever  
I have said unto you.

JOHN XVI.

<sup>7</sup> Nevertheless I tell you the truth;  
It is expedient for you that I go  
away: for if I go not away, the  
Comforter will not come unto you;  
but if I depart, I will send him  
unto you.

(b) With one exception:

JOHN XV.

<sup>25</sup> But *this cometh to pass*, that the word  
might be fulfilled that is written in their  
law, They hated me without a cause.

<sup>26</sup> But when the Comforter is come,  
whom I will send unto you from  
the Father, *even* the Spirit of truth,  
which proceedeth from the Father,  
he shall testify of me:

(III.) THE PERSONAL PROPERTIES PECU-  
LIAR TO EACH OF THE THREE PERSONS  
OF THE GODHEAD, AND THEIR ORDER  
OF OPERATION AD EXTRA:

84. *What is expressed by the use  
of the terms First, Second, and Third  
in reference to the Persons of the  
Trinity?*

No man hath seen God except the Son  
and he to whom the Son through the  
Spirit shows Him:

JOHN I.

<sup>18</sup> No man hath seen God at any

time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

*92. By what considerations may it be shown that the doctrine of the Trinity is a fundamental element of the Gospel?*

Men are to honour the Son even as they honour the Father :

JOHN v.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son :

<sup>23</sup> That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

JOHN xiv.

<sup>1</sup> Let not your heart be troubled : ye believe in God, believe also in me.

JOHN xvii.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy

Son also may glorify thee : <sup>2</sup> as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

<sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I JOHN ii.

<sup>23</sup> Whosoever denieth the Son, the same hath not the Father : [*but*] *he that acknowledgeth the Son hath the Father also.*

I JOHN v.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

## CHAPTER IX.

## THE DECREES OF GOD IN GENERAL.

3. *How may it be proved that the decrees of God are eternal?*

God from eternity is Infinite in wisdom and knowledge, and the Scriptures affirm that He is such from "eternity,"  
ἀπ' αἰῶνος :

ἀπ'—ACTS xv.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

ἀπὸ—MATT. xxv.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

πρὸ—EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

ἀπ' ἀρχῆς.—2 THESS. ii.

<sup>18</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth :

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 TIM. i.

πρὸ χρόνων αἰώνιον

<sup>8</sup> Be not thou therefore ashamed of the

testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God ;

<sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

<sup>10</sup> But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel : <sup>11</sup> whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

πρὸ—I COR. ii.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought :

<sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory :

<sup>8</sup> Which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory.

Three other instances :

ἀπ'—LUKE i.

<sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began :

ἀπ'—ACTS iii.

<sup>20</sup> And he shall send Jesus Christ, which before was preached unto you :

<sup>21</sup> Whom the heaven must receive

until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ἀπὸ—COL. i.

<sup>25</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God ;

<sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints :

4. *How may it be proved from Scripture that the decrees of God relate to all events ?*

(a) From direct testimony :

EPH. i.

<sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself :

<sup>10</sup> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; *even* in him :  
<sup>11</sup> in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will :

<sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ.

ACTS xv.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

ACTS xvii.

<sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

<sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : <sup>28</sup> for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

JOB xiv.

<sup>4</sup> Who can bring a clean *thing* out of an unclean ? not one.

<sup>5</sup> Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass ;

<sup>6</sup> Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

ISAIAH xlv.

<sup>9</sup> Remember the former things of old : for I *am* God, and *there is* none else ; I *am* God, and *there is* none like me,

<sup>10</sup> Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure :

<sup>11</sup> Calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken *it*, I will also bring it to pass ; I have purposed *it*, I will also do it.

(b) Even the free acts of men :

EPH. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(c) Even their wicked acts :

ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and

cked hands have crucified and

om God hath raised up, having  
the pains of death : because it was  
ssible that he should be holden of

ACTS iv.

io by the mouth of thy servant  
hast said, Why did the heathen  
nd the people imagine vain things ?  
kings of the earth stood up, and  
ers were gathered together against  
rd, and against his Christ.

or of a truth against thy holy  
Jesus, whom thou hast an-  
d, both Herod, and Pontius  
, with the Gentiles, and the  
e of Israel, were gathered to-  
r, <sup>28</sup> for to do whatsoever thy  
and thy counsel determined  
e to be done.

PSALM lxxvi.

rely the wrath of man shall  
thee : the remainder of wrath  
thou restrain.

PROV. xvi.

e LORD hath made all *things*  
mself : yea, even the wicked  
e day of evil.

ry one *that is* proud in heart is an  
iation to the LORD : *though* hand  
hand, he shall not be unpunished.  
ercy and truth iniquity is purged :  
the fear of the LORD *men* depart  
vil.

nd even what men call accidental  
:

PROV. xvi.

he lot is cast into the lap ;  
he whole disposing thereof is  
e LORD.

Compare :—ACTS xv.

nown unto God are all his  
: from the beginning of the

ings in heaven and upon earth :

DAN. iv.

<sup>24</sup> And at the end of the days I  
Nebuchadnezzar lifted up mine  
eyes unto heaven, and mine under-  
standing returned unto me, and I  
blessed the most High, and I  
praised and honoured him that  
liveth for ever, whose dominion is  
an everlasting dominion, and his  
kingdom *is* from generation to gene-  
ration : <sup>35</sup> and all the inhabitants  
of the earth *are* reputed as nothing :  
and he doeth according to his will  
in the army of heaven, and *among*  
the inhabitants of the earth : and  
none can stay his hand, or say un-  
to him, What doest thou ?

5. *Prove the universality of God's  
decrees from providence ?*

(a) It follows from the eternity, immu-  
tability, wisdom, foreknowledge, and  
power of God :

EPH. i.

<sup>7</sup> In whom we have redemption through  
his blood, the forgiveness of sins, accord-  
ing to the riches of his grace ; <sup>8</sup> wherein  
he hath abounded toward us in all wis-  
dom and prudence ; <sup>9</sup> having made known  
unto us the mystery of his will, according  
to his good pleasure which he hath pur-  
posed in himself : <sup>10</sup> that in the dispen-  
sation of the fulness of times he might  
gather together in one all things in Christ,  
both which are in heaven, and which are  
on earth ; *even* in him :

<sup>11</sup> In whom also we have obtained  
an inheritance, being predestinated  
according to the purpose of him  
who worketh all things after the  
counsel of his own will :

<sup>12</sup> That we should be to the praise of  
his glory, who first trusted in Christ.

ACTS xv.

<sup>18</sup> Known unto God are all his  
works from the beginning of the  
*the world.*

(b) Scripture and reason teach us that God's government comprehends everything as a whole, and every event in detail :

PROV. xvi.

<sup>33</sup> The lot is cast into the lap ; but the whole disposing thereof *is* of the LORD.

DAN. iv.

<sup>34</sup> And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation : <sup>35</sup> and all the inhabitants of the earth *are* reputed as nothing : and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth : and none can stay his hand, or say unto him, What doest thou?

MATT. x.

<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered.

<sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows.

### II. *What are the objections to attributing conditional decrees to God?*

(a) God's decrees are immutable, and do not depend upon uncertain or unforeseen conditions :

ISAIAH xiv.

<sup>24</sup> The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, *so* shall it stand :

<sup>25</sup> That I will break the Assyrian in my land, and upon my mountains tread him

under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders. <sup>26</sup> *This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all the nations.*

<sup>27</sup> For the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

ISAIAH xlv.

<sup>9</sup> Remember the former things of old : for I *am* God, and *there is none else ; I am* God, and *there is none like me,*

<sup>10</sup> Declaring the end from the beginning, and from the ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure :

<sup>11</sup> Calling a ravenous bird from the east, the man that executeth my counsel from a far country : yea, I have spoken *it*, I will also bring it to pass ; I have purposed *it*, I will also do it.

PSALM xxxiii.

<sup>11</sup> The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

PROV. xix.

<sup>21</sup> *There are* many devices in a man's heart ; nevertheless the counsel of the LORD, that shall stand.

ROM. ix.

<sup>9</sup> For this *is* the word of promise. At this time will I come, and Sarah shall have a son. <sup>10</sup> And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

EPH. iii.

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord.



conditional decree would subvert the sovereignty of God, and make His dependent upon the uncontrollable of creatures :

ISAIAH xli.

1, all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them ; ~~even~~ they that contended with thee that war against thee shall be confounded, and as a thing of nought.

I the LORD thy God will be with thee by thy right hand, saying unto thee, Fear not ; I will help thee. Thou art not thou worm Jacob, *and* thou art Israel ; I will help thee, O LORD, and thy redeemer, O One of Israel.

DAN. iv.

At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned, and I blessed the most High, who hath raised and honoured him that is above all, ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation :

all the inhabitants of the earth are reputed as nothing : and he doeth according to his will in the army of heaven, and *among* the princes of the earth : and none can withstand his hand, or say unto him, What dost thou ?

ROM. ix.

Paul said unto her, The elder shall be blessed. <sup>12</sup> As it is written, I have loved Jacob, but Esau have I hated. Shall we say then ? *Is there* unrighteousness with God ? God forbid.

He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *For it is* not of him that will, nor of him that runneth, but of him that sheweth mercy. <sup>17</sup> For

the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *have* mercy, and whom he will he hardeneth.

(c) Whereas it is declared to be upon His own good pleasure and counsel of His will :

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence ; <sup>9</sup> having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : <sup>10</sup> that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; *even* in him :

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will :

ROM. ix.

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth :) )

## MATT. xi.

<sup>25</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. <sup>26</sup> Even so, Father : for so it seemed good in thy sight.

<sup>27</sup> All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

(d) God's decrees include means and conditions :

## 2 THESS. ii.

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie : <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth :

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

## 1 PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

## EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and

without blame before him in love :

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence ;

(e) His decrees absolutely determine the free actions of men :

## ACTS iv.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast appointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done.

## EPH. ii.

<sup>8</sup> For by grace are ye saved through faith ; and that not of yourselves : *it is* the gift of God : <sup>9</sup> not of works, lest any man should boast.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(f) God Himself imparts the only conditions of salvation, faith and obedience :

## PHIL. ii.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

<sup>14</sup> Do all things without murmurings and disputings : <sup>15</sup> that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine

in the world ; <sup>16</sup> holding forth  
d of life ; that I may rejoice in  
of Christ, that I have not run in  
ither laboured in vain.

EPH. ii.

by grace are ye saved  
n faith ; and that not of  
ves : *it is* the gift of God :

2 TIM. ii.

the servant of the Lord must not  
ut be gentle unto all *men*, apt to  
atient,  
meekness instructing those  
ppose themselves ; if God  
enture will give them re-  
ce to the acknowledging of  
th ;  
*that* they may recover themselves  
he snare of the devil, who are  
ptive by him at his will.

*How may it be proved that  
ree of God renders the event  
?*

om the nature of the decree (see  
om the essential nature of God  
Attributes) :  
ipture ascribes a certainty of fu-  
to the events decreed :

“ As it was determined : ”

LUKE xviii.

en he took *unto him* the  
and said unto them, Be-  
ve go up to Jerusalem, and  
ngs that are written by the  
ts concerning the Son of  
all be accomplished. <sup>32</sup> For  
all be delivered unto the  
s, and shall be mocked, and  
ly entreated, and spitted on :  
they shall scourge *him*, and  
n to death : and the third  
shall rise again.

they understood *none of these*  
*and this saying was hid from*

them, neither knew they the things which  
were spoken.

LUKE xxiv.

<sup>43</sup> And he took *it*, and did eat before  
them. <sup>44</sup> And he said unto them, These  
*are* the words which I spake unto you,  
while I was yet with you, that all things  
must be fulfilled, which were written in  
the law of Moses, and *in* the prophets,  
and *in* the psalms, concerning me. <sup>45</sup> Then  
opened he their understanding, that they  
might understand the Scriptures,

<sup>46</sup> And said unto them, Thus it is  
written, and thus it behoved Christ  
to suffer, and to rise from the dead  
the third day :

<sup>47</sup> And that repentance and remission of  
sins should be preached in his name  
among all nations, beginning at Jerusa-  
lem.

ACTS ii.

<sup>23</sup> Him, being delivered by the  
determinate counsel and foreknow-  
ledge of God, ye have taken, and  
by wicked hands have crucified and  
slain :

<sup>24</sup> Whom God hath raised up, having  
loosed the pains of death : because it was  
not possible that he should be holden of  
it.

ACTS xiii.

<sup>28</sup> And though they found no cause of  
death *in him*, yet desired they Pilate that  
he should be slain.

<sup>29</sup> And when they had fulfilled all  
that was written of him, they took  
*him* down from the tree, and laid  
*him* in a sepulchre.

I COR. xi.

<sup>19</sup> For there must be also heresies  
among you, that they which are  
approved may be made manifest  
among you.

MATT. xvi.

<sup>21</sup> From that time forth began  
Jesus to shew unto his disciples,  
how that he must go unto Jerusa-  
lem, and suffer many things of the  
elders and chief priests and scribes,

and be killed, and be raised again the third day.

15. *What objection to this doctrine of unconditional decrees is derived from the admitted fact of man's free agency?*

Objection : — Foreknowledge implies the certainty of the event. The decree of God implies that He has determined it to be certain. But this implies upon the part of God an efficient agency in bringing about the event, which is inconsistent with the free agency of man :

Answer :—It is the execution of the decree, and not the decree itself, that can interfere with the free agency of man. On the general subject refer to chapters on Providence, Effectual Calling, and Regeneration :

(a) The Scriptures attribute all good in man to God :

(b) All the sin which man commits, to man himself :

(c) Yet God never restricts or violates the perfect freedom :

(d) God has decreed the free acts of men, and yet the actors are none the less free :

#### ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and

by wicked hands have crucified and slain :

<sup>24</sup> Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

#### ACTS iii.

<sup>16</sup> But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

#### ACTS iv.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done.

#### GEN. i.

<sup>20</sup> And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

<sup>21</sup> And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that *it was* good.

<sup>22</sup> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. <sup>23</sup> And the evening and the morning were the fifth day.

## CHAPTER X.

## PREDESTINATION.

*What are the different senses in which the word predestination is used by theologians?*

valent to decree, including all  
ial purposes :

uses respecting moral creatures:  
including the counsel of God  
fallen men ; including the so-  
lection of some, and the most  
reprobation of the rest :  
times restricted to the election  
people :

view under (c) is the truly pro-

ACTS iv.

f a truth against thy holy  
us, whom thou hast anoint-  
Herod, and Pontius Pilate,  
Gentiles, and the people  
, were gathered together,  
do whatsoever thy hand  
counsel determined before  
ne.

2 TIM. ii.

Nevertheless the foundation of  
ndeth sure, having this  
: Lord knoweth them that  
And, Let every one that  
he name of Christ depart  
uity.

a great house there are not only  
gold and of silver, but also of  
of earth ; and some to honour,  
to dishonour. <sup>21</sup> If a man  
urge himself from these, he  
vessel unto honour, sanctified,  
for the master's use, and pre-  
every good work.

2 *In what senses are the words  
προγινώσκω (to know beforehand)  
and πρόγνωσις (foreknowledge), used  
in the New Testament?*

(A) Προγινώσκω. (α') To know, perceive,  
learn, or understand beforehand. (β') To  
judge or decide beforehand.

From πρό, before, and γινώσκω, to  
know :

[Γινώσκω is used in the following :

2 TIM. ii.

<sup>19</sup> Nevertheless the foundation of  
God standeth sure, having this  
seal, The Lord knoweth them that  
are his. And, Let every one that  
nameth the name of Christ depart  
from iniquity.

JOHN x.

<sup>14</sup> I am the good shepherd, and  
know my *sheep*, and am known of  
mine. <sup>15</sup> As the Father knoweth  
me, even so know I the Father :  
and I lay down my life for the  
sheep.

<sup>16</sup> And other sheep I have, which are not  
of this fold : them also I must bring, and  
they shall hear my voice ; and there shall  
be one fold, *and* one shepherd.

[Allow] Rom. vii.

<sup>14</sup> For we know that the law is spiritual :  
but I am carnal, sold under sin.

<sup>15</sup> For that which I do I allow not :  
for what I would, that do I not ;  
but what I hate, that do I.

<sup>16</sup> If then I do that which I would not,  
I consent unto the law that it is good.

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.]

Occurs five times in the New Testament :

(a) Simple apprehension :

ACTS xxvi.

<sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ;

<sup>5</sup> Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

2 PETER iii.

<sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

(b) Approved of beforehand :

ROM. viii.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

<sup>30</sup> Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

ROM. xi.

<sup>1</sup> I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

<sup>2</sup> God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

I PETER i.

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers ; <sup>19</sup> but with the precious blood of

Christ, as of a lamb without blemish and without spot :

<sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

(c) And from what is elsewhere said :

2 TIM. i.

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began..

ROM. ix.

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;) )

EPH. i.

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

(B) *Πρόγνωσις*, a *perceiving*, *beforehand*, *foreknowledge*. From the preceding Verb. Occurs but twice :

ACTS ii.

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

I PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

*is the New Testament*  
*the words ἐκλέγω (to elect)*  
*ἡ (election) ?*

Verb ἐκλέγω occurs twenty  
 New Testament. [See chap.  
 on I, word (F) ἐκλεγομαι]:

ing Apostles :

LUKE vi.

When it was day, he called  
 his disciples: and of them  
 twelve, whom also he  
 apostles ;

JOHN vi.

answered them, Have not  
 you twelve, and one of  
 devil ?

: Jewish nation :

ACTS xiii.

God of this people of  
 chose our fathers, and ex-  
 people when they dwelt  
 ers in the land of Egypt,  
 an high arm brought he  
 of it.

en for special service :

ACTS xv.

When there had been much  
 , Peter rose up, and said  
 a, Men *and* brethren, ye  
 w that a good while ago  
 : choice amongus, that the  
 oy my mouth should hear  
 of the gospel and believe.  
 leased it the apostles and  
 ith the whole church, to  
 en men of their own com-  
 Antioch with Paul and  
 ; *namely*, Judas surnamed  
 and Silas, chief men a-  
 brethren :

ry.

LUKE x.

*the thing is needful: and*

Mary hath chosen that good part,  
 which shall not be taken away  
 from her.

(e) God's election of men to everlasting  
 life :

JOHN xv.

<sup>16</sup> Ye have not chosen me, but I  
 have chosen you, and ordained  
 you, that ye should go and bring  
 forth fruit, and *that* your fruit  
 should remain : that whatsoever ye  
 shall ask of the Father in my name,  
 he may give it you.

I COR. i.

<sup>27</sup> But God hath chosen the fool-  
 ish things of the world to confound  
 the wise ; and God hath chosen  
 the weak things of the world to  
 confound the things which are  
 mighty ; <sup>28</sup> and base things of the  
 world, and things which are de-  
 spised, hath God chosen, *για*, and  
 things which are not, to bring to  
 nought things that are :

EPH. i.

<sup>4</sup> According as he hath chosen us  
 in him before the foundation of the  
 world, that we should be holy and  
 without blame before him in love :

JAMES ii.

<sup>5</sup> Hearken, my beloved brethren,  
 Hath not God chosen the poor of  
 this world rich in faith, and heirs  
 of the kingdom which he hath  
 promised to them that love him ?

(B) 'Εκλογῇ, *choosing out*, occurs seven  
 times.

[See chapter xxv. ques. 1, word (D)]:

(a) Once, to office :

ACTS ix.

<sup>15</sup> But the Lord said unto him,  
*Go thy way*: for he is a chosen  
 vessel unto me, to bear my name

before the Gentiles, and kings, and the children of Israel :

<sup>16</sup> For I will shew him how great things he must suffer for my name's sake.

(b) Once to eternal life :

ROM. xi.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded.

(c) In every other case God choosing His own people to eternal life :

ROM. ix.

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

ROM. xi.

<sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace.

<sup>26</sup> And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob : <sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins.

<sup>28</sup> As concerning the gospel, *they are* enemies for your sakes : but as touching the election, *they are* beloved for the fathers' sakes.

THESS. i.

<sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father ;

<sup>3</sup> Knowing, brethren beloved, your election of God.

2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

4. *To whom is election referred in the Scriptures?*

(a) To the Godhead.

(b) Especially to God the Father :

JOHN xvii.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

JOHN vi.

<sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

1 THESS. v.

<sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

5. *Are individuals, classes, or communities the objects of election?*

(a) Subjects are individuals :

ACTS xiii.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed.

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen



to salvation through sanctification of the Spirit and belief of truth :

Distinguished from the general company :

ROM. xi.

What then? Israel hath not obtained that which he seeketh for; the election hath obtained it, the rest were blinded

such are written down :

HEB. xii.

to the general assembly and church of the firstborn, which are in heaven, and to God the Father of all, and to the spirits of men made perfect,

PHIL. iv.

and I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, Clement also, and *with* other fellowlabourers, whose names are in the book of life.

The blessings are such as pertain to equals :

2 THESS. ii.

but we are bound to give thanks to God for you, brethren beloved of the Lord, because God hath chosen you from the beginning unto salvation through sanctification of the Spirit and belief of truth :

whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

EPH. i.

having predestinated us unto the adoption of children by Jesus Christ to himself, according to the pleasure of his will, in the praise of the glory of his grace, wherein he hath made us accepted in the Father.

ROM. viii.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

### 7. *What are the objections to the Supra-lapsarian theory?*

(a) Which is, that which supposes that God proposed to Himself as the ultimate end to His own glory, the salvation of some and the damnation of others; as a means to this end He decreed to create and permit to fall :

(b) But they could not have been loved, or chosen unless created :

(c) Scriptures teach that men are chosen from the actually sinful :

JOHN xv.

<sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

ROM. xi.

<sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

(d) And chosen to sanctification, therefore regarded as sinful when elected :

1 PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace *unto* you, and peace, be multiplied.

## EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ :

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

8. *What is the interpretation of Eph. iii. 9, 10?*

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ :

<sup>9</sup> And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : <sup>10</sup> to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord : <sup>12</sup> in whom we have boldness and access with confidence by the faith of him.

It is claimed by the Supra-lapsarians that the *iva*, rendered, *to the intent*, is fully sufficient to justify their theory. The question is, does this word refer to the 8th or to the 9th verse, for doubtless it is used, either to show that God created things in order that His manifold wisdom might be displayed by the Church to the angels ; or that St. Paul was ordained to *preach the gospel to the Gentiles* :

## EPH. iii.

<sup>10</sup> *ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, ἐκ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ.*

12. *In what sense do the Lutherans teach that Christ is the ground of election?*

(a) They hold that it was for Christ's sake :

## EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

(b) But we are said to be chosen in Him, not for His sake :

## JOHN iii.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

## I JOHN iv.

<sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

15. *What arguments overthrow the Arminian and establish the Calvinistic view?*

(a) See chapter ix. ques. 11.

(b) The ground of election is the good pleasure of God :

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ : <sup>4</sup> according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus

st to himself, according to the  
l pleasure of his will,  
the praise of the glory of his grace,  
in he hath made us accepted in  
eloved.

n whom also we have obtained  
heritance, being predestinated  
ording to the purpose of him  
worketh all things after the  
isel of his own will :

hat we should be to the praise of  
lory, who first trusted in Christ.

2 TIM. i.

not thou therefore ashamed of the  
nony of our Lord, nor of me his  
ner : but be thou partaker of the  
tions of the gospel according to the  
r of God ;

ho hath saved us, and called  
with an holy calling, not accord-  
to our works, but according to  
own purpose and grace, which  
given us in Christ Jesus before  
world began,

ut is now made manifest by the ap-  
ng of our Saviour Jesus Christ, who  
abolished death, and hath brought  
nd immortality to light through the  
el : <sup>11</sup> whereunto I am appointed a  
cher, and an apostle, and a teacher  
e Gentiles.

ROM. viii.

And we know that all things  
k together for good to them  
love God, to them who are  
called according to *his* purpose.

The ground of election is declared to  
God, not in us :

JOHN xv.

Ye have not chosen me, but I  
e chosen you, and ordained  
, that ye should go and bring  
h fruit, and *that* your fruit should  
ain : that whatsoever ye shall  
of the Father in my name, he  
r give it you. <sup>17</sup> *These things*  
*command you, that ye love one*

another. <sup>18</sup> If the world hate you,  
ye know that it hated me before *it*  
*hated* you. <sup>19</sup> If ye were of the  
world, the world would love his  
own : but because ye are not of  
the world, but I have chosen you  
out of the world, therefore the  
world hateth you.

MATT. xi.

<sup>25</sup> At that time Jesus answered and said,  
I thank thee, O Father, Lord of heaven  
and earth, because thou hast hid these  
things from the wise and prudent, and  
hast revealed them unto babes.

<sup>26</sup> Even so, Father : for so it  
seemed good in thy sight.

JAMES ii.

<sup>6</sup> Hearken, my beloved brethren,  
Hath not God chosen the poor of  
this world rich in faith, and heirs  
of the kingdom which he hath  
promised to them that love him ?

(d) Of grace, not of works :

ROM xi.

<sup>4</sup> But what saith the answer of  
God unto him ? I have reserved  
to myself seven thousand men, who  
have not bowed the knee to *the*  
*image of* Baal. <sup>5</sup> Even so then at  
this present time also there is a  
remnant according to the election  
of grace. <sup>6</sup> And if by grace, then  
*is it* no more of works : otherwise  
grace is no more grace. But if *it*  
*be* of works, then is it no more  
grace : otherwise work is no more  
work. <sup>7</sup> What then ? Israel hath  
not obtained that which he seeketh  
for ; but the election hath obtained  
it, and the rest were blinded.

(e) Affirmed, argued, and illustrated :

ROM. ix.

<sup>10</sup> And not only *this* ; but when  
Rebecca also had conceived by

one, *even* by our father Isaac; <sup>11</sup> (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid.

<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(/) Faith and repentance are gifts:

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

<sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things: and *so is* also the Holy Ghost, whom God hath given to them that obey him.

(g) Chosen "to be holy;" faith and repentance are therefore the consequents, not the ground, of election:

ROM. viii.

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son,

that he might be the firstborn among many brethren.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

EPH. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

I PETER i.

<sup>1</sup> Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(h) Antecedently to election, man could not have been foreseen as repentant and believing, because no such fruits were possible. Through grace to faith, through faith to fruits:

ROM. viii.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also

justified : and whom he justified, them he also glorified.

2 THESS ii.

<sup>13</sup> But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

(i) The elect and the effectually called are the same :

2 TIM. i.

<sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which he has given us in Christ Jesus before the world began. <sup>10</sup> But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel :

<sup>11</sup> Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

REV. xvii.

<sup>3</sup> These have one mind, and shall give their power and strength unto the beast.

<sup>4</sup> These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him *are* called, and chosen, and faithful.

(j) All the elect shall believe :

JOHN x.

<sup>6</sup> And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold,

and one shepherd. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me : <sup>28</sup> and I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand. <sup>29</sup> My Father, which gave *them* me, is greater than all ; and no *man* is able to pluck *them* out of my Father's hand. <sup>30</sup> I and my Father are one.

JOHN vi.

<sup>37</sup> All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

JOHN xvii.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

<sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<sup>9</sup> I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

(b) Only the elect believe, and that because they are such :

JOHN x.

<sup>26</sup> But ye believe not, because ye

are not of my sheep, as I said unto you.

ACTS xiii.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

ACTS ii.

<sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

16. *What argument may be drawn from the nature of the objections to St. Paul's doctrine, with which he deals in the 9th chapter of his epistle to the Romans?*

(a) Objection to verse 14. It is unjust for God of His pleasure to show mercy to one and reject the other:

<sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? <sup>20</sup> Nay but, O man, who art thou that repliest against God? *Shall the thing formed* say to him that

*formed it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

"It represents the most holy God as worse than the devil, more false, more cruel, and more unjust:"—*Methodist Doctrinal Tracts*.

(b) Answer found in the 15th and 16th verses where God claims the right:

(c) God in His providence exercises the right: verses 17, 18:

17. *How can the doctrine of gratuitous election be reconciled with the justice of God?*

(a) All sinners are alike destitute of claim; the essence of the gospel is *grace*, not *debt*:

LAM. iii.

<sup>22</sup> *It is of the LORD's mercies that we are not consumed, because his compassions fail not.*

ROM. iv.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>6</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

ROM. xi.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

EPH. i.

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

EPH. ii.

<sup>8</sup> For by grace are ye saved

through faith; and that not of yourselves: *it is the gift of God:* <sup>9</sup> not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

18. *How does this doctrine consist with the general benevolence of God?*

(a) Reprobation means nothing more than that God permits men to suffer the consequences of their sins:

(b) Election is of love not general benevolence:

JOHN xvii.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

ROM. ix.

<sup>10</sup> And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>14</sup> What shall we say then? *Is there unrighteousness with God?* God forbid.

I THESS. v.

<sup>9</sup> For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

20. *How far is assurance of our election possible, and on what grounds does such assurance rest?*

(a) Fruits of the Spirit prove sanctification, sanctification effectual calling, effectual calling election:

2 PETER i.

<sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup> and to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> and to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup> For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

I JOHN ii.

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments.

(b) Spirit of adoption:

ROM. viii.

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.



(c) Example of the Apostles :

2 TIM. i.

<sup>12</sup> For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

*22. How may this doctrine of reprobation be proved to be true ?*

By the following passages :

ROM. ix.

<sup>10</sup> And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ; <sup>11</sup> (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ; ) <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then ? *Is there* unrighteousness with God ? God forbid. <sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault ? For who hath resisted his will ? <sup>20</sup> Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? <sup>22</sup> What if God, willing to shew *his* wrath, and to make his power known, endured with *much* longsuffering the vessels of wrath

fitted to destruction : <sup>23</sup> and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles ? <sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved. <sup>26</sup> And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people ; there shall they be called the children of the living God.

1 PETER ii.

<sup>8</sup> And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient : whereunto also they were appointed.

2 PETER ii.

<sup>12</sup> But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption :

JUDE.

<sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

REV. xiii.

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

*23. What is the objection to this doctrine stated in Rom. ix. 19, and how does St. Paul answer it ?*

ROM. ix.

<sup>19</sup> Thou wilt say then unto me,



Why doth he yet find fault? For who hath resisted his will?

(a) God is under no obligation: 21, 22:

<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles?

(b) Chosen not on account of any good, but to exhibit God's glory: verses 22 and 23:

24. *In what sense is God said to harden men, Rom. i. 24-28 and ix. 18?*

ROM. i.

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dis-

honour their own bodies between themselves: <sup>25</sup> who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

ROM. ix.

<sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

This is, doubtless, a judicial act, wherein God withdraws from sinful men whom He has not elected to life, for the just punishment of their sins, all gracious influence, and leaves them to the unrestrained tendencies of their own hearts and to the uncounteracted influences of the world and the devil:

## CHAPTER XI.

## THE CREATION OF THE WORLD.

1. *What is the primary signification, and what the Biblical usage of the word עָשָׂה?*

(a) Strictly (a') *To hew, cut out.* (β') *To form, make, produce* (whether out of nothing or not):

GEN. i.

<sup>1</sup> In the beginning God created the heaven and the earth.

<sup>21</sup> And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

<sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them.

GEN. ii.

<sup>1</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

<sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

<sup>4</sup> These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

<sup>5</sup> And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God

had not caused it to rain upon the earth, and *there was* not a man to till the ground.

ISAIAH xliii.

<sup>1</sup> But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

<sup>6</sup> I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

<sup>7</sup> *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

ISAIAH xlv.

<sup>7</sup> I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

ISAIAH lxxv.

<sup>17</sup> For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. <sup>18</sup> But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

PSALM li.

<sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit:

JER. xxxi.

How long wilt thou go about,  
backsliding daughter? for  
the LORD hath created a new thing  
upon the earth, A woman shall com-  
man.

AMOS iv.

Therefore thus will I do unto thee, O  
Israel, and because I will do this unto  
thee, prepare to meet thy God, O Israel.  
Behold, he that formeth the  
clouds, and createth the wind,  
declareth unto man what is  
ought, that maketh the morn-  
ing darkness, and treadeth upon  
high places of the earth, The  
LORD God of hosts, is his

PSALM, (a') to be created:

GEN. ii.

These are the generations of the  
heaven and of the earth when  
they were created, in the day that  
the LORD God made the earth and  
heaven,

every plant of the field before it  
was created upon the earth, and every herb of the  
field before it grew: for the LORD God  
caused it to rain upon the earth,  
and there was not a man to till the ground.  
There went up a mist from the earth,  
and covered the whole face of the ground.

GEN. v.

This is the book of the generations of  
Adam. In the day that God created  
man, in the likeness of God made he  
him, male and female created he  
them, and blessed them, and called  
their name Adam, in the day when  
they were created.

to be born:

PSALM cii.

His name shall be written for the genera-  
tions to come: and the people which shall  
be born shall praise the LORD.

For he hath looked down from

the height of his sanctuary; from  
heaven did the LORD behold the  
earth;

(c) PIEL, (a') to hew, cut down, e.g., a  
wood:

JOSHUA xvii.

<sup>15</sup> And Joshua answered them, If  
thou *be* a great people, *then* get  
thee up to the wood country, and  
cut down for thyself there in the  
land of the Perizzites and of the  
giants, if mount Ephraim be too  
narrow for thee.

<sup>16</sup> And the children of Joseph said, The  
hill is not enough for us: and all the  
Canaanites that dwell in the land of the  
valley have chariots of iron, *both they*  
who *are* of Beth-shean, and her towns,  
and *they* who *are* of the valley of Jezreel.

<sup>17</sup> And Joshua spake unto the house of  
Joseph, *even* to Ephraim and to Manasseh,  
saying, Thou *art* a great people, and hast  
great power: thou shalt not have one lot  
*only*:

<sup>18</sup> But the mountain shall be thine;  
for it *is* a wood, and thou shalt cut  
it down: and the outgoings of it  
shall be thine: for thou shalt drive  
out the Canaanites, though they  
have iron chariots, *and* though they  
*be* strong.

(β') To cut down (with the sword), to kill:

EZEK. xxiii.

<sup>47</sup> And the company shall stone  
them with stones, and dispatch  
them with their swords; they shall  
slay their sons and their daughters,  
and burn up their houses with fire.

(γ') To form, engrave, mark out:

EZEK. xxi.

<sup>24</sup> Therefore thus saith the Lord  
GOD; Because ye have made your  
iniquity to be remembered, in that  
your transgressions are discovered,  
so that in all your doings your sins

do appear ; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

For further upon this point see Gesenius' Lex. 'For Greek words, definitions, and instances, see chapter xxvi. on Regeneration :

### 3. *How may creation ex nihilo be proved by Scripture ?*

(a) The word translated *create*, in :

GEN. i.

<sup>1</sup> In the beginning God created the heaven and the earth.

has precisely an equivalent meaning to our word *make*, and it is the least indefinite term in the whole of the Hebrew language that Moses could have selected, if it were his intention to affirm the absolute creation of the world by God out of nothing :

(b) This doctrine is implied in several other passages of Scripture :

ROM. iv.

<sup>16</sup> Therefore *it is* of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham : who is the father of us all.

<sup>17</sup> (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

2 COR. iv.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

HEB. xi.

<sup>3</sup> Through faith we understand that the worlds were framed by the *word of God*, so that things which

are seen were not made of things which do appear.

### 5. *Prove that the work of creation is in Scripture attributed to God absolutely, i.e., to each of the three persons of the Trinity coördinately, and not to either as His special personal function.*

(a) To the Godhead absolutely :

GEN. i.

<sup>26</sup> And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(b) To the Father :

I COR. viii.

<sup>6</sup> But to us *there is but* one God, the Father, of whom *are* all things, and we in him ; and one Lord Jesus Christ, by whom *are* all things, and we by him.

(c) To the Son :

JOHN i.

<sup>3</sup> All things were made by him ; and without him was not any thing made that was made.

COL. i.

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature :

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers : all things were created by him, and for him : <sup>17</sup> and he is before all things, and by him all things consist.

**GEN. i.**

**JOB xxvi.**

PSALM civ.

**ISAIAH xxxvii.**

ISAIAH xl.

ISAIAH liv.

PSALM xcvi.

**JER. x.**

**M 2**

## CHAPTER XII.

## ANGELS.

1. *What are the different senses in which the word ἄγγελος, angel, or messenger, is used in Scripture?*

(a) Ordinary messengers :

JOB i.

<sup>13</sup> And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house :

<sup>14</sup> And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them :

<sup>15</sup> And the Sabceans fell *upon them*, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

LUKE vii.

<sup>24</sup> And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

<sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.  
<sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

LUKE ix.

<sup>51</sup> And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

<sup>52</sup> And sent messengers before his face : and they went, and entered

into a village of the Samaritans, to make ready for him.

(b) Prophets :

ISAIAH xlii.

<sup>18</sup> Hear, ye deaf ; and look, ye blind, that ye may see.

<sup>19</sup> Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

<sup>20</sup> Seeing many things, but thou observest not ; opening the ears, but he heareth not.

MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts.

(c) Priests :

MAL. ii.

<sup>6</sup> The law of truth was in his mouth, and iniquity was not found in his lips : he walked with me in peace and equity, and did turn many away from iniquity.

<sup>7</sup> For the priest's lips should keep knowledge, and they should seek the law at his mouth : for he *is* the messenger of the LORD of hosts.

(d) Ministers of the New Testament :

## REV. i.

write the things which thou hast seen, the things which are, and the things which shall be hereafter ;

the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

personal agents, as a cloud :

## EX. xiv.

And the angel of God, which went before the camp of Israel, removed and went behind them ; the pillar of the cloud went before their face, and stood behind them :

And it came between the camp of the Egyptians and the camp of Israel ; and a cloud and darkness to them, but light by night to these : so that the one came not near the other all the night.

pestilence :

## 2 SAM. xxiv.

And the LORD sent a pestilence upon Israel from the morning even to the time that the angel said : and there died of the people of Israel even to Beer-sheba seventy thousand men.

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel, Stay thy hand. It is enough : stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite. <sup>17</sup> And David spake unto the LORD when he saw the angel that he smote the people, and said, I have sinned, and I have done evil : but these sheep, what have they done ? let thine hand, I

pray thee, be against me, and against my Father's house.

(g) Winds :

## PSALM civ.

<sup>4</sup> Who maketh his angels spirits ; his ministers a flaming fire :

(h) Plagues, called "evil angels :"

## PSALM lxxviii.

<sup>49</sup> He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

(i) St. Paul's thorn in the flesh, angel of Satan :

## 2 COR. xii.

<sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

(j) Second Person of the Trinity :

## ISAIAH lxiii.

<sup>7</sup> I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. <sup>8</sup> For he said, Surely they are my people, children that will not lie : so he was their Saviour.

<sup>9</sup> In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.

## MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

(*h*) Chiefly applied to the heavenly intelligences:

MATT. xxv.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left.

*2. What are the designations of angels in the Scriptures, and how far are these designations expressive of their nature and office?*

HEB. i.

<sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

EPH. i.

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

<sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup> which is his body, the fulness of him that filleth all in all.

COL. i.

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: <sup>14</sup> in whom we have redemption through his blood, *even* the forgiveness of sins: <sup>15</sup> who is the image of the invisible God, the firstborn of every creature:

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

<sup>17</sup> And he is before all things, and by him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence.

LUKE xx.

<sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup> but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

<sup>36</sup> Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

JOB i.

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

2 THESS. i.

<sup>6</sup> Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

PSALM ciii.

<sup>20</sup> Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

<sup>21</sup> Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.



LUKE ix.

whosoever shall be ashamed  
and of my words, of him  
the Son of man be ashamed,  
he shall come in his own  
glory and in his Father's, and of  
the angels.

1 TIM. v.

Charge thee before God, and  
before Jesus Christ, and the  
angels, that thou observe  
things without preferring one  
another, doing nothing by  
envy.

HEB. i.

to which of the angels said  
any time, Sit on my right  
until I make thine enemies  
thy stool? <sup>14</sup> Are they not all  
ministering spirits, sent forth to  
serve for them who shall be  
 heirs of salvation?

*What are the Cherubim?*

They were ideal creatures compound-  
ed of parts, viz., those of a man, an  
lion, and an eagle; differing accord-  
ing to circumstances:

EZEK. i.

I looked, and, behold, a whirl-  
wind out of the north, a great cloud,  
and a brightness, and a bright-  
ness about it, and out of the midst  
was the colour of amber, out of  
the midst of the fire. <sup>5</sup> Also out of the  
fire came the likeness of four  
creatures. And this was their ap-  
pearance; they had the likeness of a

every one had four faces,  
every one had four wings.

Their feet were straight feet; and  
of their feet was like the sole of  
a foot: and they sparkled like the  
refined brass. <sup>6</sup> And they  
had the hands of a man under their wings  
on four sides; and they four had  
faces, and their wings. <sup>7</sup> Their wings

were joined one to another; they turned  
not when they went; they went every  
one straight forward. <sup>10</sup> As for the like-  
ness of their faces, they four had the face  
of a man, and the face of a lion, on the  
right side: and they four had the face of  
an ox on the left side; they four also had  
the face of an eagle. <sup>11</sup> Thus were their  
faces: and their wings were stretched up-  
ward; two wings of every one were

joined one to another, and two covered  
their bodies. <sup>12</sup> And they went every  
one straight forward: whither the spirit  
was to go, they went; and they turned  
not when they went. <sup>13</sup> As for the like-  
ness of the living creatures, their appear-  
ance was like burning coals of fire, and  
like the appearance of lamps: it went up  
and down among the living creatures;

and the fire was bright, and out of the  
fire went forth lightning. <sup>14</sup> And the  
living creatures ran and returned as the  
appearance of a flash of lightning.  
<sup>15</sup> Now as I beheld the living creatures,  
behold one wheel upon the earth by the  
living creatures, with his four faces.  
<sup>16</sup> The appearance of the wheels and their  
work was like unto the colour of a beryl:

and they four had one likeness: and their  
appearance and their work was as it were  
a wheel in the middle of a wheel.  
<sup>17</sup> When they went, they went upon their  
four sides: and they turned not when  
they went. <sup>18</sup> As for their rings, they  
were so high that they were dreadful;

and their rings were full of eyes round  
about them four. <sup>19</sup> And when the living  
creatures went, the wheels went by them:  
and when the living creatures were lifted  
up from the earth, the wheels were lifted  
up. <sup>20</sup> Whithersoever the spirit was to  
go, they went, thither was their spirit to  
go; and the wheels were lifted up over  
against them: for the spirit of the living  
creature was in the wheels. <sup>21</sup> When  
those went, these went; and when those  
stood, these stood; and when those were  
lifted up from the earth, the wheels were  
lifted up over against them: for the  
spirit of the living creature was in the  
wheels. <sup>22</sup> And the likeness of the firma-  
ment upon the heads of the living crea-  
ture was as the colour of the terrible  
crystal, stretched forth over their heads  
above. <sup>23</sup> And under the firmament were

four wheels, and the appearance of the  
wheels was like unto the colour of a  
beryl: and they four had one likeness:  
and their appearance and their work was  
as it were a wheel in the middle of a  
wheel. <sup>17</sup> When they went, they went  
upon their four sides: and they turned  
not when they went. <sup>18</sup> As for their  
rings, they were so high that they were  
dreadful; and their rings were full of  
eyes round about them four. <sup>19</sup> And  
when the living creatures went, the  
wheels went by them: and when the  
living creatures were lifted up from the  
earth, the wheels were lifted up.

<sup>20</sup> Whithersoever the spirit was to  
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go; and the wheels were lifted up over  
against them: for the spirit of the living  
creature was in the wheels. <sup>21</sup> When  
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stood, these stood; and when those were  
lifted up from the earth, the wheels were  
lifted up over against them: for the  
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ment upon the heads of the living crea-  
ture was as the colour of the terrible  
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wheels went by them: and when the  
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lifted up over against them: for the  
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wheels. <sup>22</sup> And the likeness of the firma-  
ment upon the heads of the living crea-  
ture was as the colour of the terrible  
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and their appearance and their work was  
as it were a wheel in the middle of a  
wheel. <sup>17</sup> When they went, they went  
upon their four sides: and they turned  
not when they went. <sup>18</sup> As for their  
rings, they were so high that they were  
dreadful; and their rings were full of  
eyes round about them four. <sup>19</sup> And  
when the living creatures went, the  
wheels went by them: and when the  
living creatures were lifted up from the  
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<sup>20</sup> Whithersoever the spirit was to  
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creature was in the wheels. <sup>21</sup> When  
those went, these went; and when those  
stood, these stood; and when those were  
lifted up from the earth, the wheels were  
lifted up over against them: for the  
spirit of the living creature was in the  
wheels. <sup>22</sup> And the likeness of the firma-  
ment upon the heads of the living crea-  
ture was as the colour of the terrible  
crystal, stretched forth over their heads  
above. <sup>23</sup> And under the firmament were

their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two which covered on that side, their bodies. <sup>24</sup>And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. <sup>25</sup>And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

EZEK. xli.

<sup>15</sup>And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; <sup>16</sup>The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, each, with wood round about, and from the ground up to the windows, and the windows *were* covered; <sup>17</sup>to that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

<sup>18</sup>And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; <sup>19</sup>so that the face of man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

<sup>20</sup>From the ground unto above the door *were* cherubims and palm trees made, and on the wall of the temple. <sup>21</sup>The posts of the temple *were* squared, *and* the face of the sanctuary; the appearance of the one as the appearance of the other.

EXOD. xxv.

<sup>27</sup>And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. <sup>28</sup>And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. <sup>29</sup>And make

one cherub on the one end, and the other cherub on the other end: *over* of the mercy seat shall ye make the cherubims on the two ends thereof.

<sup>30</sup>And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

<sup>31</sup>And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. <sup>32</sup>And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

(b) To the same ideal beings is applied the designation "living creatures:"

EZEK. i.

<sup>4</sup>And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

<sup>5</sup>Also out of the midst thereof came the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. <sup>6</sup>And every one had four faces, and every one had four wings. <sup>7</sup>And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass. <sup>8</sup>And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings. <sup>9</sup>Their wings *were* joined one to another, they turned not when they went; they went every one

straight forward. <sup>10</sup> As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. <sup>11</sup> Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies. <sup>12</sup> And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went. <sup>13</sup> As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. <sup>14</sup> And the living creatures ran and returned as the appearance of a flash of lightning.

<sup>15</sup> Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. <sup>16</sup> The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel. <sup>17</sup> When they went, they went upon their four sides: *and* they turned not when they went. <sup>18</sup> As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four. <sup>19</sup> And when the living creatures went, the wheels went by them: *and when the living creatures were*

lifted up from the earth, the wheels were lifted up. <sup>20</sup> Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. <sup>21</sup> When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. <sup>22</sup> And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

<sup>23</sup> And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. <sup>24</sup> And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. <sup>25</sup> And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings. <sup>26</sup> And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. <sup>27</sup> And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. <sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. *And when I saw it, I fell upon my face, and I heard a voice of one that spake.*

## EZEK. x.

<sup>14</sup> And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

<sup>15</sup> And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

<sup>16</sup> And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

<sup>17</sup> When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

<sup>18</sup> Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. <sup>19</sup> And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above. <sup>20</sup> This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

<sup>21</sup> Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

<sup>22</sup> And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

(c) Rendered "beasts" in the following:

## REV. iv.

<sup>6</sup> And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. <sup>7</sup> And the first beast *was* like a lion, and the second beast *like a calf*, and the third beast had

a face as a man, and the fourth beast *was* like a flying eagle. <sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. <sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

## REV. v.

<sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

<sup>6</sup> And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us

God by thy blood out of every  
tribed, and tongue, and people,  
of every nation; <sup>10</sup> and hast made us  
kings and priests:  
that we shall reign on the earth.  
And I beheld, and I heard the  
voice of many angels round about  
the throne and the beasts and the  
elders: and the number of them  
was ten thousand times ten thou-  
sand, and thousands of thousands;  
saying with a loud voice, Worthy  
is the Lamb that was slain to re-  
ceive power, and riches, and wis-  
dom, and strength, and honour,  
and glory, and blessing. <sup>13</sup> And  
every creature which is in heaven,  
and on the earth, and under the  
earth, and such as are in the sea,  
and all that are in them, heard I  
saying, Blessing, and honour, and  
riches, and power, *be* unto him that  
sitteth upon the throne, and unto  
the Lamb for ever and ever. <sup>14</sup> And  
the four beasts said, Amen. And  
the four *and* twenty elders fell  
down and worshipped him that  
sitteth for ever and ever.

## REV. vi.

And I saw when the Lamb  
opened one of the seals, and I  
heard, as it were the noise of thun-  
der: one of the four beasts saying,  
Come and see. <sup>2</sup> And I saw, and  
behold a white horse: and he that  
sat on him had a bow; and a  
crown was given unto him: and he  
went forth conquering and to con-  
quer. <sup>3</sup> And when he had opened  
the second seal, I heard the second  
say, Come and see. <sup>4</sup> And  
there went out another horse *that*  
was red: and *power* was given to  
him *that sat thereon to take peace*

from the earth, and that they  
should kill one another: and there  
was given unto him a great sword.  
<sup>5</sup> And when he had opened the  
third seal, I heard the third beast  
say, Come and see. And I beheld,  
and lo a black horse; and he that  
sat on him had a pair of balances  
in his hand. And I heard a voice  
in the midst of the four beasts say,  
A measure of wheat for a penny,  
and three measures of barley for a  
penny; and *see* thou hurt not the  
oil and the wine. <sup>7</sup> And when he  
had opened the fourth seal, I heard  
the voice of the fourth beast say,  
Come and see.

## REV. vii.

<sup>9</sup> After this I beheld, and, lo, a great  
multitude, which no man could number,  
of all nations, and kindreds, and people,  
and tongues, stood before the throne, and  
before the Lamb, clothed with white  
robes, and palms in their hands; <sup>10</sup> and  
cried with a loud voice, saying, Salvation  
to our God which sitteth upon the throne,  
and unto the Lamb.

<sup>11</sup> And all the angels stood round  
about the throne, and *about* the  
elders and the four beasts, and fell  
before the throne on their faces,  
and worshipped God,

<sup>12</sup> Saying, Amen: Blessing and glory,  
and wisdom, and thanksgiving, and hon-  
our, and power, and might, *be* unto our  
God for ever and ever. Amen.

## REV. xiv.

<sup>1</sup> And I looked, and, lo, a Lamb stood  
on the mount Sion, and with him an hun-  
dred forty *and* four thousand, having his  
Father's name written in their foreheads.

<sup>2</sup> And I heard a voice from heaven, as the  
voice of many waters, and as the voice of  
a great thunder: and I heard the voice of  
harpers harping with their harps:

<sup>3</sup> And they sung as it were a new  
song before the throne, and before  
the four beasts, and the elders:

and no man could learn that song but the hundred *and forty and four* thousand, which were redeemed from the earth.

REV. xv.

<sup>7</sup> And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

REV. xix.

<sup>3</sup> And again they said, Alleluia. And her smoke rose up for ever and ever.

<sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

(d) Appointed after the fall to man's original place in the garden:

GEN. iii.

<sup>24</sup> So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(e) Peculiarly connected with the presence or manifestation of God:

EXOD. xxv.

<sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment into the children of Israel.

(f) God was called by this circumstance:

I SAM. iv.

<sup>3</sup> And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

<sup>4</sup> So the people sent to Shiloh, *that they might bring from thence*

the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

<sup>5</sup> And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

PSALM lxxx.

<sup>1</sup> Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

EZEK. i.

<sup>26</sup> And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

<sup>27</sup> And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

<sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake

(g) Midst of the throne:

REV. iv.

<sup>6</sup> And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

4. What is the etymology of the

*word Seraphim, and what is taught in Scripture concerning them?*

ISAIAH vi.

<sup>1</sup> In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

<sup>2</sup> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

<sup>3</sup> And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. <sup>4</sup> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

<sup>5</sup> Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

<sup>6</sup> Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

<sup>7</sup> And he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged.

*5. Is there any evidence that angels are of various orders and ranks?*

(a) Evidently from:

LUKE i.

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

<sup>19</sup> And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

DAN. x.

<sup>10</sup> And, behold, an hand touched me, which set me upon my knees and upon

the palms of my hands. <sup>11</sup> And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup> Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

<sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

<sup>14</sup> Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. <sup>15</sup> And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

JUDE.

<sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

EPH. i.

<sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

<sup>22</sup> And hath put all things under his feet, and gave him to be the head over all things to the church, <sup>23</sup> which is his body, the fulness of him that filleth all in all.

(b) From the analogy of fallen angels:



EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

MATT. ix.

<sup>32</sup> As they went out, behold, they brought to him a dumb man possessed with a devil.

<sup>33</sup> And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

<sup>34</sup> But the Pharisees said, He casteth out devils through the prince of the devils.

<sup>35</sup> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

*6. Do the Scriptures speak of more than one archangel, and is he to be considered a creature?*

(a) This term occurs but twice in the New Testament, and then it is used in the Singular, and preceded by the Definite Article ὁ [ὁ ἀρχάγγελος, in Jude:] the Definite Article is not used in I Thess. iv. 16, ἐν φωνῇ ἀρχαγγέλου:

I THESS. iv.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first:*

<sup>17</sup> Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.  
<sup>18</sup> Wherefore comfort one another with these words.

JUDE.

<sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

DAN. x.

<sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

DAN. xii.

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

REV. xii.

<sup>7</sup> And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, <sup>8</sup>and prevailed not: neither was their place found any more in heaven.

(b) Many think that this archangel is the Son of God; others that he is one of the highest class of creatures, because called (Dan. x. 13) one of the chief princes:

*7. What do the Scriptures teach concerning the number and power of angels?*

(a) Number:



## DAN. vii.

Beheld till the thrones were cast  
and the Ancient of days did sit,  
garment *was* white as snow, and  
hair of his head like the pure wool :  
one *was like* the fiery flame, and  
heels *as* burning fire.

fiery stream issued and came  
from before him : thousand  
angels ministered unto him,  
seven thousand times ten thou-  
sands stood before him : the judg-  
ment was set, and the books were  
opened.

## MATT. xxvi.

Alackest thou that I cannot  
pray to my Father, and he  
will presently give me more than  
these legions of angels?

## LUKE ii.

And suddenly there was with  
the angel a multitude of the hea-  
venly host praising God, and say-

ing glory to God in the highest, and on  
earth, good will toward men.

## HEB. xii.

For ye are come unto mount  
Sion and unto the city of the  
living God, the heavenly Jerusa-  
lem, and to an innumerable com-  
pany of angels,

the general assembly and church  
of the firstborn, which are written in hea-  
ven, and to God the Judge of all, and to  
the spirits of just men made perfect,  
to Jesus the mediator of the new  
covenant, and to the blood of sprinkling,  
which speaketh better things than *that of*

power :

## 2 THESS. i.

And to you who are troubled  
with us, when the Lord Jesus  
shall be revealed from heaven with  
mighty angels,

## PSALM ciii.

<sup>20</sup> Bless the LORD, ye his angels,  
that excel in strength, that do his  
commandments, hearkening unto  
the voice of his word.

## 2 KINGS xix.

<sup>35</sup> And it came to pass that night,  
that the angel of the LORD went  
out, and smote in the camp of the  
Assyrians an hundred fourscore  
and five thousand : and when they  
arose early in the morning, behold,  
they *were* all dead corpses.

<sup>36</sup> So Sennacherib king of Assyria de-  
parted, and went and returned, and dwelt  
at Nineveh.

8. *What are their employment ?*

(a) Delighting in God :

## MATT. xviii.

<sup>10</sup> Take heed that ye despise not  
one of these little ones ; for I say  
unto you, That in heaven their  
angels do always behold the face  
of my Father which is in heaven.

<sup>11</sup> For the Son of man is come to save  
that which was lost.

## REV. v.

<sup>11</sup> And I beheld, and I heard the  
voice of many angels round about  
the throne and the beasts and the  
elders : and the number of them  
was ten thousand times ten thou-  
sand, and thousands of thousands ;

<sup>12</sup> Saying with a loud voice, Worthy is  
the Lamb that was slain to receive power,  
and riches, and wisdom, and strength,  
and honour, and glory, and blessing.

## 1 PETER i.

<sup>12</sup> Unto whom it was revealed,  
that not unto themselves, but unto  
us they did minister the things,  
which are now reported unto you  
by them that have preached the  
gospel unto you with the Holy  
Ghost sent down from heaven ;

which things the angels desire to look into.

(b) Used as instruments :

GEN. xxviii.

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it.

DAN. x.

<sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael one of the chief princes, came to help me ; and I remained there with the kings of Persia.

GAL. iii.

<sup>19</sup> Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator.

ACTS vii.

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers *did*, so *do* ye.

<sup>52</sup> Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers :

<sup>53</sup> Who have received the law by the disposition of angels, and have not kept *it*.

PSALM xci.

<sup>9</sup> Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation ;

<sup>10</sup> There shall no evil befall thee, neither shall any plague come nigh thy dwelling. <sup>11</sup> For he shall give his angels charge over thee, to keep thee in all thy ways. <sup>12</sup> They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

HEB. ii.

<sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

HEB. i.

<sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

ACTS xii.

<sup>7</sup> And, behold, the angel of the Lord came upon *him*, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. <sup>8</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

<sup>9</sup> And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. <sup>20</sup> And Herod was highly displeased with them of Tyre and Sidon : but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's *country*. <sup>21</sup> And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. <sup>22</sup> And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

<sup>23</sup> And immediately the angel of the Lord smote him, because he gave not God the glory : and he

ten of worms, and gave up  
ost.

2 KINGS xix.

And it came to pass that night,  
the angel of the LORD went  
and smote in the camp of the  
Assyrians an hundred fourscore  
and five thousand: and when they  
arose early in the morning, behold,  
there were all dead corpses.

Sennacherib king of Assyria de-  
parted and went and returned, and dwelt  
in Nineveh.

1 CHRON. xxi.

And David lifted up his eyes,  
and saw the angel of the LORD  
between the earth and the  
heaven, having a drawn sword in  
his hand stretched out over Jeru-  
salem.

Then David and the elders  
of Israel, who were clothed in sack-  
cloth, fell upon their faces.

MATT. xiii.

Both wheat and tares grow together until the  
harvest: and in the time of har-  
vest, the reapers will say to the  
lord of the harvest, Gather together  
first the tares, and bind them in  
bundles to burn; but gather the  
wheat into the barn. <sup>32</sup> The enemy  
that sowed these is the devil; the  
harvest is the end of the world;  
and the reapers are the angels.

MATT. xxiv.

For he shall send his angels  
with a great sound of a trumpet,  
and they shall gather together his  
elect from the four winds, from one  
end of heaven to the other.

1 THESS. iv.

For the Lord himself shall descend  
from heaven with a shout, with the  
voice of the archangel, and with the  
trump of God: and the dead in  
Christ shall rise first.

For we which are alive and

remain shall be caught up together  
with them in the clouds, to meet  
the Lord in the air: and so shall  
we ever be with the Lord.

<sup>18</sup> Wherefore comfort one another with  
these words.

9. *How are apparitions of angels  
to be accounted for?*

NUM. xxii.

<sup>31</sup> Then the LORD opened the  
eyes of Balaam, and he saw the  
angel of the LORD standing in the  
way, and his sword drawn in his  
hand: and he bowed down his head,  
and fell flat on his face.

<sup>32</sup> And the angel of the LORD said unto  
him, Wherefore hast thou smitten thine  
ass these three times? behold, I went out  
to withstand thee, because *thy* way is per-  
verse before me: <sup>33</sup> and the ass saw me,  
and turned from me these three times:  
unless she had turned from me, surely  
now also I had slain thee, and saved her  
alive. <sup>34</sup> And Balaam said unto the angel  
of the LORD, I have sinned; for I knew  
not that thou stoodest in the way against  
me: now therefore, if it displease thee,  
I will get me back again. <sup>35</sup> And the  
angel of the LORD said unto Balaam, Go  
with the men: but only the word that I  
shall speak unto thee, that thou shalt  
speak. So Balaam went with the princes  
of Balak.

10. *What are the names by which  
Satan is distinguished, and what is  
their import?*

(a) Satan signifies adversary:

LUKE x.

<sup>17</sup> And the seventy returned again with  
joy, saying, Lord, even the devils are  
subject unto us through thy name.

<sup>18</sup> And he said unto them, I be-  
held Satan as lightning fall from  
heaven.

(b) The Devil *διάβολος* always occurs  
in the Singular, signifying slanderer:

## REV. xx.

<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

(c) Abaddon and Apolluon, 'Αβδδων and 'Απολλύων, signifying destroyer :

## REV. ix.

<sup>11</sup> And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew is Abaddon, but in the Greek tongue hath *his* name Apollyon.

(d) Beelzebub, Βεελζεβούλ, god of the Ekronites :

## 2 KINGS i.

<sup>1</sup> Then Moab rebelled against Israel after the death of Ahab.

<sup>2</sup> And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

<sup>3</sup> But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there* is not a God in Israel, *that* ye go to enquire of Baal-zebub the god of Ekron? <sup>4</sup> Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

## MATT. xii.

<sup>23</sup> And all the people were amazed, and said, Is not this the Son of David?

<sup>24</sup> But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

(e) Angel of the bottomless pit :

## REV. ix.

<sup>11</sup> And they had a king over *them*, *which* is the angel of the

bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath his name Apollyon.

(f) Prince of this world :

## JOHN xii.

<sup>29</sup> The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. <sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes.

<sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out.

<sup>32</sup> And I, if I be lifted up from the earth, will draw all *men* unto me. <sup>33</sup> This he said, signifying what death he should die.

(g) Prince of darkness :

## EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

(h) A roaring lion :

## 1 PETER v.

<sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :

<sup>9</sup> Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

(i) A sinner from the beginning :

## 1 JOHN iii.

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(j) Accuser :

REV. xii.

<sup>10</sup> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

(k) Belial :

2 COR. vi.

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

(l) Deceiver :

REV. xx.

<sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

(m) Dragon :

REV. xii.

<sup>7</sup> And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels,

<sup>8</sup> And prevailed not ; neither was their place found any more in heaven.

(n) Liar and murderer :

JOHN viii.

<sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

(o) Leviathan and serpent :

ISAIAH xxvii.

<sup>1</sup> In that day the LORD with his sore and

great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent ; and he shall slay the dragon that *is* in the sea.

(p) Lucifer :

ISAIAH xiv.

<sup>11</sup> Thy pomp is brought down to the grave, *and* the noise of thy viols : the worm is spread under thee, and the worms cover thee.

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning ! *how* art thou cut down to the ground, which didst weaken the nations !

<sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : <sup>14</sup> I will ascend above the heights of the clouds : I will be like the most High. <sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit. <sup>16</sup> They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms ; <sup>17</sup> *that* made the world as a wilderness, and destroyed the cities thereof ; *that* opened not the house of his prisoners ?

(q) Tormentor :

MATT. xviii.

<sup>34</sup> And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him.

(r) The god of this world :

2 COR. iv.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost :

<sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

unto them.

(s) Power of death :

HEB. ii.

<sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

*11. How may it be proved that Satan is a personal being, and not a mere personification of evil?*

Always spoken of as a personal being, possessed of personal attributes :

MATT. iv.

<sup>1</sup> Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. <sup>2</sup> And when he had fasted forty days and forty nights, he was afterwards an hungered. <sup>3</sup> And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. <sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, <sup>6</sup> and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot *against a stone*. <sup>7</sup> Jesus said unto

him, It is written again, Thou shalt not tempt the Lord thy God. <sup>8</sup> Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; <sup>9</sup> and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. <sup>10</sup> Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>11</sup> Then the devil leaveth him, and, behold, angels came and ministered unto him.

JOHN viii.

<sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

*12. What do the Scriptures teach concerning the relation of Satan to other evil spirits, and to our world?*

(a) Other spirits :

MATT. xxv.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

MATT. ix.

<sup>34</sup> But the Pharisees said, He casteth out devils through the prince of the devils.

EPH. ii.

<sup>2</sup> Wherein in time past ye walked

ding to the course of this  
l, according to the prince of  
ower of the air, the spirit that  
worketh in the children of dis-  
ience:

EPH. vi.

or we wrestle not against flesh  
blood, but against principal-  
against powers, against the  
: of the darkness of this world,  
st spiritual wickedness in high  
:

his relation to this world:

2 COR. xi.

t I fear, lest by any means, as  
erpent beguiled Eve through  
ibility, so your minds should  
rrupted from the simplicity  
is in Christ.

REV. xii.

id the great dragon was cast  
that old serpent, called the  
l, and Satan, which deceiveth  
whole world: he was cast out  
the earth, and his angels were  
out with him.

2 COR. iv.

whom the god of this world  
blinded the minds of them  
h believe not, lest the light of  
lorious gospel of Christ, who  
: image of God, should shine  
them.

EPH. ii.

herein in time past ye walked  
ding to the course of this  
l, according to the prince of  
ower of the air, the spirit that  
worketh in the children of  
ædience:

1 JOHN iii.

1 this the children of God are  
fest, and the children of the  
: *whosoever doeth not right-*

eousness is not of God, neither he  
that loveth not his brother.

2 THESS. ii.

<sup>26</sup> And *that* they may recover  
themselves out of the snare of the  
devil, who are taken captive by  
him at his will.

LUKE xii.

<sup>31</sup> And the Lord said, Simon, Si-  
mon, behold, Satan hath desired  
*to have* you, that he may sift *you*  
as wheat:

2 COR. xii.

<sup>7</sup> And lest I should be exalted  
above measure through the abun-  
dance of the revelations, there was  
given to me a thorn in the flesh,  
the messenger of Satan to buffet  
me, lest I should be exalted above  
measure.

1 THESS. ii.

<sup>18</sup> Wherefore we would have come  
unto you, even I Paul, once and  
again; but Satan hindered us.

13. *What are the terms by which  
fallen spirits are designated?*

‘Ο διάβολος, *the devil*; other evil spirits  
are called δαίμονες, translated *devils*,  
*&c.*:

REV. xx.

<sup>2</sup> And he laid hold on the dragon,  
that old serpent, which is the De-  
vil, and Satan, and bound him a  
thousand years,

<sup>3</sup> And cast him into the bottomless pit,  
and shut him up, and set a seal upon  
him, that he should deceive the nations  
no more, till the thousand years should  
be fulfilled: and after that he must be  
loosed a little season.

MARK v.

<sup>12</sup> And all the devils besought him,  
saying, Send us into the swine, that  
we may enter into them. <sup>13</sup> And  
forthwith Jesus gave them leave.

And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

MATT. xxiv.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

EPH. vi.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

2 PETER ii.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

JUDE.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 CHRON. xviii.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so. 22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

14. *What power or agency over*

*the bodies and souls of men is ascribed to them?*

(a) Only that which is subject to God's control:

JOB ii.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

LUKE xiii.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

ACTS x.

27 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

(b) Work upon appetites and passions:

1 COR. v.

6 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(c) Satan has in some sense the power of death:

HEB. ii.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.



**(d) Their works are described :**

2 THESS. ii.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

<sup>9</sup> *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

<sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie : <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 COR. xi.

<sup>14</sup> And no marvel ; for Satan himself is transformed into an angel of light. <sup>15</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works.

EPH. vi.

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might.

<sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

1 TIM. iii.

<sup>7</sup> Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

REV. ii.

<sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden.

2 COR. iv.

<sup>4</sup> In whom the God of this world

hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 TIM. ii.

<sup>26</sup> And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

REV. xii.

<sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

EPH. vi.

<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

2 COR. xii.

<sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

**(e) Examples of his tempting power :**

GEN. iii.

<sup>1</sup> Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

1 CHRON. xxi.

<sup>1</sup> And Satan stood up against Israel, and provoked David to number Israel.

<sup>2</sup> And David said to Joab and to the rulers of the people, Go, number Israel

from Beer-sheba even to Dan ; and bring the number of them to me, that I may know *it*. <sup>3</sup> And Joab answered, The LORD make his people an hundred times so many more as they *be* : but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? <sup>4</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

LUKE xxii.

<sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

ACTS v.

<sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

MATT. iv.

<sup>1</sup> Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

15. *Where do they reside, and what is the true interpretation of Eph. ii. 2, and vi. 12?*

EPH. ii.

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience :

EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

REV. xx.

<sup>10</sup> And the devil that deceived them was cast into the lake of fire

and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

MATT. xxv.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

16. *By what terms were those possessed by evil spirits designated?*

καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἰθεράπειουσιν αὐτούς.

MATT. iv.

<sup>24</sup> And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them.

ἡ θυγάτηρ μὲν κακῶς δαιμονίζεται.

MATT. xv.

<sup>21</sup> Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

<sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David ; my daughter is grievously vexed with a devil.

LUKE iv.

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

ACTS x.

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing

ood, and healing all that were oppressed of the devil; for God was with him.

MATT. xvii.

<sup>24</sup> And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

<sup>25</sup> Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

<sup>26</sup> And I brought him to thy disciples, and they could not cure him.

17. *What arguments are urged by those who regard the demoniacs mentioned in the New Testament as simply diseased or deranged?*

That fallen angels are already shut up:

JUDE.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 PETER ii.

<sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

18. *How may it be proved that the demoniacs spoken of in the New Testament were really possessed of evil spirits?*

(a) They distinguish between possession and disease: τῆς κακῶς ἔχοντα, καὶ τῆς δαιμονιζομένης.

MARK i.

<sup>20</sup> But Simon's wife's mother lay sick of a fever, and anon they tell him of her. <sup>21</sup> And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

<sup>32</sup> And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

<sup>23</sup> And all the city was gathered together at the door. <sup>24</sup> And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

LUKE vi.

<sup>17</sup> And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

<sup>18</sup> And they that were vexed with unclean spirits: and they were healed.

<sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

(b) Demons as distinct from the possessed spoke:

MARK v.

<sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them.

(c) Were addressed, commanded, and rebuked by Jesus:

MARK i.

<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out, <sup>24</sup> saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

<sup>25</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him.

<sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

<sup>34</sup> And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the

devils to speak, because they knew him.

MARK ix.

<sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

<sup>26</sup> And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

MATT. viii.

<sup>32</sup> And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

MATT. xvii.

<sup>18</sup> And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

(d) Their desires, requests, and passions:

MATT. viii.

<sup>31</sup> So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

MARK ix.

<sup>26</sup> And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

(e) The number of demons mentioned:

MARK xvi.

<sup>9</sup> Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

(f) Went out into the swine:

LUKE viii.

<sup>31</sup> And they besought him that he would not command them to go out into the deep.

<sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

<sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

## CHAPTER XIII.

## PROVIDENCE.

*that ground is it assumed  
iverse would not continue  
less constantly upheld by*

ine is clearly affirmed by

HEB. i.

at sundry times and in divers  
ke in time past unto the fa-  
e prophets, hath in these  
oken unto us by *his* Son,  
h appointed heir of all things,  
o he made the worlds ;

eing the brightness of  
and the express image  
son, and upholding all  
the word of his power,  
had by himself purged  
sat down on the right  
ie Majesty on high ;

de so much better than the  
hath by inheritance obtained  
lent name than they. <sup>6</sup> For  
if the angels said he at any  
art my Son, this day have I  
e ? And again, I will be to  
r, and he shall be to me a

NEH. ix.

Levites, Jeshua, and Kad-  
Hashabniah, Sherebiah, Ho-  
mah, and Pethahiah, said,  
d bless the LORD your God  
l ever : and blessed be thy  
ie, which is exalted above all  
praise,

en thou, *art* LORD alone ;  
made heaven, the hea-  
vens, with all their host,

the earth, and all *things* that *are*  
therein, the seas, and all that *is*  
therein, and thou preservest them  
all ; and the host of heaven wor-  
shippeth thee.

JOB x.

<sup>6</sup> Thine hands have made me and fa-  
shioned me together round about ; yet  
thou dost destroy me. <sup>7</sup> Remember, I  
beseech thee, that thou hast made me as  
the clay, and wilt thou bring me into  
dust again ? <sup>10</sup> Hast thou not poured me  
out as milk, and curdled me like cheese ?  
<sup>11</sup> Thou hast clothed me with skin and  
flesh, and hast fenced me with bones and  
sinews.

<sup>12</sup> Thou hast granted me life and  
favour, and thy visitation hath pre-  
served my spirit.

<sup>13</sup> And these *things* hast thou hid in thine  
heart : I know that this *is* with thee.

PSALM civ.

<sup>24</sup> O LORD, how manifold are thy works !  
in wisdom hast thou made them all : the  
earth is full of thy riches. <sup>25</sup> So *is* this  
great and wide sea, wherein *are* things  
creeping innumerable, both small and  
great beasts. <sup>26</sup> There go the ships : *there*  
*is* that leviathan, *whom* thou hast made  
to play therein.

<sup>27</sup> These wait all upon thee ; that  
thou mayest give *them* their meat  
in due season. <sup>28</sup> That thou givest  
them they gather : thou openest  
thine hand, they are filled with  
good. <sup>29</sup> Thou hidest thy face,  
they are troubled : thou takest  
away their breath, they die, and  
return to their dust.

<sup>30</sup> Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. <sup>31</sup> The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

ACTS xvii.

<sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; <sup>27</sup> that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

<sup>28</sup> For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

<sup>29</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

10. *Prove from Scripture that the providence of God extends over the natural world.*

PSALM civ.

<sup>14</sup> He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:

PSALM cxxxv.

<sup>5</sup> For I know that the LORD is great, and *that* our Lord is above all gods. <sup>6</sup> Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. <sup>7</sup> He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

PSALM cxlvii.

<sup>5</sup> Great is our Lord, and of great power: his understanding is infinite. <sup>6</sup> The LORD lifteth up the meek: he casteth the wicked down to the ground. <sup>7</sup> Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

<sup>8</sup> Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. <sup>9</sup> He giveth to the beast his food, *and* to the young ravens which cry. <sup>10</sup> He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. <sup>11</sup> The LORD taketh pleasure in them that fear him, in those that hope in his mercy. <sup>12</sup> Praise the LORD, O Jerusalem; praise thy God, O Zion. <sup>13</sup> For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. <sup>14</sup> He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat. <sup>15</sup> He sendeth forth his commandment *upon* earth: his word runneth very swiftly. <sup>16</sup> He giveth snow like wool: he scattereth the hoarfrost like ashes. <sup>17</sup> He casteth forth his ice like morsels: who can stand before his cold? <sup>18</sup> He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

<sup>19</sup> He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

<sup>20</sup> He hath not dealt so with any nation: and *as for* his judgments, they have not known them. Praise ye the LORD.

PSALM cxlviii.

<sup>4</sup> Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

<sup>5</sup> Let them praise the name of the LORD: for he commanded, and they were created.

<sup>6</sup> He hath also established them for ever and ever: he hath made a decree which shall not pass.

<sup>7</sup> Praise the LORD from the earth, ye dragons, and all deeps: <sup>8</sup> fire, and hail; snow, and vapours; stormy wind fulfilling his word:

<sup>9</sup> Mountains, and all hills; fruitful trees, and all cedars: <sup>10</sup> beasts, and all cattle;

eping things, and flying fowl: <sup>11</sup> kings the earth, and all people; princes, and judges of the earth: <sup>12</sup> both young men, and maidens; old men, and children: <sup>13</sup> let them praise the name of the LORD: for his name alone is excellent; *glory is above the earth and heaven.*

JOB ix.

Then Job answered and said, <sup>2</sup> I know it so of a truth: but how should man contend just with God? <sup>3</sup> If he will contend with him, he cannot answer him one of a thousand. <sup>4</sup> *He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. <sup>6</sup> Which maketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it doth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number. So, he goeth by me, and I see him: he passeth on also, but I perceive him not. <sup>22</sup> Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? <sup>13</sup> If God will not withdraw his anger, the proud helpers do opprobrium under him. <sup>14</sup> How much less shall I answer him, and choose out my words to reason with him? <sup>15</sup> Whom, though I were righteous, yet would I not answer, for I would make supplication to my Judge.*

JOB xxi.

Their houses *are* safe from fear, neither is the rod of God upon them. <sup>10</sup> Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. <sup>11</sup> They send forth their little ones like a flock, and their children dance.

They take the timbrel and harp, and dance at the sound of the organ. <sup>13</sup> They end their days in wealth, and in a moment go down to the grave. <sup>14</sup> Therefore

they say unto God, Depart from us; for we desire not the knowledge of thy ways. <sup>15</sup> What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

JOB xxxvii.

<sup>6</sup> For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. <sup>7</sup> He sealeth up the hand of every man; that all men may know his work. <sup>8</sup> Then the beasts go into dens, and remain in their places. <sup>9</sup> Out of the south cometh the whirlwind: and cold out of the north. <sup>10</sup> By the breath of God frost is given: and the breadth of the waters is straitened. <sup>11</sup> Also by watering he wearieth the thick cloud: he scattereth his bright cloud: <sup>12</sup> and it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. <sup>13</sup> He causeth it to come, whether for correction, or for his land, or for mercy.

<sup>14</sup> Hearken unto this, O Job: stand still, and consider the wondrous works of God. <sup>15</sup> Dost thou know when God disposed them, and caused the light of his cloud to shine? <sup>16</sup> Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

ACTS xiv.

<sup>15</sup> And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: <sup>16</sup> who in times past suffered all nations to walk in their own ways.

<sup>17</sup> Nevertheless he left not himself without witness, in that he did good, and gave us rain from hea-

ven, and fruitful seasons, filling our hearts with food and gladness.

<sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

*II. Prove from Scripture that it includes the brute creation.*

PSALM civ.

<sup>21</sup> The young lions roar after their prey, and seek their meat from God. <sup>22</sup> The sun ariseth, they gather themselves together, and lay them down in their dens.

<sup>23</sup> Man goeth forth unto his work and to his labour until the evening.

<sup>24</sup> O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

<sup>25</sup> *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

<sup>26</sup> There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

<sup>27</sup> These wait all upon thee; that thou mayest give *them* their meat in due season.

<sup>28</sup> *That* thou givest them they gather: thou openest thine hand, they are filled with good.

<sup>29</sup> Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

PSALM cxlvii.

<sup>9</sup> He giveth to the beast his food, *and* to the young ravens which cry.

MATT. vi.

<sup>24</sup> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put

on. Is not the life more than meat, and the body than raiment?

<sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

<sup>27</sup> Which of you by taking thought can add one cubit unto his stature? <sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup> and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

<sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

<sup>32</sup> (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

<sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

<sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

MATT. x.

<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

*12. Prove from Scripture that it extends to the general affairs of men.*

I CHRON. xvi.

<sup>31</sup> Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

<sup>32</sup> Let the sea roar, and the fulness thereof: let the felds rejoice, and all that is therein. <sup>33</sup> Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth. <sup>34</sup> O give thanks unto the LORD;



is good ; for his mercy *endureth* for

PSALM xlvii.

God *is* the King of all the : sing ye praises with under-  
ing.

PSALM lxvi.

ruleth by his power for ever ;  
yes behold the nations : let  
the rebellious exalt themselves.

PROV. xxi.

The king's heart *is* in the hand  
of the LORD, *as* the rivers of water :  
meth it whithersoever he will.

JOB xii.

discovereth deep things out of  
the earth, and bringeth out to light the  
things of death.

He increaseth the nations, and  
multiplyeth them : he enlargeth the  
earth, and straiteneth them *again*.

ISAIAH x.

Will I not, as I have done unto Sa-  
maria and her idols, so do to Jerusalem  
and her idols ?

Therefore it shall come to pass,  
when the Lord hath performed  
his whole work upon mount Zion  
and Jerusalem, I will punish the  
proud heart of the king  
of Assyria, and the glory of his  
looks. <sup>13</sup> For he saith, By the  
strength of my hand I have done  
all, and by my wisdom ; for I am  
wise : and I have removed the  
high places of the people, and have  
destroyed their treasures, and I have  
brought down the inhabitants like a  
cut *man* : <sup>14</sup> and my hand hath  
been as a nest the riches of the  
earth : and as one gathereth eggs  
where *no* nest is left, have I gathered all  
the riches of the earth ; and there was none that  
opened the wing, or opened the  
egg, or peeped. <sup>15</sup> Shall the ax

boast itself against him that heweth  
therewith ? *or* shall the saw magnify  
itself against him that shaketh it ?  
as if the rod should shake *itself*  
against them that lift it up, *or* as  
if the staff should lift up *itself*, *as*  
*if it were* no wood.

DAN. ii.

<sup>20</sup> Daniel answered and said, Blessed be  
the name of God for ever and ever : for  
wisdom and might are his :

<sup>21</sup> And he changeth the times and  
the seasons : he removeth kings,  
and setteth up kings : he giveth  
wisdom unto the wise, and know-  
ledge to them that know under-  
standing :

<sup>22</sup> He revealeth the deep and secret  
things : he knoweth what *is* in the dark-  
ness, and the light dwelleth with him.

DAN. iv.

<sup>24</sup> This *is* the interpretation, O king, and  
this *is* the decree of the most High, which  
is come upon my lord the king :

<sup>25</sup> That they shall drive thee from  
men, and thy dwelling shall be  
with the beasts of the field, and  
they shall make thee to eat grass  
as oxen, and they shall wet thee  
with the dew of heaven, and seven  
times shall pass over thee, till thou  
know that the most High ruleth in  
the kingdom of men, and giveth  
it to whomsoever he will.

13. *Show from Scripture that the  
circumstances of individuals are con-  
trolled by God.*

I SAM. ii.

<sup>6</sup> The LORD killeth, and maketh  
alive : he bringeth down to the  
grave, and bringeth up.

<sup>7</sup> The LORD maketh poor, and maketh  
rich : he bringeth low, and lifteth up.

PSALM xviii.

<sup>30</sup> *As for* God, his way *is* perfect :

the word of the LORD is tried : he *is* a buckler to all those that trust in him.

<sup>31</sup> For who *is* God save the LORD? or who *is* a rock save our God?

<sup>32</sup> *It is* God that girdeth me with strength, and maketh my way perfect. <sup>33</sup> He maketh my feet like hinds' *feet*, and setteth me upon my high places.

PROV. xvi.

<sup>9</sup> A man's heart deviseth his way: but the LORD directeth his steps.

ISAIAH xlv.

<sup>5</sup> *I am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

<sup>6</sup> That they may know from the rising of the sun, and from the west, that *there is* none beside me. *I am* the LORD, and *there is* none else.

LUKE i.

<sup>53</sup> He hath filled the hungry with good things; and the rich he hath sent empty away.

JAMES iv.

<sup>13</sup> Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: <sup>14</sup> Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. <sup>15</sup> For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

<sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

14. *Prove that events considered by us fortuitous are subject to the control of God.*

(a) Causes through complexity and subtlety may and do escape human observation:

(b) But that such is the case with the omniscient One is impossible:

EXOD. xxi.

<sup>12</sup> He that smiteth a man, so that he die, shall be surely put to death.

<sup>13</sup> And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

<sup>14</sup> But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

PSALM. lxxv.

<sup>4</sup> I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: <sup>5</sup> lift not up your horn on high: speak *not with* a stiff neck.

<sup>6</sup> For promotion *cometh* neither from the east, nor from the west, nor from the south. <sup>7</sup> But God is the judge: he putteth down one, and setteth up another.

<sup>8</sup> For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

JOB v.

<sup>3</sup> I have seen the foolish taking root: but suddenly I cursed his habitation. <sup>4</sup> His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*. <sup>5</sup> Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

<sup>6</sup> Although affliction *cometh* not forth of the dust, neither doth trouble spring out of the ground:

<sup>7</sup> Yet man is born unto trouble, as the sparks fly upward.

PROV. xvi.

<sup>33</sup> The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

16. *Prove that the providential government of God extends to the free acts of men.*

every form of providence possible :  
Scripture proves the point :

EXOD. xii.

children of Israel did according to the word of Moses ; and they bore the Egyptians jewels of silver, of gold, and raiment :  
The LORD gave the people the sight of the Egypt-  
that they lent unto them *as they required*. And he led the Egyptians.

I SAM. xxiv.

David said to Saul, Where-  
ast thou men's words, say-  
old, David seeketh thy  
Behold, this day thine  
: seen how that the LORD  
ered thee to day into mine  
he cave : and *some* bade  
me : but *mine eye* spared  
I I said, I will not put  
e hand against my lord ;  
: the LORD's anointed.  
er, my father, see, yea,  
skirt of thy robe in my  
r in that I cut off the skirt  
be, and killed thee not,  
u and see that *there is*  
vil nor transgression in  
d, and I have not sinned  
me ; yet thou huntest my  
ke it. <sup>12</sup> The LORD judge  
me and thee, and the  
enge me of thee : but  
d shall not be upon thee.  
th the proverb of the  
Wickedness proceedeth  
wicked : but mine hand  
be upon thee. <sup>14</sup> After  
the king of Israel come  
whom dost thou pursue?  
lead dog, after a flea.  
LORD therefore be judge,

and judge between me and thee,  
and see, and plead my cause, and  
deliver me out of thine hand.

PSALM xxxiii.

<sup>13</sup> The LORD looketh from heaven ; he  
beholdeth all the sons of men.

<sup>14</sup> From the place of his habita-  
tion he looketh upon all the in-  
habitants of the earth. <sup>15</sup> He  
fashioneth their hearts alike ; he  
considereth all their works.

PROV. xvi.

<sup>1</sup> The preparations of the heart in  
man, and the answer of the tongue,  
*is* from the LORD.

PROV. xix.

<sup>21</sup> *There are* many devices in a  
man's heart ; nevertheless the coun-  
sel of the LORD, that shall stand.

PROV. xx.

<sup>24</sup> Man's goings *are* of the LORD ;  
how can a man then understand  
his own way?

PROV. xxi.

<sup>1</sup> The king's heart *is* in the hand  
of the LORD, *as* the rivers of water :  
he turneth it whithersoever he will.

JER. x.

<sup>23</sup> O LORD, I know that the way  
of man *is* not in himself : *it is* not  
in man that walketh to direct his  
steps.

PHIL. ii.

<sup>13</sup> Whom I would have retained  
with me, that in thy stead he might  
have ministered unto me in the  
bonds of the gospel :

<sup>14</sup> But without thy mind would I do no-  
thing ; that thy benefit should not be as  
it were of necessity, but willingly.

<sup>17</sup>. *Show from Scripture that  
God's providence is exercised over  
the sinful acts of men.*

2 SAM. xvi.

<sup>9</sup> Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

<sup>10</sup> And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

<sup>11</sup> And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. <sup>12</sup> It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

2 SAM. xxiv.

<sup>1</sup> And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

<sup>2</sup> For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

PSALM lxxvi.

<sup>10</sup> All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

ROM. ix.

<sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

ACTS iv.

<sup>25</sup> Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

<sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius

Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done.

<sup>29</sup> And now, Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word, <sup>30</sup> by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

21. *What do the Scriptures teach as to God's providential agency in the good acts of men?*

The Scriptures attribute all that is good in man to the free grace of God, operating both providentially and spiritually, and influencing alike the body and the soul, together with the outward relations of the individual:

PHIL. ii.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

PHIL. iv.

<sup>13</sup> I can do all things through Christ which strengtheneth me.

2 COR. xii.

<sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me.

<sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

<sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

GAL. v.

<sup>12</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>13</sup> idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>14</sup> envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.

*22. What is taught in the Scriptures concerning His agency with respect to the sins of men?*

Turretin sets forth the testimony of Scripture upon this subject thus:—

(1) AS TO THE BEGINNING OF SIN:

(a) God permits men to sin, although He never concurs in their sin either *morally* or *negatively*:

ACTS xiv.

<sup>14</sup> Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, <sup>15</sup> and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

<sup>16</sup> Who in times past suffered all nations to walk in their own ways.

PSALM lxxxii.

<sup>11</sup> But my people would not hearken to my voice; and Israel would none of me.

<sup>12</sup> So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

(b) God forsakes the sinner either,

(a') partially to prove the heart:

2 CHRON. xxxii.

<sup>21</sup> Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that* was in his heart.

(b') or correctively:

(γ') or penally:

JER. vii.

<sup>28</sup> Cut off thine hair, O *Jerusalem*, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. <sup>30</sup> For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it. <sup>31</sup> And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

ROM. i.

<sup>23</sup> Professing themselves to be wise, they became fools, <sup>22</sup> and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. <sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup> who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working

that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup> being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup> backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> without understanding, covenant-breakers, without natural affection, implacable, unmerciful: <sup>32</sup> who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

(c) God providentially limits the actions of wicked men to the particular course He has determined to permit:

ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

<sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

ACTS. iii.

<sup>18</sup> But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(d) God delivers men to Satan as

(a') a tempter:

2 THESS. ii.

<sup>9</sup> *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> and

with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

<sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie:

(β') A torturer:

I COR. v.

<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning him* that hath so done this deed, <sup>4</sup> in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

<sup>5</sup> To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(II.) AS TO ITS PROGRESS:

God restrains it as to its intensity and duration, and as regards its influence upon others, by internal influences, and external circumstances:

PSALM lxxvi.

<sup>10</sup> Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

(III.) AS TO ITS END OR RESULT:

GEN. i.

<sup>20</sup> And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

JOB i.

<sup>12</sup> And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

## JOB II.

<sup>6</sup> And the LORD said unto Satan, Behold, he *is* in thy hand; but save his life.

<sup>7</sup> So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. <sup>8</sup> And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

<sup>9</sup> Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. <sup>10</sup> But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

## ACTS III.

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

<sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

## ACTS IV.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done.

24. *How far do the Scriptures teach anything as to the nature of God's providential government?*

(a) That it is universal :

## PSALM ciii.

<sup>16</sup> For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

<sup>17</sup> But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; <sup>18</sup> to such as keep his covenant, and to those that remember his commandments to do them. <sup>19</sup> The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

## DAN. iv.

<sup>34</sup> And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: <sup>35</sup> and all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

## PSALM xxii.

<sup>28</sup> For the kingdom *is* the LORD'S: and he *is* the governor among the nations. <sup>29</sup> All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

(b) Particular:



<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Fear ye not therefore, ye are of more value than many sparrows.

(c) Embracing, thoughts, volitions, and events apparently contingent:

PROV. xxi.

<sup>1</sup> The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

PROV. xvi.

<sup>9</sup> A man's heart deviseth his way; but the LORD directeth his steps. <sup>33</sup> The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

PROV. xix.

<sup>21</sup> *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

2 CHRON. xvi.

<sup>9</sup> For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

(d) Efficacious:

I. AM. ii.

<sup>17</sup> The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

PSALM xxxiii.

<sup>11</sup> *The counsel of the LORD stand-*

*eth for ever, the thoughts of his heart to all generations.*

JOB xxiii.

<sup>13</sup> But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

(e) Embraces from the beginning to the end *all* as one system:

ACTS xv.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

EPH. i.

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

<sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ.

PSALM civ.

<sup>24</sup> O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

ISAIAH xxviii.

<sup>26</sup> For his God doth instruct him to discretion, *and* doth teach him. <sup>27</sup> For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. <sup>28</sup> Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

<sup>29</sup> This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

(f) Chief end, His own glory; subordinate end, the supreme good of His redeemed church:

ROM. ix.

<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same pur-



For I raised thee up, that I  
show my power in thee, and  
my name might be declared  
through all the earth.

## ROM. xi.

Depth of the riches both of the  
knowledge of God! how un-  
searchable are his judgments, and his  
ways, finding out! <sup>34</sup> For who hath  
known the mind of the Lord? or who  
has been his counsellor? <sup>35</sup> Or who  
has given to him, and it shall be  
repaid unto him again?

For him, and through him,  
all things, *are* all things: to whom  
be glory ever. Amen.

## ROM. viii.

We know that all things  
work together for good to them  
who love God, to them who are  
called according to *his* purpose.

*For that the apparently ano-  
nymous distribution of happiness and  
this world is not incon-  
sistent with the doctrine of provi-*

For it is a season of education,  
and trial, not one of rewards  
and punishments:

## PSALM lxxiii.

It is good to Israel, *even* to  
this day, of a clean heart. <sup>2</sup> But as for  
me, my days were almost gone; my  
steps were almost slipped. <sup>3</sup> For I was en-  
feebled, *when* I saw the pros-  
perity of the wicked. <sup>4</sup> For *there are* no  
pangs of death: but their strength  
increaseth; they *are* not in trouble *as other*  
men: for they are plagued like *other*  
men: therefore pride compasseth them  
about; violence covereth them

as a garment. <sup>7</sup> Their eyes stand out  
with fatness: they have more than heart  
could wish. <sup>8</sup> They are corrupt, and  
speak wickedly *concerning* oppression:  
they speak loftily. <sup>9</sup> They set their mouth  
against the heavens, and their tongue  
walketh through the earth. <sup>10</sup> Therefore  
shall his people return hither: and waters of a  
full *cup* are wrung out to them. <sup>11</sup> And  
they say, How doth God know? and is  
there knowledge in the most High? <sup>12</sup> Be-  
hold, these *are* the ungodly, who prosper  
in the world; they increase *in* riches.  
<sup>13</sup> Verily I have cleansed my heart *in* vain,  
and washed my hands in innocency. <sup>14</sup> For  
all the day long have I been plagued, and  
chastened every morning. <sup>15</sup> If I say, I  
will speak thus; behold, I should offend  
*against* the generation of thy children.  
<sup>16</sup> When I thought to know this, it *was*  
too painful for me; <sup>17</sup> until I went into  
the sanctuary of God; *then* understood I  
their end. <sup>18</sup> Surely thou didst set them  
in slippery places: thou castedst them  
down into destruction. <sup>19</sup> How are they  
*brought* into desolation, as in a moment!  
they are utterly consumed with terrors.  
<sup>20</sup> As a dream when *one* awaketh; so, O  
Lord, when thou awakest, thou shalt de-  
spise their image. <sup>21</sup> Thus my heart was  
grieved, and I was pricked in my reins.  
<sup>22</sup> So foolish *was* I, and ignorant: I was  
*as* a beast before thee. <sup>23</sup> Nevertheless I  
*am* continually with thee: thou hast  
holden *me* by my right hand. <sup>24</sup> Thou  
shalt guide me with thy counsel, and  
afterward receive me *to* glory. <sup>25</sup> Whom  
have I in heaven *but thee?* and *there is*  
none upon earth *that* I desire beside thee.  
<sup>26</sup> My flesh and my heart faileth: *but* God  
*is* the strength of my heart, and my por-  
tion for ever. <sup>27</sup> For, lo, they that are  
far from thee shall perish: thou hast de-  
stroyed all them that go a whoring from  
thee. <sup>28</sup> But *it is* good for me to draw  
near to God: I have put my trust in the  
Lord God, that I may declare all thy  
works.

## CHAPTER XIV.

## THE ORIGINAL STATE OF MAN.

We must preface this inquiry with an attempt to answer certain psychological questions concerning the constitution of human nature, which are necessary to prepare the way for clearly understanding the doctrines of Scripture as to the relation of man to God's moral government—man's fall, estate in sin, regeneration and sanctification by the Holy Spirit:

(a) That the soul of man is one single indivisible agent, not composed of parts:

(b) That the several faculties called *intellect, heart, conscience, and will* are rather the capacity of the one agent, and are never to be regarded as separate, or as self-acting parts, or organs of the soul:

5. *What is the conscience?*

The inward faculty that judges between right and wrong:

ROM. ii.

<sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup> (for not the hearers of the law *are* just before God, but the doers of the law shall be justified.

<sup>14</sup> For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

<sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

ORIGINAL STATE OF MAN:

11. *How did God create man?*

(a) In His own image:

GEN. i.

<sup>26</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

<sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them.

(b) Out of the ground:

GEN. ii.

<sup>7</sup> And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

ECCL. xii.

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

COL. iii.

<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds;

<sup>10</sup> And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

<sup>11</sup> Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all.

ECCL. vii.

<sup>29</sup> Lo, this only have I found, that

hath made man upright; but have sought out many inven-

*Do the Scriptures certainly show the distinction we make between the material and spiritual parts of man's nature?*

The material was created first and spirit afterwards imparted:

GEN. ii.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living

indicating our spiritual relation with

HEB. xii.

Furthermore we have had fathers of our flesh which corrected us, we gave *them* reverence: shall not much rather be in subjection unto the Father of spirits, and

as the account given of the dissolu-

ECCL. xii.

When shall the dust return to earth as it was: and the spirit return unto God who gave it.

2 COR. v.

We are confident, *I* say, and would rather to be absent from the body, and to be present with the Lord.

LUKE xxiii.

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

ACTS vii.

And they stoned Stephen, calling upon *God*, and saying, Lord, receive *my* spirit.

<sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

(d) *Ψυχή* and *πνεῦμα* are used to signify the rational and immortal part of man:

LUKE i.

<sup>46</sup> And Mary said, My soul doth magnify the Lord,

<sup>47</sup> And my spirit hath rejoiced in God my Saviour.

<sup>48</sup> For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

LUKE viii.

<sup>54</sup> And he put them all out, and took her by the hand, and called, saying, Maid, arise.

<sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat.

MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

HEB. vi.

<sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

<sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

<sup>20</sup> Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

(e) In two passages used to embrace the whole man:

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto

the coming of our Lord Jesus Christ.

HEB. iv.

<sup>12</sup> For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

(*f*) The one portion is left and the other taken:

2 COR. v.

<sup>1</sup> For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: <sup>3</sup> if so be that being clothed we shall not be found naked. <sup>4</sup> For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup> Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. <sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup> (for we walk by faith, not by sight:) <sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

<sup>9</sup> Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup> For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, *whether it be* good or bad.

PHIL. i.

<sup>21</sup> For to me to live *is* Christ, and to die *is* gain. <sup>22</sup> But if I live in the flesh, *this* *is* the fruit of my labour: yet what I shall choose I wot not.

<sup>23</sup> For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

<sup>24</sup> nevertheless to abide in the flesh *is* more needful for you.

<sup>25</sup> And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

<sup>26</sup> That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

13. *In what sense was man created in the image of God?*

(a) As to his moral integrity:

EPH. iv.

<sup>23</sup> And be renewed in the spirit of your mind;

<sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.

COL. iii.

<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds;

<sup>10</sup> And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

(b) Dignity and authority:

GEN. i.

<sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

GEN. ii.

<sup>18</sup> And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

out of the ground the  
 God formed every beast of  
 , and every fowl of the  
 brought *them* unto Adam  
 that he would call them :  
 soever Adam called every  
 creature, that *was* the name  
<sup>20</sup> And Adam gave names  
 to the fowl of the  
 to every beast of the field ;  
 Adam there was not found  
 meet for him.

PSALM viii.

O our Lord, how excellent *is*  
 in all the earth ! who hast set  
 above the heavens. <sup>2</sup> Out of  
 of babes and sucklings hast  
 ned strength because of thine  
 that thou mightest still the  
 the avenger. <sup>3</sup> When I con-  
 ceavens, the work of thy fingers,  
 and the stars, which thou hast

s man, that thou art mind-  
 m ? and the son of man,  
 visitest him ? <sup>5</sup> For thou  
 e him a little lower than  
 ls, and hast crowned him  
 ry and honour. <sup>6</sup> Thou  
 im to have dominion over  
 s of thy hands ; thou hast  
 ings under his feet :

ep and oxen, yea, and the  
 he field ; <sup>8</sup> the fowl of the air,  
 sh of the sea, *and whatsoever*  
 rough the paths of the seas.  
 our Lord, how excellent *is* thy  
 l the earth !

*ve that man was created*

ows from the essence of man's  
 he is a moral and responsible

a moral agent he was created  
 ge of God :

GEN. i.

God created man in his *own*

image, in the image of God created  
 he him ; male and female created  
 he them.

(c) God pronounced him very good :

GEN. i.

<sup>31</sup> And God saw every thing that  
 he had made, and, behold, *it was*  
 very good. And the evening and  
 the morning were the sixth day.

(d) This reasserted :

ECCL. vii.

<sup>29</sup> Lo, this only have I found, that  
 God hath made man upright ; but  
 they have sought out many inven-  
 tions.

(e) Illustrated in his regeneration :

EPH. iv.

<sup>23</sup> And be renewed in the spirit of your  
 mind ;

<sup>24</sup> And that ye put on the new  
 man, which after God is created in  
 righteousness and true holiness.

19. *How may it be shown that a  
 holy character may be formed in a  
 creature at his creation, before he can  
 have performed any holy action ?*

President Edwards has set forth that it  
 is the goodness or badness of the heart  
 that determines the goodness or badness  
 of the act :

MATT. vii.

<sup>15</sup> Beware of false prophets, which come  
 to you in sheep's clothing, but inwardly  
 they are ravening wolves. <sup>16</sup> Ye shall  
 know them by their fruits. Do men  
 gather grapes of thorns, or figs of thistles ?

<sup>17</sup> Even so every good tree bring-  
 eth forth good fruit ; but a corrupt  
 tree bringeth forth evil fruit. <sup>18</sup> A  
 good tree cannot bring forth evil  
 fruit, neither *can* a corrupt tree  
 bring forth good fruit. <sup>19</sup> Every  
 tree that bringeth not forth good

fruit is hewn down, and cast into the fire. <sup>20</sup> Wherefore by their fruits ye shall know them.

MATT. xii.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his fruit*.

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

(A) *Ψυχὴ, breath*, especially as *the sign of life, life, spirit*: occurs in such phrases as *risking one's life, running for one's life*.

(B') *The soul of a man*, in contrast to the body. In Homer, only a *departed soul, spirit, ghost*, which still retained the shape of its living owner. (γ') Generally the *soul or spirit* of man, "*ἀνθρώπου ψυχὴ ἀθάνατος ἐστὶ*," *the soul of man is immortal*. "*ὦ μελέα ψυχί,*" *O wretched being*. (δ') Also *the seat of the will, desires, and passions*; "*ἐκ τῆς ψυχῆς*," *from the inmost soul, with all the heart, desire, appetite*. (ε') *The soul, the mind, reason, understanding*. From *ψύχω, to breathe, blow, to make cool, or cold*. It occurs 106 times in the New Testament:

(a) In the following passages rendered soul:

Twice—MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

MATT. xi.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

MATT. xii.

<sup>18</sup> Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

Twice—MATT. xvi.

<sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

MARK viii.

<sup>37</sup> Or what shall a man give in exchange for his soul?

MATT. xxii.

<sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

MATT. xxvi.

<sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

MARK viii.

<sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

MARK xii.

<sup>30</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

LUKE x.

<sup>37</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

MARK xii. 32.

<sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup> and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

MARK xiv.

<sup>34</sup> And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

LUKE i.

<sup>46</sup> And Mary said, My soul doth magnify the Lord,

LUKE ii.

<sup>35</sup> (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Twice—LUKE xii.

<sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

LUKE xii.

<sup>20</sup> But God said unto him, *Thou fool*,

that thy soul shall be required of  
 on whose shall those things be,  
 on hast provided?

LUKE xxi.

your patience possess ye your souls.

JOHN xii.

is my soul troubled; and what  
 say? Father, save me from this  
 it for this cause came I unto this

ACTS ii.

use thou wilt not leave my soul  
 either wilt thou suffer thine Holy  
 see corruption.

ACTS ii.

seeing this before spake of the  
 ion of Christ, that his soul was  
 in hell, neither his flesh did see  
 m.

ACTS ii.

they that gladly received his  
 re baptized: and the same day  
 re added *unto them* about three  
 l souls.

ACTS ii.

fear came upon every soul: and  
 onders and signs were done by  
 les.

ACTS iii.

it shall come to pass, *that* every  
 ich will not hear that prophet,  
 lestroyed from among the people.

ACTS iv.

the multitude of them that be-  
 ere of one heart and of one soul:  
 aid any *of them* that ought of  
 s which he possessed was his  
 t they had all things common.

ACTS vii.

sent Joseph, and called his  
 cob to *him*, and all his kindred,  
 e and fifteen souls.

ACTS xiv.

ring the souls of the disciples,  
 orting them to continue in the  
 d that we must through much  
 n enter into the kingdom of

ACTS xv.

much as we have heard, that  
 which went out from us have  
 you with words, subverting your  
 ying, *Ye must be circumcised,*

and keep the law: to whom we gave no  
*such* commandment:

ACTS xxvii.

<sup>27</sup> And we were in all in the ship two  
 hundred threescore and sixteen souls.

ROM. ii.

<sup>9</sup> Tribulation and anguish, upon every  
 soul of man that doeth evil, of the Jew  
 first, and also of the Gentile;

ROM. xiii.

<sup>1</sup> Let every soul be subject unto the  
 higher powers. For there is no power  
 but of God: the powers that be are or-  
 dained of God.

I COR. xv.

<sup>45</sup> And so it is written, The first man  
 Adam was made a living soul; the last  
 Adam *was made* a quickening spirit.

2 COR. i.

<sup>23</sup> Moreover I call God for a record upon  
 my soul, that to spare you I came not as  
 yet unto Corinth.

2 COR. xii.

<sup>15</sup> And I will very gladly spend and be  
 spent for you; though the more abun-  
 dantly I love you, the less I be loved.

I THESS. ii.

<sup>8</sup> So being affectionately desirous of you,  
 we were willing to have imparted unto  
 you, not the gospel of God only, but  
 also our own souls, because ye were dear  
 unto us.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify  
 you wholly; and *I pray God* your whole  
 spirit and soul and body be preserved  
 blameless unto the coming of our Lord  
 Jesus Christ.

HEB. iv.

<sup>12</sup> For the word of God *is* quick, and  
 powerful, and sharper than any twoedged  
 sword, piercing even to the dividing a-  
 sunder of soul and spirit, and of the  
 joints and marrow, and *is* a discerner of  
 the thoughts and intents of the heart.

HEB. vi.

<sup>19</sup> Which *hope* we have as an anchor of  
 the soul, both sure and stedfast, and  
 which entereth into that within the veil;

HEB. x.

<sup>26</sup> Now the just shall live by faith: but  
 if *any man* draw back, my soul shall  
 have no pleasure in him.

## HEB. x.

<sup>30</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

## HEB. xiii.

<sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

## JAMES i.

<sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

## JAMES v.

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## I PETER i.

<sup>9</sup> Receiving the end of your faith, *even* the salvation of *your* souls.

## I PETER i.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

## I PETER ii.

<sup>11</sup> Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

## I PETER ii.

<sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

## I PETER iii.

<sup>20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

## Twice—I PETER iv.

<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

## 2 PETER ii.

<sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day *with their unlawful deeds*;) )

## 2 PETER ii.

<sup>14</sup> Having eyes full of adultery, and that cannot cease from sin; beguiling *unstable* souls: an heart they have exercised with covetous practices; cursed children:

## 3 JOHN.

<sup>2</sup> Beloved, I wish above all things *that* thou mayest prosper and be in health, even as thy soul prospereth.

## REV. vi.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

## REV. xvi.

<sup>3</sup> And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

## REV. xviii.

<sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

## REV. xviii.

<sup>14</sup> And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

## REV. xx.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(b) In the following passages it is translated life:

## MATT. ii.

<sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

## Twice—MATT. vi.

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat,



shall drink; nor yet for your  
ye shall put on. Is not the  
an meat, and the body than

Twice—MATT. x.

findeth his life shall lose it:  
t loseth his life for my sake

LUKE xii.

said unto his disciples, There-  
unto you, Take no thought for  
that ye shall eat; neither for  
that ye shall put on.

Twice—MATT. xvi.

soever will save his life shall  
l whosoever will lose his life  
shall find it.

MARK viii.

soever will save his life shall  
whosoever shall lose his life  
e and the gospel's, the same

LUKE ix.

soever will save his life shall  
whosoever will lose his life for  
e same shall save it.

LUKE xvii.

ver shall seek to save his life  
; and whosoever shall lose his  
eserve it.

MATT. xx.

the Son of man came not to  
ed unto, but to minister, and  
life a ransom for many.

MARK x.

n the Son of man came not to  
ed unto, but to minister, and  
life a ransom for many.

MARK iii.

saith unto them, Is it lawful to  
n the sabbath days, or to do  
ve life, or to kill? But they  
peace.

Twice—MARK viii.

osoever will save his life shall  
t whosoever shall lose his life  
e and the gospel's, the same  
t.]

[Twice—LUKE ix.

osoever will save his life shall  
t whosoever will lose his life  
e, the same shall save it.]

LUKE vi.

id Jesus unto them, I will ask

you one thing; Is it lawful on the sab-  
bath days to do good, or to do evil? to  
save life, or to destroy it?

LUKE ix.

<sup>56</sup> For the Son of man is not come to  
destroy men's lives, but to save *them*.  
And they went to another village.

LUKE xii.

<sup>23</sup> The life is more than meat, and the  
body *is more* than raiment.

LUKE xiv.

<sup>26</sup> If any *man* come to me, and hate not  
his father, and mother, and wife, and  
children, and brethren, and sisters, yea,  
and his own life also, he cannot be my  
disciple.

JOHN x.

<sup>11</sup> I am the good shepherd: the good  
shepherd giveth his life for the sheep.

JOHN x.

<sup>15</sup> As the Father knoweth me, even so  
know I the Father: and I lay down my  
life for the sheep.

JOHN x.

<sup>17</sup> Therefore doth my Father love me,  
because I lay down my life, that I might  
take it again.

Twice—JOHN xii.

<sup>25</sup> He that loveth his life shall lose it:  
and he that hateth his life in this world  
shall keep it unto life eternal.

JOHN xiii.

<sup>37</sup> Peter said unto him, Lord, why can-  
not I follow thee now? I will lay down  
my life for thy sake.

JOHN xiii.

<sup>38</sup> Jesus answered him, Wilt thou lay  
down thy life for my sake? Verily, verily,  
I say unto thee, The cock shall not crow,  
till thou hast denied me thrice.

JOHN xv.

<sup>13</sup> Greater love hath no man than this,  
that a man lay down his life for his  
friends.

ACTS xv.

<sup>26</sup> Men that have hazarded their lives for  
the name of our Lord Jesus Christ.

ACTS xx.

<sup>10</sup> And Paul went down, and fell on him,  
and embracing *him* said, Trouble not  
yourselves; for his life is in him.

ACTS xx.

<sup>24</sup> But none of these things move me,

neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

ACTS xxvii.

<sup>10</sup> And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

ACTS xxvii.

<sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

ROM. xi.

<sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

ROM. xvi.

<sup>4</sup> Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

PHIL. ii.

<sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Twice—I JOHN iii.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

REV. viii.

<sup>9</sup> And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

REV. xii.

<sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

(c) In the following passages the word has received exceptional renderings:

JOHN x.

“ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;”

<sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

ACTS xiv.

“ἐκάκωσαν τὰς ψυχὰς τῶν ἔθνων”

<sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

EPH. vi.

“ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,”

<sup>6</sup> Not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart.

PHIL. i.

“μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου.”

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

COL. iii.

“ἐκ ψυχῆς ἐργάζεσθε,”

<sup>23</sup> And whatsoever ye do, do it heartily, as to the Lord, and unto men;

HEB. xii.

“ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.”

<sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

(B) Πνεῦμα, *wind, air*. (β') *Breath*, as πνεῦμα βίου, *breath of life*, πνεῦμα ἀφί- ναι, *to give up the ghost*. (γ') *Life, soul, a spirit, a spiritual being*: ἅγιον Πνεῦμα, *the HOLY SPIRIT*. (δ') Metaphorically, *spirit, feeling*. From πέπνευμαι *Perf. Pass. of πνέω, to blow, breath*. It occurs in the following instances [omitting only those passages in which the word is qualified by Holy. For which see chapter xxxii., word (A)]:

(a) Spirit (of God):

MATT. iii.

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

MATT. xii.

<sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

## JOHN iv.

<sup>24</sup> God *is* a spirit: and they that worship him must worship *him* in spirit and in truth.

## ROM. viii.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

## ROM. viii.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

## ROM. viii.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God.

## ROM. xv.

<sup>19</sup> Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

## I COR. ii.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

## I COR. ii.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

## I COR. ii.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

## I COR. iii.

<sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

## I COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

## I COR. vii.

<sup>26</sup> But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## I COR. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

## 2 COR. iii.

<sup>3</sup> *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

## I THESS. iv.

<sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

## I PETER iv.

<sup>14</sup> If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

## I JOHN iv.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

(b) Spirits (of God):

## REV. iii.

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

## REV. iv.

<sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

## REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(c) Spirit (of the Lord):

## LUKE iv.

<sup>18</sup> The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me

to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

ACTS v.

<sup>9</sup> Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

ACTS viii.

<sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

2 COR. iii.

<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

2 COR. iii.

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

(d) Spirit (of Christ):

ROM. viii.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

I PETER i.

<sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

(e) Spirit (of Jesus):

Mark. ii.

<sup>8</sup> And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

(f) Spirit (of the Son):

Gal. iv.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(g) Spirit (of Jesus Christ):

PHIL. i.

<sup>19</sup> For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

(h) Generally spirit:

MATT. iv.

<sup>1</sup> Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

MATT. v.

<sup>3</sup> Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

MATT. viii.

<sup>16</sup> When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

MATT. x.

<sup>1</sup> And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

MATT. x.

<sup>20</sup> For it is not ye that speak, but the Spirit of your Father which speaketh in you.

MATT. xii.

<sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

MATT. xii.

<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

MATT. xii.

<sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

LUKE xi.

<sup>26</sup> Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

MATT. xxii.

<sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying,

MATT. xxvi.

<sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

MATT. xxvii.

<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost.

MARK i.

<sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

MARK i.

<sup>13</sup> And immediately the spirit driveth him into the wilderness.

MARK i.

<sup>23</sup> And there was in their synagogue a man with an unclean spirit; and he cried out,

MARK v.

<sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

MARK i.

<sup>26</sup> And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

MARK i.

<sup>27</sup> And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

MARK iii.

<sup>11</sup> And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

MARK iii.

<sup>28</sup> Because they said, He hath an unclean spirit.

MARK v.

<sup>8</sup> For he said unto him, Come out of the man, *thou* unclean spirit.

MARK v.

<sup>13</sup> And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

MARK vi.

<sup>7</sup> And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

MARK vii.

<sup>25</sup> For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

MARK viii.

<sup>12</sup> And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

MARK ix.

<sup>17</sup> And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

MARK ix.

<sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Twice—MARK ix.

<sup>25</sup> When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

LUKE ix.

<sup>42</sup> And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

MARK xiv.

<sup>28</sup> Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

LUKE i.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the

hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

LUKE i.

<sup>47</sup> And my spirit hath rejoiced in God my Saviour.

LUKE i.

<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

LUKE ii.

<sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

LUKE ii.

<sup>40</sup> And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

LUKE iv.

<sup>1</sup> And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

LUKE iv.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

LUKE iv.

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

LUKE iv.

<sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

LUKE vi.

<sup>18</sup> And they that were vexed with unclean spirits: and they were healed.

LUKE vii.

<sup>21</sup> And in the same hour he cured many of *their* infirmities and plagues, and of

evil spirits; and unto many *that were* blind he gave sight.

LUKE viii.

<sup>1</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

LUKE viii.

<sup>29</sup> (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

LUKE viii.

<sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat.

LUKE ix.

<sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

LUKE ix.

<sup>55</sup> But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

LUKE x.

<sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

LUKE x.

<sup>21</sup> In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

LUKE xi.

<sup>24</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

LUKE xiii.

<sup>11</sup> And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

LUKE xxiii.

<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I

commend my spirit: and having said thus, he gave up the ghost.

LUKE xxiv.

<sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit.

LUKE xxiv.

<sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

JOHN i.

<sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

JOHN iii.

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

JOHN iii.

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Twice—JOHN iii.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

JOHN iii.

<sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

JOHN iv.

<sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Twice—JOHN vi.

<sup>64</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

JOHN xi.

<sup>22</sup> When Jesus therefore saw her weep-

ing, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

JOHN xiii.

<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

JOHN xiv.

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

JOHN xiv.

<sup>26</sup> But, when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

JOHN xvi.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

ACTS ii.

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

ACTS ii.

<sup>18</sup> And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy:

ACTS v.

<sup>16</sup> There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

ACTS vi.

<sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake.

ACTS vii.

<sup>59</sup> And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.



## ACTS viii.

<sup>7</sup> For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

## ACTS viii.

<sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

## ACTS x.

<sup>19</sup> While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

## ACTS xi.

<sup>12</sup> And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

## ACTS xi.

<sup>28</sup> And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

## ACTS xvi.

<sup>7</sup> After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. <sup>8</sup> And they passing by Mysia came down to Troas.

## ACTS xvi.

<sup>16</sup> And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

## ACTS xvii.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

## ACTS xviii.

<sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

## ACTS xviii.

<sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

## ACTS xix. 12, 13, 15, 16, 21.

<sup>12</sup> So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. <sup>13</sup> Then certain of the vagabond Jews, exorcists,

took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>14</sup> And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? <sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

<sup>21</sup> After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

## ACTS xx.

<sup>22</sup> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

## ACTS xxi.

<sup>4</sup> And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

## ACTS xxiii.

<sup>8</sup> For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

## ACTS xxiii.

<sup>9</sup> And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if the spirit or an angel hath spoken to him, let us not fight against God.

## ROM. i.

<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

## ROM. i.

<sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

## ROM. ii.

<sup>29</sup> But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God.

## ROM. vii.

<sup>6</sup> But now we are delivered from the law, that being dead wherein we were held;



that we should serve in newness of spirit, and not *in* the oldness of the letter.

ROM. viii.

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

ROM. viii.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

ROM. viii.

<sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Twice—ROM. viii.

<sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

ROM. viii.

<sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

ROM. viii.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

ROM. viii.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

ROM. viii.

<sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Twice—ROM. viii.

<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Twice—ROM. viii.

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

ROM. viii.

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption *to wit*, the redemption of our body.

Twice—ROM. viii.

<sup>26</sup> Likewise the Spirit also helpeth our

infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

ROM. viii.

<sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

ROM. xi.

<sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

ROM. xii.

<sup>11</sup> Not slothful in business; fervent in spirit; serving the Lord;

ROM. xv.

<sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

I COR. ii.

<sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Twice—I COR. ii.

<sup>10</sup> But God hath revealed *them* unto us, by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

I COR. ii.

<sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Twice—I COR. ii.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

I COR. iv.

<sup>21</sup> What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

I COR. v.

<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed.

I COR. v.

<sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

I COR. v.

<sup>6</sup> To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

I COR. vi.

<sup>17</sup> But he that is joined unto the Lord is one spirit.

I COR. vi.

<sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I COR. vii.

<sup>34</sup> There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

I COR. xii.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit.

I COR. xii.

<sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal.

Twice—I COR. xii.

<sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit:

Twice—I COR. xii.

<sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

I COR. xii.

<sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

I COR. xii.

<sup>11</sup> But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Twice—I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

I COR. xiv.

<sup>2</sup> For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*,

howbeit in the spirit he speaketh mysteries.

I COR. xiv.

<sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

I COR. xiv.

<sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

Twice—I COR. xiv.

<sup>15</sup> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

I COR. xiv.

<sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

I COR. xiv.

<sup>32</sup> And the spirits of the prophets are subject to the prophets.

I COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

I COR. xvi.

<sup>18</sup> For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

2 COR. i.

<sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 COR. v.

<sup>5</sup> Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

2 COR. ii.

<sup>12</sup> Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup> I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Twice—2 Cor. iii.

<sup>6</sup> Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 COR. iii.

<sup>8</sup> How shall not the ministration of the spirit be rather glorious?

2 COR. iv.

<sup>13</sup> We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

2 COR. vii.

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 COR. vii.

<sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

2 COR. xi.

<sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

2 COR. xii.

<sup>18</sup> I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked* we not in the same steps?

GAL. iii.

<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

GAL. iii.

<sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

GAL. iii.

<sup>3</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

GAL. iii.

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

GAL. iv.

<sup>20</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

GAL. v.

<sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith.

GAL. v.

<sup>16</sup> *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Twice—GAL. v.

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

GAL. v.

<sup>18</sup> But if ye be led of the Spirit, ye are not under the law.

GAL. v.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Twice—GAL. v.

<sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.

GAL. vi.

<sup>1</sup> Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Twice—GAL. vi.

<sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

GAL. vi.

<sup>18</sup> Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

PHILEMON.

<sup>25</sup> The grace of our Lord Jesus Christ *be* with your spirit. Amen.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

EPH. i.

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

EPH. ii.

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

EPH. ii.

<sup>18</sup> For through him we both have access by one Spirit unto the Father.

EPH. ii.

<sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

EPH. iii.

<sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

EPH. iii.

<sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

EPH. iv.

<sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace.

EPH. iv.

<sup>4</sup> *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

EPH. iv. 23.

<sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> and be renewed in the spirit of your mind;

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

EPH. v.

<sup>9</sup> (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

EPH. v.

<sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit;

EPH. vi.

<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

EPH. vi.

<sup>18</sup> Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

PHIL. i.

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

PHIL. ii.

<sup>1</sup> If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

PHIL. iii.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

COL. i. 8.

<sup>7</sup> As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; <sup>8</sup> who also declared unto us your love in the Spirit.

COL. ii.

<sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

I THESS. v.

<sup>19</sup> Quench not the Spirit.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 THESS. ii.

<sup>3</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 THESS. ii.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

I TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Twice—I TIM. iv.

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart

from the faith, giving heed to seducing spirits, and doctrines of devils ;

I TIM. iv.

<sup>13</sup> Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

2 TIM. i.

<sup>7</sup> For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.

2 TIM. iv.

<sup>22</sup> The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

HEB. i.

<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

HEB. i.

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

HEB. iv.

<sup>12</sup> For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

HEB. ix.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

HEB. x.

<sup>20</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

HEB. xii.

<sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

HEB. xii.

<sup>22</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

JAMES ii.

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

JAMES iv.

<sup>5</sup> Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy ?

I PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

I PETER i.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently :*

I PETER iii.

<sup>4</sup> But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

I PETER iii.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

I PETER iii.

<sup>19</sup> By which also he went and preached unto the spirits in prison ;

I PETER iv.

<sup>6</sup> For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

I JOHN iii.

<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Twice—I JOHN iv.

<sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.

I JOHN iv. 2, 3.

<sup>2</sup> Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : <sup>3</sup> and every spirit that confesseth not that Jesus Christ is come in the flesh is not of

God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Twice—I JOHN iv.

<sup>6</sup> We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

I JOHN iv.

<sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Twice—I JOHN v.

<sup>6</sup> This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

I JOHN v.

<sup>8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

JUDE.

<sup>19</sup> These be they who separate themselves, sensual, having not the Spirit.

REV. i.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

REV. i.

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

REV. iv.

<sup>2</sup> And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

REV. ii.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REV. ii.

<sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

REV. ii.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to

eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

REV. ii.

<sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. iii.

<sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. iii.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. iii.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. xi.

<sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

REV. xiv.

<sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

REV. xvi.

<sup>13</sup> And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

REV. xvi.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

REV. xvii.

<sup>3</sup> So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

REV. xviii.

<sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

REV. xix.

<sup>10</sup> And I fell at his feet to worship him. And he said unto me, See *thou do it* not:

I am thy fellowservant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

REV. xxi.

<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

REV. xxii.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(i) Exceptional renderings :

Twice—JOHN iii.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

JOHN xix.

<sup>30</sup> When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

REV. xiii.

<sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

## CHAPTER XV.

## COVENANT OF WORKS.

1. *In what different senses is the term covenant used in Scripture?*

(a) For natural ordinance :

JER. xxxiii.

<sup>19</sup> And the word of the LORD came unto Jeremiah, saying,

<sup>20</sup> Thus saith the LORD ; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ;

<sup>21</sup> Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers.

(b) For an unconditional promise :

GEN. ix.

<sup>11</sup> And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth. <sup>12</sup> And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations :

<sup>13</sup> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

(c) For a conditional promise :

ISAIAH i.

<sup>18</sup> Come now, and let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow ;

though they be red like crimson, they shall be as wool.

<sup>19</sup> If ye be willing and obedient, ye shall eat the good of the land :

<sup>20</sup> but if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the LORD hath spoken *it*.

(d) Dispensation or mode of administration :

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. <sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : <sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

<sup>10</sup> For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God,



and they shall be to me a people : <sup>11</sup> and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

(A) The term *διαθήκη*, usually translated *testament* and *covenant*, signifies: a disposition of property by will; a testament, a will, a covenant. From *διατίθημι*, which from *διά*, *emphatic*, and *τίθημι*, to put, to place, to fix, to settle, to determine, Occurs 33 times :

(a) Testament :

MATT. xxvi.

<sup>26</sup> For this is my blood of the new testament, which is shed for many for the remission of sins.

MARK xiv.

<sup>24</sup> And he said unto them, This is my blood of the new testament, which is shed for many.

LUKE xxii.

<sup>20</sup> Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

I COR. xi.

<sup>25</sup> After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

2 COR. iii. 6.

<sup>4</sup> And such trust have we through Christ to God-ward : <sup>5</sup> not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God ; <sup>6</sup> who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life.

2 COR. iii.

<sup>14</sup> But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament ; which vail is done away in Christ.

HEB. vii.

<sup>22</sup> By so much was Jesus made a surety of a better testament.

Twice—HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. ix. 16, 17.

<sup>16</sup> For where a testament is, there must also of necessity be the death of the testator. <sup>17</sup> For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth.

HEB. ix. 20.

<sup>18</sup> Whereupon neither the first testament was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, This is the blood of the testament which God hath enjoined unto you,

REV. xi.

<sup>19</sup> And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

(b) Covenant :

LUKE i. 72.

<sup>72</sup> To perform the mercy *promised* to our fathers, and to remember his holy covenant ; <sup>73</sup> the oath which he sware to our father Abraham.

ACTS iii.

<sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

ACTS vii.

<sup>8</sup> And he gave him the covenant of circumcision : and so Abraham begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob ; and Jacob begat the twelve patriarchs.

ROM. ix.

<sup>4</sup> Who are Israelites ; to whom *pertaineth*

the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

ROM. xi. 27.

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins.

GAL. iii.

<sup>15</sup> Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

GAL. iii.

<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

GAL. iv.

<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

EPH. ii.

<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

HEB. viii. 8.

<sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Twice—HEB. viii.

<sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

HEB. viii.

<sup>10</sup> For this *is* the covenant that I will

make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Twice—HEB. ix.

<sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

HEB. x.

<sup>16</sup> This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup> and their sins and iniquities will I remember no more.

HEB. x.

<sup>28</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

HEB. xii.

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

HEB. xiii.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [See also chapter xix. covenant of grace.]

(B) "*Epyon*, a deed, a work; a man's business or employment. From *ἐργω*, to do work. Occurs 174 times:

(a) General:

MATT. v.

<sup>16</sup> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

MATT. xxiii.

<sup>3</sup> All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

MATT. xxiii.

<sup>6</sup> But all their works they do for to be seen of men: they make broad their phy-

lacteries, and enlarge the borders of their garments,

MATT. xxvi.

<sup>10</sup> When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

MARK xiii.

<sup>24</sup> *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

MARK xiv.

<sup>6</sup> And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

LUKE xi.

<sup>46</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

JOHN iii. 19, 20, 21.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. <sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. <sup>21</sup> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

JOHN vii.

<sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

JOHN viii.

<sup>20</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

JOHN viii.

<sup>4</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

ACTS v.

<sup>28</sup> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

ACTS vii.

<sup>22</sup> And Moses was learned in all the

wisdom of the Egyptians, and was mighty in words and in deeds.

ACTS vii.

<sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

ACTS ix.

<sup>36</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

ACTS xiii.

<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

ACTS xiv.

<sup>26</sup> And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

ACTS xv.

<sup>38</sup> But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

ACTS xxvi. 20.

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

ROM. ii.

<sup>6</sup> Who will render to every man according to his deeds:

ROM. ii.

<sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

ROM. ii.

<sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

ROM. iii.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

ROM. iii. 27, 28.

<sup>27</sup> Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

ROM. iv.

<sup>3</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

ROM. iv.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

ROM. ix.

<sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

ROM. ix.

<sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone:

Four times—ROM. xi.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

ROM. xiii.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

ROM. xiii.

<sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

ROM. xv.

<sup>18</sup> For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

Twice—I COR. iii.

<sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

I COR. iii. 14, 15.

<sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

I COR. v.

<sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

I COR. ix.

<sup>1</sup> Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 COR. ix.

<sup>8</sup> And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

2 COR. x.

<sup>11</sup> Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

2 COR. xi.

<sup>15</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

REV. xx. 12, 13.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Thrice—GAL. ii.

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

GAL. iii.

<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

GAL. iii.

<sup>8</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

GAL. v.

<sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

GAL. vi.

<sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

EPH. ii.

<sup>9</sup> Not of works, lest any man should boast.

EPH. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

EPH. iv.

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

EPH. v.

<sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

PHIL. i.

<sup>22</sup> But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

COL. i.

<sup>10</sup> That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

COL. i.

<sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled.

COL. iii.

<sup>17</sup> And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1 THESS. i.

<sup>8</sup> Remembering without ceasing your

work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father:

1 THESS. v.

<sup>13</sup> And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

2 THESS. i.

<sup>11</sup> Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

2 THESS. ii.

<sup>17</sup> Comfort your hearts, and stablish you in every good word and work.

1 TIM. ii.

<sup>10</sup> But (which becometh women professing godliness) with good works.

1 TIM. iii.

<sup>1</sup> This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

Twice—1 TIM. v.

<sup>10</sup> Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

1 TIM. v.

<sup>25</sup> Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

1 TIM. vi.

<sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate;

2 TIM. i.

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

2 TIM. ii.

<sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

2 TIM. iii.

<sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.

2 TIM. iv.

<sup>8</sup> But watch thou in all things, endure

afflictions, do the work of an evangelist, make full proof of thy ministry.

2 TIM. iv.

<sup>14</sup> Alexander the coppersmith did me much evil: the Lord reward him according to his works:

2 TIM. iv.

<sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

Twice—TITUS i.

<sup>16</sup> They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

TITUS ii.

<sup>7</sup> In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity.

TITUS ii.

<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

TITUS iii.

<sup>1</sup> Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

TITUS iii.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

TITUS iii.

<sup>8</sup> *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

HEB. vi.

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

HEB. ix.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

HEB. vi.

<sup>10</sup> For God *is* not unrighteous to forget

your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works:

HEB. xiii.

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

JAMES i.

<sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

JAMES i.

<sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

JAMES ii.

<sup>14</sup> What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

JAMES ii.

<sup>17</sup> Even so faith, if it hath not works, is dead, being alone.

Thrice—JAMES ii.

<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

JAMES ii. 20, 21.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Twice—JAMES ii.

<sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect?

JAMES ii.

<sup>24</sup> Ye see then how that by works a man is justified, and not by faith only.

JAMES ii.

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

JAMES iii.

<sup>13</sup> Who *is* a wise man and endued with knowledge among you? let him shew out

of a good conversation his works with meekness of wisdom.

I PETER i.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear :

I PETER ii.

<sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

2 PETER ii.

<sup>6</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

I JOHN iii.

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

I JOHN iii.

<sup>12</sup> Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

I JOHN iii.

<sup>15</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth.

2 JOHN.

<sup>11</sup> For he that biddeth him God speed is partaker of his evil deeds.

3 JOHN.

<sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

JUDE.

<sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

REV. ii.

<sup>2</sup> I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast

tried them which say they are apostles, and are not, and hast found them liars :

REV. ii. 13, 19 (twice).

<sup>13</sup> I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

REV. ii. 5, 6.

<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

<sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

REV. ii.

<sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

[Twice—REV. ii.

<sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.]

REV. ii.

<sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

REV. xvi.

<sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

REV. ii.

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

REV. ii.

<sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations :

REV. iii.

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that



hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

REV. iii.

<sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

REV. iii.

<sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

REV. iii.

<sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

REV. ix.

<sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

REV. xiv.

<sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

REV. xviii.

<sup>6</sup> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

REV. xxii.

<sup>12</sup> And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

(b) God's work:

JOHN iv.

<sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

JOHN v.

<sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Twice—JOHN v.

<sup>26</sup> But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

JOHN vi. 28, 29.

<sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God? <sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

JOHN ix. 3, 4.

<sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Twice—JOHN x.

<sup>32</sup> Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

JOHN x.

<sup>37</sup> If I do not the works of my Father, believe me not.

JOHN xiv. 10, 11.

<sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

JOHN xvii.

<sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Twice—ACTS xiii. 41.

<sup>40</sup> Beware therefore, lest that come upon you, which is spoken of in the prophets; <sup>41</sup> Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

ACTS xv.

<sup>18</sup> Known unto God are all his works, from the beginning of the world.

ROM. xiv.

<sup>20</sup> For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

HEB. i.

<sup>10</sup> And, Thou, Lord, in the beginning



hast laid the foundation of the earth; and the heavens are the works of thine hands:

HEB. ii.

<sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

HEB. iii. 9.

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup> when your fathers tempted me, proved me, and saw my works forty years.

HEB. iv. 3, 4.

<sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

HEB. iv.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

2 PETER iii.

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

REV. xv.

<sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

(c) The work of the Second Person of the Trinity:

MATT. xi.

<sup>2</sup> Now when John had heard in the prison the works of Christ, he sent two of his disciples,

LUKE xxiv.

<sup>19</sup> And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

JOHN vii.

<sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judæa, that thy

disciples also may see the works that thou doest.

JOHN vii.

<sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel.

JOHN x.

<sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

JOHN x.

<sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

JOHN x.

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

JOHN xiv.

<sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

JOHN xv.

<sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

I COR. xv.

<sup>58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

I COR. xvi.

<sup>10</sup> Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

PHIL. ii.

<sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

(d) The work of the Holy Spirit:

PHIL. i.

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

(e) The works of Abraham:

## JOHN viii.

<sup>29</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

3. *Show that the constitution under which Adam was placed by God at his creation may be rightly called a covenant?*

The Inspired record of God's transactions with Adam presents definitely all the essential elements of a covenant as co-existing in that constitution :

(a) The parties contracting : God—governor, and man—free agent :

(b) The Promises :

## MATT. xix.

<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

## GAL. iii.

<sup>11</sup> But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(c) The conditions, tested in the garden:

(d) Alternative penalty:

## GEN. ii.

<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup> but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(e) The constitution is called a covenant:

## HOSEA vi.

<sup>6</sup> For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

<sup>7</sup> But they like men have transgressed the covenant: there have they dealt treacherously against me.

6. *Who were the parties to this covenant, and how may it be proved that Adam therein represented all his natural descendants?*

(a) God and Adam:

(b) Seen in the parallel drawn between Adam and Christ:

## ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift : for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

I COR. xv.

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

<sup>47</sup> The first man *is* of the earth, earthy : the second man *is* the Lord from heaven.

(c) The penalty is seen in every individual descendant :

GEN. ii.

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

GEN. iii.

<sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed *is* the ground for thy sake ; in sorrow shalt thou eat *of* it all the days of thy life ;

<sup>18</sup> thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ;

<sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou *art*, and unto dust shalt thou return. <sup>20</sup> And Adam called his wife's name Eve ; because she was the mother of all living. <sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

(d) Inspired declarations that sin, death, and all penal evil came into the world through Adam :

ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

I COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive :  
[See chapter xvi., ques. 14-23.]

10. *Was there any virtue in the obedience required, which could of itself have merited the promised reward ?*

It is absurd ; for everything is a free gift :

ROM. iv.

<sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

11. *What was the promise of the covenant ?*

Though not expressed clearly, yet it implied a confirmation in a holy character. Seen also from the character of the penalty :

MATT. xix.

<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ? <sup>17</sup> And he said

unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

GAL. iii.

<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.

12. *What was the nature of the death threatened in case of disobedience?*

(a) The word in its connection evidently includes all the penal consequences of sin:

(a') Natural:

ECCL. xii.

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

(β') Moral and spiritual:

MATT. viii.

<sup>22</sup> But Jesus said unto him, Follow me; and let the dead bury their dead.

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

1 TIM. v.

<sup>2</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

<sup>6</sup> But she that liveth in pleasure is dead while she liveth.

<sup>7</sup> And these things give in charge, that they may be blameless.

REV. iii.

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

(γ') Eternal:

REV. xx.

<sup>4</sup> But the rest of the dead lived not again

until the thousand years were finished. This *is* the first resurrection.

<sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. <sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which *is the book* of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to

18. <sup>14</sup> And death and hell  
t into the lake of fire.  
e second death.

soever was not found written  
of life was cast into the lake

s used in the New Testament  
death are:

rog, from *ἥραυον*, *Aor.* II of  
e (C)] signifies *death*, or a  
ntilence; in the plural it signi-  
Cor. xi. 23] *kinds of death*;  
*violent death* (5) *Death, still-*  
*sleep.* (γ) *A dead body, a*  
occurs only in the following

MATT. iv. 16.

might be fulfilled which was  
Esaias the prophet, saying,  
of Zabulon, and the land of  
1, by the way of the sea, be-  
in, Galilee of the Gentiles  
le which sat in darkness saw  
and to them which sat in the  
shadow of death light is sprung

LUKE i.

light to them that sit in dark-  
the shadow of death, to guide  
o the way of peace.

MATT. x.

: brother shall deliver up the  
leath, and the father the child:  
ildren shall rise up against  
is, and cause them to be put

MATT. xv.

commanded, saying, Honour  
and mother: and, He that  
er or mother, let him die the

MATT. xvi.

say unto you, There be some  
re, which shall not taste of  
hey see the Son of man com-  
ingdom.

MARK ix.

said unto them, Verily I say  
That there be some of them  
here, which shall not taste  
I they have seen the kingdom  
ic with power.

LUKE ix.

<sup>27</sup> But I tell you of a truth, there be  
some standing here, which shall not taste  
of death, till they see the kingdom of  
God.

MATT. xx.

<sup>18</sup> Behold, we go up to Jerusalem; and  
the Son of man shall be betrayed unto  
the chief priests and unto the scribes,  
and they shall condemn him to death,

MATT. xxvi.

<sup>39</sup> Then saith he unto them, My soul is  
exceeding sorrowful, even unto death:  
tarry ye here, and watch with me.

MATT. xxvi.

<sup>66</sup> What think ye? They answered and  
said, He is guilty of death.

MARK vii.

<sup>10</sup> For Moses said, Honour thy father  
and thy mother; and, Whoso curseth  
father or mother, let him die the death:

MARK x.

<sup>22</sup> Saying, Behold, we go up to Jeru-  
salem; and the Son of man shall be de-  
livered unto the chief priests, and unto  
the scribes; and they shall condemn him  
to death, and shall deliver him to the  
Gentiles:

MARK xiii.

<sup>12</sup> Now the brother shall betray the bro-  
ther to death, and the father the son;  
and children shall rise up against *their*  
parents, and shall cause them to be put  
to death.

MARK xiv.

<sup>34</sup> And saith unto them, My soul is ex-  
ceeding sorrowful unto death: tarry ye  
here, and watch.

MARK xiv.

<sup>66</sup> Ye have heard the blasphemy: what  
think ye? And they all condemned him  
to be guilty of death.

LUKE ii.

<sup>30</sup> And it was revealed unto him by the  
Holy Ghost, that he should not see death,  
before he had seen the Lord's Christ.

LUKE xxii.

<sup>23</sup> And he said unto him, Lord, I am  
ready to go with thee, both into prison,  
and to death.

LUKE xxiii.

<sup>15</sup> No, nor yet Herod: for I sent you to  
him; and, lo, nothing worthy of death  
is done unto him.

LUKE xxiii.

<sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

LUKE xxiv.

<sup>20</sup> And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

JOHN v.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

JOHN viii.

<sup>31</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

JOHN viii.

<sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death.

JOHN xi.

<sup>4</sup> When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

JOHN xi.

<sup>13</sup> Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

JOHN xii.

<sup>33</sup> This he said, signifying what death he should die.

JOHN xviii.

<sup>32</sup> That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

JOHN xxi.

<sup>19</sup> This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

ACTS ii.

<sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

ACTS xiii.

<sup>28</sup> And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

ACTS xxii.

<sup>4</sup> And I persecuted this way unto the death, binding and delivering into prisons both men and women.

ACTS xxiii.

<sup>29</sup> Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

ACTS xxv.

<sup>11</sup> For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

ACTS xxv.

<sup>25</sup> But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

ACTS xxvi.

<sup>31</sup> And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

ACTS xxviii.

<sup>18</sup> Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

ROM. i.

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

ROM. v.

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Twice—ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

ROM. v.

<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

ROM. v.

<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the

gift of righteousness shall reign in life by one, Jesus Christ.)

ROM. v.

<sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

ROM. vi. 3, 4, 5.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

ROM. vi.

<sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

ROM. vi.

<sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

ROM. vi.

<sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

ROM. vi.

<sup>23</sup> For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

ROM. vii.

<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

ROM. vii.

<sup>10</sup> And the commandment, which *was ordained* to life, I found *to be* unto death.

Twice—ROM. vii.

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

ROM. vii.

<sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death?

ROM. viii.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

ROM. viii.

<sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

ROM. viii.

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

I COR. iii. 22.

<sup>21</sup> Therefore let no man glory in men. For all things are your's; <sup>22</sup> whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

I COR. xi.

<sup>25</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

I COR. xv.

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead.

I COR. xv.

<sup>26</sup> The last enemy *that* shall be destroyed *is* death.

I COR. xv. 54, 55, 56.

<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup> (*1*) death, where *is* thy sting? O grave, where *is* thy victory? <sup>56</sup> The sting of death *is* sin; and the strength of sin *is* the law.

2 COR. i. 9, 10.

<sup>9</sup> But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup> who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

Twice—2 COR. ii.

<sup>16</sup> To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

2 COR. iii.

<sup>7</sup> But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the



glory of his countenance; which *glory* was to be done away :

2 COR. iv. 11, 12.

<sup>11</sup> For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in us, but life in you.

2 COR. vii.

<sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2 COR. xi.

<sup>23</sup> Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

PHIL. i.

<sup>20</sup> According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

PHIL. ii.

<sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

PHIL. ii.

<sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

PHIL. ii.

<sup>30</sup> Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

PHIL. iii.

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

COL. i.

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight :

2 TIM. i.

<sup>10</sup> But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel :

Twice—HEB. ii.

<sup>9</sup> But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

HEB. ii. 14, 15 (twice).

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> and deliver them who through fear of death were all their lifetime subject to bondage.

HEB. v.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

HEB. vii.

<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death :

HEB. ix. 15, 16.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator.

HEB. xi.

<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

JAMES i.

<sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

JAMES v.

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Twice—I JOHN iii.

<sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

Thrice—I JOHN v.

<sup>16</sup> If any man see his brother sin a sin *which is not* unto death, he shall ask, and

he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

## I JOHN v.

<sup>17</sup> All righteousness is sin: and there is a sin not unto death.

## REV. i.

<sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

## REV. ii. 10, 11.

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast ~~some~~ of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. <sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

## REV. ii.

<sup>20</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

## Twice—REV. vi.

<sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

## Twice—REV. ix.

<sup>6</sup> And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

## REV. xii.

<sup>11</sup> And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

## Twice—REV. xiii.

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

## REV. xiii.

<sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the

earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

## REV. xviii.

<sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

## REV. xx.

<sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

## REV. xx.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

## Twice—REV. xx.

<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.

## REV. xxi.

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

## REV. xxi.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

(B) *Θανατόν*, signifies *to put to death, to kill*. (β') Metaphorically, *to mortify*. (γ') *To expose or condemn to death*. From *θάνατος*, *death*. Occurs only in the following:

## MATT. x.

<sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

## MATT. xxvi.

<sup>59</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

## MATT. xxvii.

<sup>1</sup> When the morning was come, all the

chief priests and elders of the people took counsel against Jesus to put him to death :

MARK xiii.

<sup>18</sup> Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

MARK xiv.

<sup>55</sup> And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none.

LUKE xxi.

<sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death.

ROM. vii.

<sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

ROM. viii.

<sup>13</sup> For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

ROM. viii.

<sup>46</sup> As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

2 COR. vi.

<sup>9</sup> As unknown, and *yet* well known ; as dying, and, behold, we live ; as chastened, and not killed ;

1 PET. iii.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

(C) *Θνήσκω*, to die. Metaphorically of things, to die, to perish :

MATT. ii.

<sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.

MARK xv.

<sup>44</sup> And Pilate marvelled if he were already dead : and calling *unto him* the centurion, he asked him whether he had been any while dead.

LUKE vii.

<sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

LUKE viii.

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead ; trouble not the Master.

JOHN xi.

<sup>21</sup> Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

JOHN xi.

<sup>29</sup> Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord by this time he stinketh : for he hath been *dead* four days.

JOHN xi.

<sup>41</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

JOHN xi.

<sup>44</sup> And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

JOHN xii.

<sup>1</sup> Then Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

JOHN xix.

<sup>33</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs :

ACTS. xiv.

<sup>19</sup> And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

ACTS xxv.

<sup>19</sup> But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

1 TIM. v.

<sup>6</sup> But she that liveth in pleasure is dead while she liveth.

*πός*, as a Noun, a *dead body*, or *corpse*. In the Plural, which frequently the form in the New t, it signifies *the dead*. (β') As *ive*, it signifies *dead, dull, inactive* *νέκυσ*, and of the same signi- out *νέκυσ* is not used in the New t. Occurs 131 times. The Singular is indicated by [s], otherwise form is used :

Twice—MATT. viii.

Jesus said unto him, Follow me; ye dead bury their dead.

Twice—LUKE ix.

Jesus said unto him, Let the dead bury the dead: but go thou and preach the Kingdom of God.

MATT. x.

Ye sick, cleanse the lepers, raise ye out devils: freely ye have received, freely give.

MATT. xi.

And receive their sight, and the hearing, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached

LUKE vii.

Jesus answering said unto them, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven: that the sepulchre be not empty until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

MATT. xiv.

Jesus said unto his servants, This is my Son, my Beloved; he is risen from the dead: therefore mighty works do shew themselves in him.

MATT. xxvii.

And therefore that the sepulchre be not empty until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

MATT. xxviii.

And quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

MATT. xvii.

And as they came down from the mountain, Jesus charged them, saying,

Tell the vision to no man, until the Son of man be risen again from the dead.

MARK ix.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

LUKE xvi.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

MATT. xxii. 31, 32.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

MATT. xxiii.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

MATT. xxviii.

And for fear of him the keepers did shake, and became as dead men.

MARK vi.

And king Herod heard of him: (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

MARK vi.

But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

MARK ix.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

JOHN xx.

For as yet they knew not the scripture, that he must rise again from the dead.

MARK ix. [s]

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

MARK xii. 25, 26, 27.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which

are in heaven. <sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead, but the God of the living: ye therefore do greatly err.

LUKE vii. [8]

<sup>15</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother.

LUKE ix.

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

LUKE xv. [8]

<sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

LUKE xv. [8]

<sup>32</sup> It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

LUKE xvi.

<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

LUKE xx. 35, 37, 38.

<sup>35</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him.

LUKE xxiv.

<sup>5</sup> And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

LUKE xxiv.

<sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

ACTS xvii. 3.

<sup>2</sup> And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, <sup>3</sup> opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

JOHN ii.

<sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

JOHN v.

<sup>21</sup> For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

JOHN v.

<sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

JOHN xii.

<sup>1</sup> Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

JOHN xii.

<sup>9</sup> Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

JOHN xii.

<sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

JOHN xxi.

<sup>14</sup> This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

ACTS iii.

<sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ACTS iv.

<sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

## ACTS iv.

<sup>2</sup> Being grieved that they taught the people, and preach through Jesus the resurrection from the dead.

## ACTS v. [8].

<sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

## ACTS x. 41, 42.

<sup>41</sup> Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. <sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

## ACTS xiii. 30.

<sup>29</sup> And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

<sup>30</sup> But God raised him from the dead:

## ACTS xiii.

<sup>34</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

## ACTS xvii. 31, 32.

<sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. <sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

## ACTS xx. [8]

<sup>9</sup> And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

## ACTS xxiii.

<sup>6</sup> But when Paul perceived that one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

## ACTS xxiv.

<sup>12</sup> And have hope toward God, which

they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

## ACTS xxiv.

<sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

## ACTS xxvi.

<sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

## ACTS xxvi.

<sup>23</sup> That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

## ROM. i.

<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

## ACTS xxviii. [8]

<sup>6</sup> Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

## ROM. iv.

<sup>17</sup> (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

## ROM. iv.

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

## ROM. vi.

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

## ROM. vi.

<sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

## ROM. vi.

<sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

## ROM. vi.

<sup>13</sup> Neither yield ye your members as

instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

ROM. vii.

<sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

ROM. vii. [8]

<sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

ROM. viii. [8]

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

Twice—ROM. viii.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

ROM. x.

<sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

ROM. x.

<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

ROM. xi.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

ROM. xiv.

<sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

I COR. xv. 12 (twice), 13, 15, 16.

<sup>12</sup> Now if Christ *be* preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there *be* no resurrection of the dead, then is Christ not risen: <sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so *be* that the dead rise

not. <sup>16</sup> For if the dead rise not, then is not Christ raised:

I COR. xv. 20, 21.

<sup>20</sup> But now is Christ risen from the dead, and become the firstfruits of them that slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead.

Thrice—I COR. xv.

<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

I COR. xv.

<sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

I COR. xv.

<sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come?

I COR. xv.

<sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

I COR. xv.

<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2 Cor. i.

<sup>9</sup> But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

GAL. i.

<sup>1</sup> Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

EPH. i.

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places,

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

EPH. ii.

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)



EPH. v.

<sup>14</sup> Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

PHIL. iii.

<sup>11</sup> If by any means I might attain unto the resurrection of the dead.

COL. i.

<sup>18</sup> And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all *things* he might have the preeminence.

COL. ii. 12, 13.

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

I THESS. i.

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

I THESS. iv.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first :

2 TIM. ii.

<sup>8</sup> Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel :

2 TIM. iv.

<sup>1</sup> I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

HEB. vi.

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God,

HEB. ix.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

HEB. vi.

<sup>2</sup> Of the doctrine of baptisms, and of

laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEB. ix.

<sup>17</sup> For a testament *is* of force after men are dead : otherwise it is of no strength at all while the testator liveth.

HEB. xi.

<sup>19</sup> Accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure.

HEB. xi.

<sup>35</sup> Women received their dead raised to life again : and others were tortured, not accepting deliverance : that they might obtain a better resurrection :

HEB. xiii.

<sup>20</sup> (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

JAMES ii. [8]

<sup>17</sup> Even so faith, if it hath not works, is dead, being alone.

JAMES ii. [8]

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead ?

Twice—JAMES ii. [88]

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

I PETER i.

<sup>21</sup> Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

I PETER iv. 5, 6.

<sup>4</sup> Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you* : <sup>5</sup> who shall give account to him that is ready to judge the quick and the dead. <sup>6</sup> For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

REV. i.

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the firstbegotten of the dead, and the prince of the kings of

the earth. Unto him that loved us, and washed us from our sins in his own blood,

REV. i. 17 [8], 18 [8].

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: <sup>18</sup> I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

REV. ii. [8]

<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

REV. iii. [8]

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

REV. xi.

<sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

REV. xiv.

<sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them:

REV. xvi. [8]

<sup>3</sup> And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

REV. xx.

<sup>5</sup> But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection.

Twice—REV. xx.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

Twice—REV. xx.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

(E) Νεκρώ, *to kill, to put to death*. Metaphorically, *to deaden, render inert, or torpid*; also *to mortify*. From νεκρός, *a corpse, dead*. Occurs only three times:

ROM. iv.

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

COL. iii.

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

HEB. xi.

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(F) Νεκρωσις, *a putting to death, a killing; a becoming dead or dull; dullness, deadness*. From νεκρώ. Occurs but twice:

Acc. Sing.: ROM. iv.

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

Acc. Sing.: 2 COR. iv.

<sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

13. *What is meant by the seal of a covenant? and what was the seal of the covenant of works?*

An outward and visible sign:

(a) The rainbow:

GEN. ix.

<sup>12</sup> And God said, This is the token of the covenant which I make be-

tween me and you and every living creature that *is* with you, for perpetual generations: <sup>13</sup> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

(b) Circumcision:

GEN. xvii.

<sup>9</sup> And God said unto Abraham, 'Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

ROM. iv.

<sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

<sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

(c) Substituted by baptism:

COL. ii.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the cir-

cumcision of Christ: <sup>12</sup> buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup> blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup> *and* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

GAL. iii.

<sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

(d) The "Tree of Life" was a seal of the Covenant of Works. Sign of life lost in the first Adam and found in the second Adam:

GEN. ii.

<sup>9</sup> And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also

in the midst of the garden, and the tree of knowledge of good and evil.

GEN. iii.

<sup>22</sup> And the LORD God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

<sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

<sup>24</sup> So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

REV. ii.

<sup>6</sup> But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REV. xxii. 2-14.

<sup>1</sup> And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every

month : and the leaves of the tree *were* for the healing of the nations. <sup>3</sup> And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : <sup>4</sup> and they shall see his face ; and his name *shall be* in their foreheads. <sup>5</sup> And there shall be no night there ; and they need no candle, neither light of the sun : for the LORD God giveth them light : and they shall reign for ever and ever. <sup>6</sup> And he said unto me, these sayings *are* faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. <sup>7</sup> Behold, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book. <sup>8</sup> And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. <sup>9</sup> Then saith he unto me, See *thou do it* not : for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God. <sup>10</sup> And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. <sup>11</sup> He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. <sup>12</sup> And, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be. <sup>13</sup> I am Alpha and Omega, the beginning and the end, the first and the last. <sup>14</sup> Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

## CHAPTER XVI.

## THE NATURE OF SIN: THE SIN OF ADAM, AND THE CONSEQUENCES THEREOF TO HIS POSTERITY.

1. *How is sin defined in our Standards?*

Want of conformity either in the state of the heart, or in the action, to some existing principle:

1 JOHN iii.

\* Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

2. *What are the three senses in which the term sin is used in Scripture?*

(a) The immoral condition of the heart:

PSALM li.

\* Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>2</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>3</sup> Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. <sup>4</sup> Behold, I was shapen in iniquity, and in sin did my mother conceive me.

ROM. vii.

\* But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

(b) Contrary action, or want of conformity to God's law:

1 JOHN iii.

\* Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

JAMES i.

<sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

(c) Guilt exposing to punishment:

PSALM xxxii.

<sup>1</sup> Blessed is he whose transgression is forgiven, whose sin is covered.

2 COR. v.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup> For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.

HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered: because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year.

5. *How can it be proved that the depraved moral condition of the heart (or will) is as truly sin as the actions which flow from it?*

(a) Universally the intention or disposition determines the character of the act. Asserted by our Saviour:

LUKE vi

<sup>45</sup> For a good tree bringeth not

forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

<sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

(b) The state of the sinner's heart is sin:

ROM. vii.

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

<sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

<sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died.

<sup>10</sup> And the commandment, which *was ordained* to life, I found *to be* unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

<sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what

I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

JOHN viii.

<sup>23</sup> They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

<sup>35</sup> And the servant abideth not in the house for ever: *but* the Son abideth ever.

(A) *Ἀμαρτάνω*, with Genitive *to miss, to miss the mark.* (β') General meaning: *to fail of doing, fail of one's purpose, go astray, deviate from God's law, to fail, to do wrong, or go wrong, to err, to sin.* From α, negative, and *μαρπρω*, *to attain, to grasp.* Occurs 43 times:

MATT. xviii.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

MATT. xviii.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

MATT. xxvii.

<sup>4</sup> Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

LUKE xv.

<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

LUKE xv.

<sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

LUKE xvii. 3, 4.

<sup>3</sup> Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again

to thee, saying, I repent ; thou shalt forgive him.

JOHN v.

<sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

JOHN viii.

<sup>11</sup> She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

JOHN ix. 2, 3.

<sup>2</sup> And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? <sup>3</sup> Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

ACTS xxv.

<sup>8</sup> While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

Twice—ROM. ii.

<sup>12</sup> For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;

ROM. iii.

<sup>23</sup> For all have sinned, and come short of the glory of God ;

ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

ROM. v.

<sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

ROM. v.

<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift : for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

ROM. vi.

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid.

I COR. vi.

<sup>18</sup> Flee fornication. Every sin that a man doeth is without the body ; but he that

committeth fornication sinneth against his own body.

Twice—I COR. vii.

<sup>28</sup> But and if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you.

I COR. vii.

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not : let them marry.

Twice—I COR. viii.

<sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

I COR. xv.

<sup>34</sup> Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak *this* to your shame.

EPH. iv.

<sup>26</sup> Be ye angry, and sin not : let not the sun go down upon your wrath :

I TIM. v.

<sup>20</sup> Them that sin rebuke before all, that others also may fear.

TITUS iii.

<sup>11</sup> Knowing that he that is such is subverted, and sinneth, being condemned of himself.

HEB. iii.

<sup>17</sup> But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

HEB. x.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

I PETER ii.

<sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

2 PETER ii.

<sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment ;

I JOHN i.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.



Twice—I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous :

Twice—I JOHN iii.

<sup>6</sup> Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither know him.

I JOHN iii. 8, 9.

<sup>8</sup> He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. <sup>9</sup> Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God.

I JOHN v. 16 (twice), 18.

<sup>16</sup> If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it. <sup>17</sup> All unrighteousness is sin : and there is a sin not unto death. <sup>18</sup> We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

(B) *Ἀμαρτία, a failure, an error ; sin of omission or commission.* (B') *Corrupt state.* (γ') *A sin offering, expiatory sacrifice.* From ἀμαρτάνω, to sin. Occurs 169 times :

MATT. i.

<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

MATT. iii.

<sup>6</sup> And were baptized of him in Jordan, confessing their sins.

MATT. ix.

<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Son, be of good cheer ; thy sins be forgiven thee.

MATT. ix.

<sup>5</sup> For whether is easier, to say, *Thy sins be forgiven thee* ; or to say, Arise, and walk ?

MATT. ix.

<sup>6</sup> But that ye may know that the Son of

man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

MATT. xxvi.

<sup>28</sup> For this is my blood of the new testament, which is shed for many for the remission of sins.

MARK i.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

MARK i.

<sup>5</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

MARK ii.

<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

MARK ii.

<sup>9</sup> Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee* ; or to say, Arise, and take up thy bed, and walk ?

MARK ii.

<sup>7</sup> Why doth this *man* thus speak blasphemies ? who can forgive sins but God only ?

LUKE v.

<sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins, but God alone ?

MARK ii.

<sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

LUKE i.

<sup>77</sup> To give knowledge of salvation unto his people by the remission of their sins,

LUKE iii.

<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

ACTS ii.

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the

name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

LUKE v. 20, 23, 24.

<sup>20</sup> And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. <sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? <sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

LUKE vii. 47, 48, 49.

<sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. <sup>48</sup> And he said unto her, Thy sins are forgiven. <sup>49</sup> And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

LUKE xi.

<sup>4</sup> And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

LUKE xxiv.

<sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

JOHN i.

<sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

JOHN viii. 21, 24, 34 (twice), 46.

<sup>21</sup> Then said Jesus again unto them, I go *my way*, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. <sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. <sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. <sup>46</sup> Which of you convicteth me of sin? And if I say the truth, why do ye not believe me?

JOHN ix. 34, 41 (twice).

<sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>41</sup> Jesus said unto them, If ye were blind, ye should have no sin: but now

ye say, We see; therefore your sin remaineth.

JOHN xv. 22 (twice), 24.

<sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. <sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

JOHN xvi. 8, 9.

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me;

JOHN xix.

<sup>11</sup> Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

JOHN xx.

<sup>23</sup> Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

ACTS iii.

<sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

ACTS v.

<sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

ACTS vii.

<sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

ACTS x.

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

ACTS xiii.

<sup>38</sup> Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

ACTS xxii.

<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

## ACTS xxvi.

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

## ROM. iii.

<sup>9</sup> What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

## ROM. iii.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

## ROM. iv. 7, 8.

<sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin.

## Twice—ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned:

## Twice—ROM. v.

<sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law.

## ROM. v. 20, 21.

<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## ROM. vi. 1, 2.

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein?

## ROM. vi. 6 (twice), 7.

<sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin.

## ROM. vi. (Omit 15, 19, 21.)

<sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but

alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid? <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness.

<sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

## ROM. vii.

<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

## Twice—ROM. vii.

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

## Twice—ROM. vii.

<sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

ROM. vii.

<sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died.

ROM. vii.

<sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew me.

Thrice—ROM. vii.

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

ROM. vii.

<sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin.

ROM. vii.

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

ROM. vii.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

ROM. vii.

<sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

ROM. viii.

<sup>3</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Thrice—ROM. viii.

<sup>8</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

ROM. viii.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

ROM. xi.

<sup>27</sup> For this *is* my covenant unto them, when I shall take away their sins.

ROM. xiv.

<sup>23</sup> And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

I COR. xv.

<sup>3</sup> For I delivered unto you first of all that which I also received, how that

Christ died for our sins according to the scriptures;

I COR. xv.

<sup>17</sup> And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

Twice—I COR. xv.

<sup>56</sup> The sting of death *is* sin; and the strength of sin *is* the law.

Twice—2 COR. v.

<sup>51</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 COR. xi.

<sup>7</sup> Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

GAL. i.

<sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

GAL. ii.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

GAL. iii.

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

COL. i.

<sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins:

COL. ii.

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

I THESS. ii.

<sup>16</sup> Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

2 THESS. ii.

<sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

## I TIM. v.

<sup>23</sup> Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

## I TIM. v.

<sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

## 2 TIM. iii.

<sup>6</sup> For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

## HEB. i.

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

## HEB. ii.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

## HEB. iii.

<sup>13</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

## HEB. iv.

<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

## HEB. v.

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

## HEB. v.

<sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

## HEB. vii.

<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

## HEB. viii.

<sup>12</sup> For I will be merciful to their unright-

eousness, and their sins and their iniquities will I remember no more.

## HEB. ix.

<sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

## Twice—Heb. ix.

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

## HEB. x. 2, 3, 4, 6, 8.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> in burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

## HEB. x. 11, 12.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

## HEB. x. 17, 18.

<sup>17</sup> And their sins and iniquities will I remember no more. <sup>18</sup> Now where remission of these *is*, *there is* no more offering for sin.

## HEB. x.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

## HEB. xi.

<sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

## HEB. xii. 1, 4.

<sup>1</sup> Wherefore seeing we also are com-

passed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, <sup>4</sup>Ye have not yet resisted unto blood, striving against sin.

HEB. xiii.

<sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Twice—JAMES i.

<sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

JAMES ii.

<sup>9</sup> But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

JAMES iv.

<sup>17</sup> Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

JAMES v.

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

JAMES v.

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

I PETER ii.

<sup>22</sup> Who did no sin, neither was guile found in his mouth:

Twice—I PETER ii.

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

I PETER. iii.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

I PETER iv.

<sup>1</sup> Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

I PETER iv.

<sup>8</sup> And above all things have fervent

charity among yourselves: for charity shall cover the multitude of sins.

2 PETER i.

<sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

2 PETER ii.

<sup>14</sup> Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

I JOHN i. 7, 8.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Twice—I JOHN i.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

I JOHN ii.

<sup>2</sup> And he is the propitiation for our sins: and not for *our's* only, but also for *the sins of* the whole world.

I JOHN iv.

<sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

I JOHN ii.

<sup>12</sup> I write unto you, little children, because your sins are forgiven you for his name's sake.

Twice—I JOHN iii.

<sup>4</sup> Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

I JOHN iii.

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Twice—I JOHN iii.

<sup>5</sup> And ye know that he was manifested to take away our sins; and in him is no sin.

I JOHN iii.

<sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Twice—I JOHN v.

<sup>16</sup> If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Twice—I JOHN v.

<sup>17</sup> All unrighteousness is sin: and there is a sin not unto death.

REV. i.

<sup>5</sup> And from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

REV. xviii. 4, 5.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. <sup>5</sup> For her sins have reached unto heaven, and God hath remembered her iniquities.

(C) *Ἀμαρτίμα, a failure, an error, a sin, a transgression.* From *ἡμάρτημαι*, Perf. Pass. of *ἀμαρτάνω*. Occurs only five times:

MARK iii.

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

MARK iv.

<sup>12</sup> That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

ROM. iii.

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

I COR. vi.

<sup>18</sup> Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body.

(D) *Ἀμαρτωλός, sinful, hardened in sin.* (*β'*) *A sinner, one habitually sinful, or depraved.* From *ἀμαρτάνω, to sin.* Occurs 46 times:

MATT. ix.

<sup>10</sup> And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

MATT. ix.

<sup>11</sup> And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

MATT. ix.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

LUKE v.

<sup>32</sup> I came not to call the righteous, but sinners to repentance.

MATT. xi.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

LUKE vii.

<sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

MATT. xxvi.

<sup>45</sup> Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

MARK ii.

<sup>15</sup> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

Twice—MARK ii.

<sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

LUKE v.

<sup>30</sup> But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

MARK ii.

<sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of the physicians, but they that are sick:



I came not to call the righteous, but sinners to repentance.

MARK viii.

<sup>28</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

MARK xiv.

<sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

LUKE v.

<sup>8</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

LUKE vi. 32, 33, 34 (twice).

<sup>33</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

LUKE vii.

<sup>37</sup> And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

LUKE vii.

<sup>38</sup> Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

LUKE xiii.

<sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

LUKE xv. 1, 2.

<sup>1</sup> Then drew near unto him all the publicans and sinners for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

LUKE xv.

<sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repent-

eth, more than over ninety and nine just persons, which need no repentance.

LUKE xv.

<sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

LUKE xviii.

<sup>13</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

LUKE xix.

<sup>7</sup> And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

LUKE xxiv.

<sup>7</sup> Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

JOHN ix.

<sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

JOHN ix. 24, 25.

<sup>24</sup> Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. <sup>25</sup> He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

JOHN ix.

<sup>31</sup> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

ROM. iii.

<sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

ROM. v.

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ROM. vii.

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin,

that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

GAL. ii.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

GAL. ii.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

I TIM. i.

<sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

I TIM. i.

<sup>15</sup> This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

HEB. vii.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

HEB. xii.

<sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

JAMES iv.

<sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

JAMES v.

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

I PETER iv.

<sup>18</sup> And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

JUDE.

<sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

(E) \**Ἀνομος*, without law, without bounds; without regard to custom, usage, convention, or nature. In music, out of time or harmony. From α, privative, and νόμος, law, usage, an enactment, ordinance; which again is from νέμω, to deal out, distribute, allot, assign, as so much pasture. (Νόμοι, was the name at Athens for Solon's laws in contradistinction to those of Draco). Occurs 10 times:

MARK xv.

<sup>28</sup> And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

LUKE xxii.

<sup>37</sup> For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

ACTS ii.

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Four times—I COR. ix.

<sup>21</sup> To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

2 THESS. ii.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

I TIM. i.

<sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

2 PETER ii.

<sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

(F) \**Ἀνομία*, disobedience to law, transgression, sin. From α, privative, and νόμος, law. Occurs 15 times:

MATT. vii.

<sup>23</sup> And then will I profess unto them, I

never knew you: depart from me, ye that work iniquity.

MATT. xiii.

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

MATT. xxiii.

<sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

MATT. xxiv.

<sup>12</sup> And because iniquity shall abound, the love of many shall wax cold.

ROM. iv.

<sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

Twice—ROM. vi.

<sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

2 COR. vi.

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2 THESS. ii.

<sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

TITUS ii.

<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

HEB. i.

<sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

[Iniquities:]

HEB. viii.

<sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

HEB. x.

<sup>17</sup> And their sins and iniquities will I remember no more.

Twice—I JOHN iii.

<sup>4</sup> Whosoever committeth sin transgres-

seth also the law: for sin is the transgression of the law.

(G) *Ἀνόμως*, *unlawfully*. From *ἀνομος*. Occurs but twice?

ROM. ii.

<sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

(H) *Ἀνόσιος*, *unholy*, *wicked*, *impious*. From *α*, privative, and *ὅσιος*, *holy*. Occurs twice:

1 TIM. i.

<sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

2 TIM. iii.

<sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

(I) *Ἀθεσμος*, *neglectful of law*, *lawless*. Occurs twice:

2 PETER ii.

<sup>7</sup> And delivered just Lot, vexed with the filthy conversation of the wicked:

2 PETER iii.

<sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

(J) *ἄθεος*, *without a god*, denying the gods, especially the recognised gods of the state; *godless*, *ungodly*. (β') *Abandoned by the gods*. From *α*, privative, and *θεός*, *god*. Occurs once:

EPH. ii.

<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

(K) *Πονηρός*, *causing pain*, or *hardship*; hence (β') *Painful*, (γ') *Distressed*, *calamitous*; *things in sad condition*. (δ') In a moral sense, *bad*, *evil*, *wicked*, *malignant*,

*good for nothing.* As a substantive ὁ πονηρὸς, for *the Evil—the Evil One—the Devil.* See Matt. v. 37; vi. 13; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 3. From πονέω, mental or physical *labour* or *suffering*. Occurs 77 times:

MATT. v.

<sup>11</sup> Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

MATT. v.

<sup>37</sup> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

MATT. v.

<sup>39</sup> But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

MATT. v.

<sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

MATT. vi.

<sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

MATT. vi.

<sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

MATT. vii.

<sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

MATT. vii. 17, 18.

<sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bring forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

MATT. ix.

<sup>4</sup> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

MATT. xii.

<sup>34</sup> O generation of vipers, how can ye,

being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Thrice—MATT. xii.

<sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

MATT. xii.

<sup>39</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Twice—MATT. xii.

<sup>45</sup> Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

LUKE xi.

<sup>26</sup> Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

MATT. xiii.

<sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

MATT. xiii.

<sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

MATT. xiii.

<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

MATT. xv.

<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

MATT. xvi.

<sup>4</sup> A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

MATT. xviii.

<sup>32</sup> Then his lord, after that he had called him, said unto him, O thou wicked ser-

vant, I forgave thee all that debt, because thou desiredst me :

MATT. xx.

<sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

MATT. xxii.

<sup>10</sup> So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

MATT. xxv.

<sup>26</sup> His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap were I sowed not, and gather where I have not strawed :

MARK vii.

<sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

MARK vii.

<sup>22</sup> All these evil things come from within, and defile the man.

LUKE iii.

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

LUKE vi.

<sup>22</sup> Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

LUKE vi.

<sup>26</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

Thrice—LUKE vi.

<sup>45</sup> A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

LUKE vii.

<sup>21</sup> And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

LUKE viii.

<sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

LUKE xi.

<sup>4</sup> And forgive us ~~our~~ sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

LUKE xi.

<sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

LUKE xi.

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

LUKE xi.

<sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

LUKE xix.

<sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

JOHN iii.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

JOHN vii.

<sup>7</sup> The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

JOHN xvii.

<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

ACTS xvii.

<sup>5</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

## ACTS xviii.

<sup>4</sup> And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

## ACTS xix. 12, 13, 15, 16.

<sup>12</sup> So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

<sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

## ACTS xxviii.

<sup>21</sup> And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

## ROM. xii.

<sup>9</sup> Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

## I COR. v.

<sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## GAL. i.

<sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

## EPH. v.

<sup>16</sup> Redeeming the time, because the days are evil.

## EPH. vi.

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

## EPH. vi.

<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

## COL. i.

<sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

## I THESS. v.

<sup>22</sup> Abstain from all appearance of evil.

## 2 THESS. iii. 2, 3.

<sup>2</sup> And that we may be delivered from unreasonable and wicked men: for all *men* have not faith. <sup>3</sup> But the Lord is faithful, who shall stablish you, and keep *you* from evil.

## I TIM. vi.

<sup>4</sup> He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

## 2 TIM. iii.

<sup>18</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

## 2 TIM. iv.

<sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

## HEB. iii.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

## HEB. x.

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

## JAMES ii.

<sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts?

## JAMES iv.

<sup>16</sup> But now ye rejoice in your boastings: all such rejoicing is evil.

## I JOHN ii.

<sup>13</sup> I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

## I JOHN ii.

<sup>14</sup> I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

## Twice—I JOHN iii.

<sup>12</sup> Not as Cain, *who* was of that wicked one, and slew his brother. And where-

fore slew he him? Because his own works were evil, and his brother's righteous.

1 JOHN v. 18, 19.

<sup>18</sup> We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup> And we know that we are of God, and the whole world lieth in wickedness.

2 JOHN.

<sup>11</sup> For he that biddeth him God speed is partaker of his evil deeds.

3 JOHN.

<sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

REV. xvi.

<sup>2</sup> And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

(L) Πονηρία, *badness, wickedness, knavery, cowardice, malice.* From πονηρός. Occurs seven times:

MATT. xxii.

<sup>18</sup> But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

MARK vii.

<sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

LUKE xi.

<sup>20</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

ACTS iii.

<sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ROM. i.

<sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1 COR. v.

<sup>8</sup> Therefore let us keep the feast, not

with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

6. *What are the conditions necessary to constitute any act a sin?*

(a) An act not conformed to the law of God:

(b) Intensified by deliberation:

PSALM xix.

<sup>12</sup> Who can understand *his* errors? cleanse thou me from secret *faults*. <sup>13</sup> Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

9. *How is it conceivable that sin should originate in the will of a creature created with a positively holy nature?*

It is a fact, which must be admitted, although it cannot here be answered:

LUKE vi.

<sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

15. *What is the usage of the Hebrew and Greek words translated "to impute"?*

Λογίζομαι signifies *to count, to reckon, to calculate, to compute.* (β') *To calculate, reason, to conclude by reasoning, or inference.* It occurs 41 times in the New Testament. From λόγος, *an account*:



## MARK xi.

<sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

## MARK xv.

<sup>28</sup> And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

## LUKE xxii.

<sup>27</sup> For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end.

## ACTS xix.

<sup>27</sup> So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

## ROM. ii.

<sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

## ROM. ii.

<sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

## ROM. iii.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

## ROM. iv., omitting verses 7, 25.

<sup>3</sup> For what saith the scripture ? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> saying, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin. <sup>9</sup> *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham for

righteousness. <sup>10</sup> How was it then reckoned ? when he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also : <sup>22</sup> and therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him ; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ; <sup>25</sup> who was delivered for our offences, and was raised again for our justification.

## ROM. vi.

<sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

## ROM. viii.

<sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

## ROM. viii.

<sup>36</sup> As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

## ROM. ix.

<sup>8</sup> That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

## ROM. xiv.

<sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth anything to be unclean, to him *it is* unclean.

## I COR. iv.

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

## I COR. xiii.

<sup>5</sup> Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

## I COR. xiii.

<sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things.

2 COR. iii.

8 Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency *is* of God ;

2 COR. v.

10 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

Twice—2 COR. x.

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

2 COR. x.

7 Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

2 COR. x.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

2 COR. xi.

6 For I suppose I was not a whit behind the very chiefest apostles.

2 COR. xii.

6 For though I would desire to glory, I shall not be a fool ; for I will say the truth : but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

GAL. iii.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

PHIL. iii.

13 Brethren, I count not myself to have apprehended : but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

PHIL. iv.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report ; if *there be* any virtue, and if *there be* any praise, think on these things.

2 TIM. iv.

16 At my first answer no man stood with

me, but all *men* forsook me : *I pray God* that it may not be laid to their charge.

HEB. xi.

10 Accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure.

JAMES ii.

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God.

1 PETER v.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

The term *to impute*, in its radical sense is the same in each language ; in the following passages it is used in the sense of *attributing* :

PSALM xxxii.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

2 SAM. xix.

19 And said unto the king, Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

ROM. iv. 6-24 (above).

2 COR. v.

10 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

GAL. iii.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

JAMES ii.

23 And the scripture was fulfilled which saith, Abraham believed

God, and it was imputed unto him for righteousness: and he was called the Friend of God.

19. *How may the truth of the doctrine of the imputation of Adam's sin be established from Romans v. 12-21, and 1 Cor. xv. 21, 22?*

ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

I COR. xv. 21, 22.

<sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now is Christ risen from the dead, *and* become the first fruits of them that

slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death.

20. *What other proofs of this doctrine may be adduced?*

(a) Second commandment:

EXOD. xx.

<sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

(b) Achan:

JOSHUA vii.

<sup>1</sup> But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. <sup>2</sup> And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. <sup>3</sup> And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are* but few. <sup>4</sup> So there went up thither of the people about three thousand men: and they fled before the men of Ai. <sup>5</sup> And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: where

fore the hearts of the people melted, and became as water.

<sup>6</sup> And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads. <sup>7</sup> And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! <sup>8</sup> O LORD, what shall I say, when Israel turneth their backs before their enemies! <sup>9</sup> For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

<sup>10</sup> And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? <sup>11</sup> Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. <sup>12</sup> Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. <sup>13</sup> Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. <sup>14</sup> In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households: and the household which the LORD shall take shall come man by man. <sup>15</sup> And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

<sup>16</sup> So Joshua rose up early in the morning, and brought Israel by their tribes;

and the tribe of Judah was taken: <sup>17</sup> and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: <sup>18</sup> and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. <sup>19</sup> And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. <sup>20</sup> And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: <sup>21</sup> When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

<sup>22</sup> So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

<sup>23</sup> And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

<sup>24</sup> And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

<sup>25</sup> And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. <sup>26</sup> And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

(c) Saul's sons:

2 SAM. xxi.

<sup>1</sup> Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for

his bloody house, because he slew the Gibeonites. <sup>2</sup> And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) <sup>3</sup> Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? <sup>4</sup> And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you. <sup>5</sup> And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, <sup>6</sup> let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the Lord did choose. And the king said, I will give *them*. <sup>7</sup> But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul. <sup>8</sup> But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: <sup>9</sup> and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

<sup>10</sup> And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. <sup>11</sup> And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

<sup>12</sup> And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which

had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: <sup>13</sup> and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. <sup>14</sup> And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

<sup>15</sup> Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint. <sup>16</sup> And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

<sup>17</sup> But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. <sup>18</sup> And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

<sup>19</sup> And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lechemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam. <sup>20</sup> And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. <sup>21</sup> And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. <sup>22</sup> These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

(d) Jeroboam:

I KINGS xiv. 9-16.

<sup>1</sup> At that time Abijah the son of Jeroboam fell sick. <sup>2</sup> And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the

roboam; and get thee to Shiloh: there is Ahijah the prophet, and he will tell thee that *I should be* king over Israel. <sup>3</sup> And take with thee ten men and cracknels, and a cruse of oil, and go to him: he shall tell thee all that shall come of the child. <sup>4</sup> And Ahijah's wife did so, and arose, and came to Shiloh, and came to the house of Jeroboam. But Ahijah could not see; his eyes were set by reason of his blindness.

The LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to thee, saying of thee for her son; for he is sick, and thus shalt thou say unto her: *Thus shall be*, when she cometh in, she shall feign herself *to be* another woman.

<sup>6</sup> And it was so, when Ahijah heard the sound of her feet, as she came to the door, that he said, Come in, woman of Jeroboam; why feignest thou *to be* another? for I *am* sent unto thee with heavy tidings. <sup>7</sup> Go, tell Jeroboam, Thus saith the LORD God of Israel, As much as I exalted thee from among the people, and made thee prince over the people Israel, <sup>8</sup> and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not obeyed my servant David, who kept my commandments, and who followed me with all his heart, to do *that only which I commanded* in mine eyes; <sup>9</sup> but hast done all that were before thee: for thou hast gone and made thee other gods, silver and golden images, to provoke me to anger, and hast cast me behind thy back: <sup>10</sup> therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off Jeroboam him that pisseth against the wall, and him that is shut up and left alone, and will take away the remnant of the house of Jeroboam, as a man may carry dung, till it be all gone. <sup>11</sup> And the last dieth of Jeroboam in the street, so that the dogs eat; and him that is left in the field shall the fowls of the air eat: for the LORD hath spoken it. <sup>12</sup> Thou therefore, get thee to thine house: *and* when thy feet enter in, the child shall die. <sup>13</sup> And all Israel shall mourn for him, and bury him: for only of Jeroboam shall come to this day, because in him there is found

some good thing toward the LORD God of Israel in the house of Jeroboam. <sup>14</sup> Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. <sup>15</sup> For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. <sup>16</sup> And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

<sup>17</sup> And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died; <sup>18</sup> and they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet. <sup>19</sup> And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel. <sup>20</sup> And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

[22. *How is this doctrine of imputation involved in the doctrine of justification?*

Show from the passages under question 19:]

23. *What difficulties flow from denying the imputation of Adam's sin to his posterity?*

(a) Contradiction of God's testimony. (b) The provision of salvation. (c) The probation in Adam. (d) Testimony of the Christian Church, that man's present condition is in consequence of Adam's sin. St. Paul calls these consequences "condemnation:"

ROM. v. 16-18.

<sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them



that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift is of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

*26. How can this doctrine be reconciled with Ezek. xviii. 20, and similar passages?*

EZEK. xviii. 20.

<sup>19</sup> Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. <sup>20</sup> The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. <sup>21</sup> But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. <sup>22</sup> All his transgressions that he hath committed, they shall not be men-

tioned unto him: in his righteousness that he hath done he shall live. <sup>23</sup> Have I any pleasure at all that the wicked should die? saith the LORD GOD: *and* not that he should return from his ways, and live? <sup>24</sup> But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

<sup>25</sup> Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? <sup>26</sup> When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. <sup>27</sup> Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. <sup>28</sup> Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. <sup>29</sup> Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? <sup>30</sup> Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

<sup>31</sup> Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? <sup>32</sup> For I have no pleasure in the death of him that dieth, saith the LORD GOD: wherefore turn *yourselves*, and live ye.



## CHAPTER XVII.

## ORIGINAL SIN.

1. *How is (original) sin to be defined?*

(a) Entered by Adam :

ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

(b) Participated in by his posterity :

ROM. iii.

<sup>22</sup> Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : <sup>23</sup> for all have sinned, and come short of the glory of God :

ROM. v.

<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ROM. iii.

<sup>9</sup> What then? are we better *than they*? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin ; <sup>10</sup> as it is written, There is none righteous, no, not one :

ROM. viii.

<sup>7</sup> Because the carnal mind *is* enmity against God : for it is not subject to the law of God, neither indeed can be.

PSALM li.

<sup>8</sup> Behold. I was shapen in iniquity ; and in sin did my mother conceive me.

JOB xiv.

<sup>1</sup> Man *that is* born of a woman *is* of few days, and full of trouble. <sup>2</sup> He cometh forth like a flower, and is cut down : he

fleeth also as a shadow, and continueth not. <sup>3</sup> And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? <sup>4</sup> Who can bring a clean *thing* out of an unclean? not one.

I JOHN iii.

<sup>4</sup> Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law.

3. *How may it be proved that the doctrine of original sin does not involve the corruption of the substance of the soul?*

(a) An innate moral habit of the soul, e.g., original sin, is no more a physical corruption than any acquired habit, intellectual or moral, is a physical change :

(b) Besides this, the Scriptures distinguish between the sin and the agent in a way which proves that the sinful habit is not something consubstantial with the sinner :

ROM. vii.

<sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good.

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

HEB. xii.

<sup>1</sup> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith ; who for the joy that was set before him endured the cross,

despising the shame, and is set down at the right hand of the throne of God.

5. *How can it be proved that this innate disposition or habit of soul, which leads to sinful action, is itself sinful?*

(a) See chap. xiv., questions 9 and 10 :

(b) These habits constitute the moral character of the agent :

(c) This inherent disposition to sinful action is called "sin :"

ROM. vi.

<sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

<sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

<sup>14</sup> For sin shall not have dominion over you : for ye are not under the law, but under grace.

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness?

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

<sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

ROM. vii.

<sup>4</sup> Wherefore, my brethren, ye also are

become dead to the law by the body of Christ ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

<sup>6</sup> For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

<sup>6</sup> But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not *in* the oldness of the letter.

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

<sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

<sup>9</sup> For I was alive without the law once : but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which *was ordained* to life, I found *to be* unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*. <sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which *'is* good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual : but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not : but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good,

evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man :

<sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am ! who shall deliver me from the body of this death ?

<sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin. .

(d) Called flesh, as opposed to spirit :

GAL. v.

<sup>16</sup> *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would.

<sup>18</sup> But if ye be led of the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are *these* ; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> meekness, temperance : against such there is no law.

<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

<sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

(e) Lust :

JAMES i.

<sup>12</sup> Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man :

<sup>14</sup> But every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death. <sup>16</sup> Do not err, my beloved brethren.

(f) Old Adam, body of sin :

ROM. vi.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection : <sup>6</sup> knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him : <sup>9</sup> knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him.

(g) Ignorance, blindness, alienation, past feeling :

EPH. iv.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

<sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart ; <sup>19</sup> who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

<sup>20</sup> But ye have not so learned Christ ; <sup>21</sup> if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : <sup>22</sup> that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; <sup>23</sup> and be renewed in the spirit of your mind ; <sup>24</sup> and that ye put on the new man, which after God is created in righteousness and true holiness.

6. *How can it be shown that original sin does not consist simply in the want of original righteousness ?*

(a) Absence of right dispositions leads to the formation of sinful dispositions. Not to love God is to hate Him:

(b) By the early manifestation of sin:

(c) Scripture assigns a positive character in such terms as the following: see Rom. vii., ques. 5, note (c):

7. *How may it be shown that it affects the whole man?*

(a) The understanding, as well as affections, is depraved:

1 COR. ii.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

<sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man.

2 COR. iv.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

<sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

<sup>5</sup> For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

EPH. iv.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

<sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

<sup>19</sup> Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

<sup>20</sup> But ye have not so learned Christ;

COL. i.

<sup>21</sup> And you, that were sometime

alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: <sup>23</sup> if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister:

(b) That regeneration involves illumination as well as renewal of the heart:

ACTS xxvi.

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> delivering thee from the people and from the Gentiles, unto whom now I send *thee*.

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what *is* the exceeding greatness

of his power to us-ward who believe, according to the working of his mighty power,

EPH. v.

<sup>7</sup> Be not ye therefore partakers with them.

<sup>8</sup> For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light :

<sup>9</sup> (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) <sup>10</sup> proving what is acceptable unto the Lord. <sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. <sup>12</sup> For it is a shame even to speak of those things which are done of them in secret.

I PETER ii.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

<sup>10</sup> Which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy.

(c) The Truth is the instrument of the Spirit :

JOHN xvii.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> Sanctify them through thy truth : thy word is truth.

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

JAMES i.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : <sup>20</sup> for the wrath of man worketh not the righteousness of God.

9. *What proof of the doctrine of original sin may be derived from the history of the Fall?*

(a) God made man in His own image and pronounced him very good :

(b) The threatened consequence of sin was death :

(c) The penalty is precisely that threatened :

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins ;

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : <sup>3</sup> among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

I JOHN iii.

<sup>13</sup> Marvel not, my brethren, if the world hate you.

<sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

10. *What is the account which the Scriptures give of human nature, and how can the existence of an innate hereditary depravity be thence inferred?*

(a) All men are alienated and depraved :

ROM. iii.

<sup>9</sup> What then ? are we better *than they* ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin ; <sup>10</sup> as it is written, There is none righteous, no, not one : <sup>11</sup> there is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulchre : with their tongues they have used deceit ; the poison of

asps *is* under their lips : <sup>14</sup> whose mouth *is* full of cursing and bitterness : <sup>15</sup> their feet *are* swift to shed blood : <sup>16</sup> destruction and misery *are* in their ways : <sup>17</sup> and the way of peace have they not known : <sup>18</sup> there is no fear of God before their eyes. <sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law *is* the knowledge of sin. <sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; <sup>22</sup> even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : <sup>23</sup> for all have sinned, and come short of the glory of God ; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus : <sup>25</sup> whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; <sup>26</sup> to declare, *I say*, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where *is* boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.

ROM. viii.

<sup>6</sup> For to be carnally minded *is* death ; but to be spiritually minded *is* life and peace.

<sup>7</sup> Because the carnal mind *is* enmity against God : for it is not subject to the law of God, neither indeed can be.

<sup>8</sup> So then they that are in the flesh cannot please God.

JOB xiv.

<sup>3</sup> And dost thou open thine eyes upon such an one, and bringest me into judgment with thee ?

<sup>4</sup> Who can bring a clean *thing* out of an unclean ? not one.

JOB xv.

<sup>11</sup> What *is* man, that he should be clean ? and *he which is* born of a

woman, that he should be righteous ?

<sup>15</sup> Behold, he putteth no trust in his saints ; yea, the heavens are not clean in his sight. <sup>16</sup> How much more abominable and filthy *is* man, which drinketh iniquity like water ?

GEN. vi.

<sup>5</sup> And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

<sup>6</sup> And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

GEN. viii.

<sup>20</sup> And Noah builded an altar unto the LORD ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

<sup>21</sup> And the LORD smelled a sweet savour ; and the LORD said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart *is* evil from his youth ; neither will I again smite any more every thing living, as I have done.

<sup>22</sup> While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

MATT. xv.

<sup>18</sup> But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

<sup>20</sup> These are *the things* which defile a man : but to eat with unwashen hands defileth not a man.

JER. xvii.

<sup>9</sup> The heart *is* deceitful above all *things*, and desperately wicked : who can know it ?

<sup>10</sup> I the LORD search the heart, *I* try the

reins, even to give every man according to his ways, *and* according to the fruit of his doings. <sup>11</sup> *As* the partridge sitteth on eggs, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool.

ISAIAH i.

<sup>5</sup> Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. <sup>6</sup> From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

<sup>7</sup> Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. <sup>8</sup> And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. <sup>9</sup> Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

(b) And declared to be, (α') an act, (β') of the heart, (γ') from birth, (δ') by nature:

PSALM. li.

<sup>4</sup> Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.

<sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

JOHN iii.

<sup>3</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

EPH. ii.

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

PSALM lviii.

<sup>1</sup> Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men? <sup>2</sup> Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

<sup>3</sup> The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

<sup>4</sup> Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear; <sup>5</sup> which will not hearken to the voice of charmers, charming never so wisely.

II. *State the evidence for the truth of this doctrine afforded by Rom. v. 12-21.*

(a) St. Paul proves guilt from the fact of the penalty: death—physical, spiritual, eternal:

(b) Original sin, therefore, together with natural death, is in this passage assumed as an undeniable fact:

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one



that sinned, *so* is the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

*16. How may it be proved by what the Scriptures say concerning regeneration?*

(a) That it is a radical change of the moral character effected by the Holy Spirit, called a new heart:

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. <sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> that the God of our

Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup> the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places,

EPH. ii.

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us,

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

<sup>6</sup> And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus: <sup>7</sup> that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. <sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<sup>11</sup> Wherefore remember, that ye *bring* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup> but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

EPH. iv.

<sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> and be renewed in the spirit of your mind;

<sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.

I PETER i.

<sup>28</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently :*

<sup>28</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

JAMES i.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

(b) Regeneration is declared to be necessary, absolutely and universally :

JOHN iii.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

2 COR. v.

<sup>14</sup> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: <sup>15</sup> and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. <sup>16</sup> Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

<sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> to wit, that God was in

Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

*17. How may it be proved from what the Scriptures say of redemption ?*

(a) The design of Christ's death was to atone for, and deliver from, sin and its power :

EPH. v.

<sup>24</sup> Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> for we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

TITUS ii.

<sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; <sup>13</sup> looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

<sup>14</sup> Who gave himself for us, that

he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

HEB. xii.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. <sup>14</sup> Follow peace with all *men*, and holiness, without which no man shall see the Lord:

<sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

HEB. xiii.

<sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

<sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach.

(b) Absolutely necessary for all, even infants:

MATT. xix.

<sup>13</sup> Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

<sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

<sup>15</sup> And he laid *his* hands on them, and departed thence.

REV. i.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

REV. v.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

18. *State the evidence afforded by infant baptism.*

## MARK i.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

## JOHN iii.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

## TITUS iii.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ;

6 Which he shed on us abundantly through Jesus Christ our Saviour ; 7 that being justified by his grace, we should be made heirs according to the hope of eternal life.

## DEUT. x.

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 13 to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good ? 14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. 15 Only the LORD had a delight in the fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward :

## ROM. ii.

28 For he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh : 29 but he *is* a Jew, which is

one inwardly ; and circumcision *is that* of the heart, in the spirit, *and* not in the letter ; whose praise *is* not of men, but of God.

20. *How may the semi-Pelagian view be disproved ?*

(a) Infants are baptized, die, and must be redeemed before the commencement of moral agency : see above questions 16-19.

(b) The corruption is declared to be hereditary and innate :

## PSALM li.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight : that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

## PSALM lviii.

2 Yea, in heart ye work wickedness ; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies.

## JOHN iii.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

## EPH. ij.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

(c) The Scriptures call this inherent principle, or state of heart, sin :

ROM. vi.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

<sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you : for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness?

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

<sup>18</sup> Being then made free from sin, ye became the servants of righteousness.

ROM. vii.

<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

<sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

EPH. iv.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, <sup>18</sup> having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

JOHN viii.

<sup>84</sup> Jesus answered them, Verily,

verily, I say unto you, Whosoever committeth sin is the servant of sin.

*23. How is this corruption of nature propagated?*

(a) The sufficient answer is that the moral health of the soul depends on its communion with God :

(b) But on account of sin every infant's soul is judicially excluded from that fellowship, and hence the tendency to sin :

GEN. v.

<sup>8</sup> And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image ; and called his name Seth :

<sup>4</sup> And the days of Adam after he had begotten Seth were eight hundred years : and he begat sons and daughters : <sup>5</sup> and all the days that Adam lived were nine hundred and thirty years : and he died.

PSALM lviii.

<sup>3</sup> The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies.

JOB xiv.

<sup>4</sup> Who can bring a clean *thing* out of an unclean? not one.

JOB xv.

<sup>14</sup> What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

JOHN iii.

<sup>6</sup> That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

*24. In what sense may sin be the punishment of sin?*

In the way of judicial abandonment. Sin is the cause of the Spirit being withdrawn, and more sin is the consequence :

ROM. i.

<sup>23</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and changed the glory of

the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup> who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. <sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup> and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. <sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

<sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.

*25. What distinction do the Romanists make between mortal and venial sins?*

JAMES ii.

<sup>8</sup> But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

<sup>10</sup> For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

<sup>11</sup> For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

GAL. iii.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. <sup>9</sup> So then they which be of faith are blessed with faithful Abraham.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

<sup>11</sup> But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

*26. What do the Scriptures teach concerning the sin against the Holy Spirit?*

The following passages appear to teach that this sin consists in the malicious rejection of the blood of Christ, and of the testimony of the Holy Spirit; because He is immediately present in the heart of the sinner and His testimony and influence are directly and contemptuously rejected. It is unpardonable, not because it transcends the merit of Christ, or that the state of the sinner transcends the renewing power of the Holy Spirit, but because it consists in the final rejection of these, and because of this God has sovereignly staid His grace:

MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

<sup>32</sup> And whosoever speaketh a word

against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

MARK iii.

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

<sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> because they said, He hath an unclean spirit.

HEB. vi.

<sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> and have tasted the good word of God, and the powers of the world to come, <sup>6</sup> if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

HEB. x.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no

more sacrifice for sins, <sup>27</sup> but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses: <sup>29</sup> of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. <sup>31</sup> *It is* a fearful thing to fall into the hands of the living God.

I JOHN v.

<sup>14</sup> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: <sup>15</sup> and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

<sup>16</sup> If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

<sup>17</sup> All unrighteousness is sin: and there is a sin not unto death. <sup>18</sup> We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. <sup>19</sup> *And* we know that we are of God, and the whole world lieth in wickedness.



## CHAPTER XVIII.

## THE DOCTRINE OF THE WILL AND OF HUMAN INABILITY.

3. *When is a man said to be free in willing?*

(a) When he wills in conformity with his prevailing dispositions or desires at the time, all things considered, in the view his understanding takes of the case:

(b) A man, therefore, always is free in willing, and can never will otherwise than as free, because the volition, or executive action of the will is always determined by the man's subjective state of desire or aversion, and therefore is always free:

4. *Do not the Scriptures, however, speak of man's being under the bondage of corruption, and his liberty as lost?*

(a) In every responsible action a man is free from the necessity of the case:

(b) In the state of sinlessness, the *will*, conscience, desire, all the faculties of the soul, in fact, harmonize with the light of reason and the law of God. There is no conflict going on between the principle (pure) within and the law (pure) without, such enjoy liberty as the sons of God:

2 COR. iii.

<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

GAL. v.

<sup>1</sup> Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage.

JAMES i.

<sup>22</sup> But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a

doer of the work, this man shall be blessed in his deed.

JAMES ii.

<sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty.

1 PETER ii. 16.

<sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup> as free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

2 PETER ii. 19.

<sup>18</sup> For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. <sup>19</sup> While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. <sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

(c) In the case of fallen men and angels it is the reverse, they are servants of sin:

JOHN viii.

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

13. *What is the distinction between liberty and ability?*

(a) *Liberty* consists in the power of the agent to will as he pleases, and in the fact that the volition is determined only by the character of the agent willing. *Ability* consists in the power of the agent to

change his own subjective state, to make himself prefer what he does not prefer, and to act in a given case in opposition to the co-existing desires and preferences of his own heart :

(b) Thus man is as truly free since the Fall as before it, because he wills as his evil heart pleases, but he has lost all ability to obey the law of God, because his evil heart is not subject to that law, neither can he change it :

### 18. *Prove the fact of the inability.*

JER. xiii.

<sup>22</sup> And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

<sup>23</sup> Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

JOHN vi.

<sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

JOHN vi.

<sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

<sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

JOHN xv.

<sup>5</sup> I am the vine, ye *are* the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can nothing.

<sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

ROM. ix.

<sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

I COR. ii.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

<sup>14</sup> But the natural mind receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

<sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man.

20. *How may it be proved from what the Scriptures say concerning human depravity, and the necessity of a divine influence in order to salvation ?*

(a) Mighty power :

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers ; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

<sup>18</sup> The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the

glory of his inheritance in the saints, <sup>19</sup> and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: <sup>22</sup> and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup> which is his body, the fulness of him that filleth all in all.

(b) New birth:

JOHN iii.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

<sup>7</sup> Marvel not that I said unto thee, Ye must be born again.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>9</sup> Nicodemus answered and said unto him, How can these things be?

(c) Free in Christ:

ROM. viii.

<sup>1</sup> *There is* therefore now no condem-

nation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

(d) Maintained by the Spirit:

GAL. v.

<sup>16</sup> *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

<sup>18</sup> But if ye be led of the Spirit, ye are not under the law.

(A) θέλημα, *will*. From θέλω, *to will, to desire, to wish, to mean*. Occurs only in the following instances:

MATT. vi.

<sup>10</sup> Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

MATT. xxvi.

<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

LUKE xi.

<sup>2</sup> And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

MATT. vii.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

MATT. xii.

<sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MATT. xviii.

<sup>14</sup> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

MATT. xxi.

<sup>31</sup> Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say

unto you, That the publicans and the harlots go into the kingdom of God before you.

MARK iii.

<sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Twice—LUKE xii.

<sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

LUKE xxii.

<sup>42</sup> Saying, Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine, be done.

LUKE xxiii.

<sup>25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

Twice—JOHN i.

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JOHN iv.

<sup>34</sup> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Twice—JOHN v.

<sup>30</sup> I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.

JOHN vi. 38, 39, 40.

<sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

JOHN vii.

<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

JOHN ix.

<sup>31</sup> Now we know that God heareth not sinners : but if any man be a worshipper

of God, and doeth his will, him he heareth.

ACTS xiii.

<sup>22</sup> And when he had removed him, he raised up unto them David to be their king ; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

ACTS xxi.

<sup>14</sup> And when he would not be persuaded, we ceased, saying, the will of the Lord be done.

ACTS xxii.

<sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

ROM. i.

<sup>10</sup> Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

ROM. ii.

<sup>18</sup> And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

ROM. xii.

<sup>2</sup> And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

ROM. xv.

<sup>32</sup> That I may come unto you with joy by the will of God, and may with you be refreshed.

1 COR. i.

<sup>1</sup> Paul called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 COR. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 COR. viii.

<sup>5</sup> And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

EPH. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

## 1 COL. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

## 2 TIM. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

## 1 COR. vii.

<sup>27</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well

## 1 COR. xvi.

<sup>12</sup> As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time.

## GAL. i.

<sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

## EPH. i.

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

## EPH. i.

<sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

## EPH. i.

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

## EPH. v.

<sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is.

## EPH. vi.

<sup>6</sup> Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

## COL. i.

<sup>9</sup> For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

## COL. iv.

<sup>12</sup> Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

## 1 THESS. iv.

<sup>3</sup> For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

## 1 THESS. v.

<sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

## 2 TIM. ii.

<sup>16</sup> But shun profane and vain babblings; for they will increase unto more ungodliness.

## HEB. x. 7, 9, 10.

<sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*

## HEB. x.

<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

## HEB. xiii.

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever Amen.

## 1 PETER ii.

<sup>13</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

## 1 PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

## 1 PETER iv.

<sup>2</sup> That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. <sup>3</sup> For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

## I PETER iv.

<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

## 2 PETER i.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

## I JOHN ii.

<sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

## I JOHN v.

<sup>14</sup> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

(b) Plural, rendered *desires*:

## EPH. ii.

<sup>3</sup> Among whom also we all had our consolation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(c) Pleasure:

## REV. iv.

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

(B) θέλησις, *will, inclination; a willing*. From θέλω, *wish*. Occurs once:

## HEB. ii.

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

(C) θέλω, contracted form of ἐθέλω, *to will, to be willing, wish, desire*; to be in the habit of doing any thing, so as to be natural; *to mean, to purport*:

## MATT. i.

<sup>19</sup> Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

## MATT. ii.

<sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her chil-

dren, and would not be comforted, because they are not.

## MATT. v.

<sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

## MATT. v.

<sup>42</sup> Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

## MATT. vii.

<sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

## MATT. viii.

<sup>2</sup> And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

## MARK i.

<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

## LUKE v.

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

## MATT. viii.

<sup>3</sup> And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

## MARK i.

<sup>41</sup> And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

## LUKE v.

<sup>13</sup> And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

## MATT. ix.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## MATT. xii.

<sup>7</sup> But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

MATT. xi.

<sup>16</sup> And if ye will receive it, this is Elias, which was for to come.

MATT. xii.

<sup>21</sup> Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

MATT. xiii.

<sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

MATT. xiv.

<sup>3</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

MATT. xv.

<sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MATT. xv.

<sup>40</sup> Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way.

MATT. xvi. 24, 25.

<sup>24</sup> Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

MATT. xvii.

<sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

MATT. xvii.

<sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

MATT. xviii.

<sup>2</sup> Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

MATT. xviii.

<sup>8</sup> And he would not: but went and cast

him into prison, till he should pay the debt.

MATT. xix.

<sup>17</sup> And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

MATT. xix.

<sup>21</sup> Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

MATT. xx.

<sup>14</sup> Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

MATT. xx.

<sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

MATT. xx.

<sup>21</sup> And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

MATT. xx. 26, 27.

<sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup> and whosoever will be chief among you, let him be your servant:

MATT. xx.

<sup>31</sup> And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

MATT. xxi.

<sup>29</sup> He answered and said, I will not: but afterwards he repented, and went.

MATT. xxii.

<sup>3</sup> And sent forth his servants to call them that were bidden to the wedding: and they would not come.

MATT. xxiii.

<sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

Twice- MATT. xxiii.

<sup>27</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,



even as a hen gathereth her chickens under *her* wings, and ye would not!

LUKE xiii.

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

MATT. xxvi.

<sup>15</sup> And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

MATT. xxvi.

<sup>17</sup> Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

MATT. xxvi.

<sup>39</sup> And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

MATT. xxvii.

<sup>15</sup> Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

MATT. xxvii.

<sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

MATT. xxvii.

<sup>21</sup> The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

MATT. xxvii.

<sup>34</sup> They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

MATT. xxvii.

<sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

MARK iii.

<sup>13</sup> And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

MARK vi.

<sup>19</sup> Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

MARK vi.

<sup>22</sup> And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

MARK vi.

<sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

MARK vi.

<sup>26</sup> And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

MARK vi.

<sup>46</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

MARK vii.

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid.

MARK viii. 34, 35.

<sup>34</sup> And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. <sup>35</sup> For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

MARK ix.

<sup>13</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

MARK ix.

<sup>30</sup> And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

MARK ix.

<sup>35</sup> And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

MARK x. 35, 36.

<sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, Master,

we would that thou shouldest do for us whatsoever we shall desire. <sup>20</sup> And he said unto them, What would ye that I should do for you?

MARK x. 43, 44.

<sup>42</sup> But so shall it not be among you: but whosoever will be great among you, shall be your minister: <sup>44</sup> and whosoever of you will be the chiefest, shall be servant of all.

MARK x.

<sup>12</sup> And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

MARK xii.

<sup>2</sup> And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces.

MARK xiv.

<sup>7</sup> For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

MARK xiv.

<sup>12</sup> And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

MARK xiv.

<sup>26</sup> And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

MARK xv.

<sup>6</sup> But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

MARK xv.

<sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

LUKE i.

<sup>6</sup> And they made signs to his father, how he would have him called.

LUKE iv.

<sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

LUKE v.

<sup>20</sup> No man also having drunk old wine

straightway desireth new: for he saith, The old is better.

LUKE vi.

<sup>21</sup> And as ye would that men should do to you, do ye also to them likewise.

LUKE viii.

<sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

LUKE ix.

<sup>22</sup> And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

LUKE ix.

<sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

LUKE ix.

<sup>24</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

LUKE x.

<sup>24</sup> For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

LUKE x.

<sup>22</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour?

LUKE xii.

<sup>40</sup> I am come to send fire on the earth; and what will I, if it be already kindled?

LUKE xiii.

<sup>21</sup> The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

LUKE xiii.

<sup>24</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

LUKE xiv.

<sup>28</sup> For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

LUKE xv.

<sup>20</sup> And he was angry, and would not go

in : therefore came his father out, and intreated him.

LUKE xvi.

<sup>28</sup> And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

LUKE xviii.

<sup>4</sup> And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

LUKE xviii.

<sup>13</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

LUKE xviii.

<sup>41</sup> Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

LUKE xix.

<sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

LUKE xix.

<sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

LUKE xx.

<sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

LUKE xxii.

<sup>9</sup> And they said unto him, Where wilt thou that we prepare ?

LUKE xxiii.

<sup>8</sup> And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long *season*, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

LUKE xxiii.

<sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them.

JOHN i.

<sup>43</sup> The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

JOHN iii.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it

goeth : so is every one that is born of the Spirit.

JOHN v.

<sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole ?

JOHN v.

<sup>21</sup> For as the father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

JOHN v.

<sup>25</sup> He was a burning and a shining light : and ye were willing for a season to rejoice in his light.

JOHN v.

<sup>40</sup> And ye will not come to me, that ye might have life.

JOHN vi.

<sup>11</sup> And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

JOHN vi.

<sup>21</sup> Then they willingly received him into the ship : and immediately the ship was at the land whither they went.

JOHN vi.

<sup>67</sup> Then said Jesus unto the twelve, Will ye also go away ?

JOHN vii.

<sup>1</sup> After these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him.

JOHN vii.

<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

JOHN vii.

<sup>44</sup> And some of them would have taken him ; but no man laid hands on him.

JOHN viii.

<sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

Twice—JOHN ix.

<sup>27</sup> He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be his disciples ?

## JOHN xii.

<sup>21</sup> The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

## JOHN xv.

<sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

## JOHN xvi.

<sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ?

## JOHN xvii.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

## Twice--JOHN xxi.

<sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

## JOHN xxi. 22, 23.

<sup>22</sup> Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee ? follow thou me. <sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what *is that* to thee ?

## ACTS ii.

<sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What *meaneth* this ?

## ACTS vii.

<sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday ?

## ACTS vii.

<sup>29</sup> To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

## ACTS ix.

<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord *said* unto him, Arise, and

go into the city, and it shall be told thee what thou must do.

## ACTS' x.

<sup>10</sup> And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

## ACTS xiv.

<sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

## ACTS xvi.

<sup>8</sup> Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek.

## ACTS xvii.

<sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection.

## ACTS xvii.

<sup>20</sup> For thou bringest certain strange things to our ears : we would know therefore what these things mean.

## ACTS xviii.

<sup>21</sup> But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus.

## ACTS xx.

<sup>23</sup> I have coveted no man's silver, or gold, or apparel.

## ACTS xxiv.

<sup>6</sup> Who also hath gone about to profane the temple : whom we took, and would have judged according to our law.

## ACTS xxiv.

<sup>17</sup> But after two years Porcius Festus came into Felix' room : and Felix, willing to shew the Jews a pleasure, left Paul bound.

## Twice--ACTS xxv.

<sup>9</sup> But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me ?

## ACTS xxvi.

<sup>5</sup> Which knew me from the beginning, if they would testify, that after the most

straitest sect of our religion I lived a Pharisee.

ROM. i.

<sup>13</sup> Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

ROM. vii. 15, 16, 18.

<sup>15</sup> For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is good*. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but *how* to perform that which is good I find not.

Twice—ROM. vii.

<sup>19</sup> For the good that I would I do not : but the evil which I would not, that I do.

ROM. vii. 20, 21.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me.

ROM. ix.

<sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

ROM. ix.

<sup>18</sup> Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

ROM. ix.

<sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction :

ROM. xi.

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

ROM. xiii.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same :

ROM. xvi.

<sup>19</sup> For your obedience is come abroad unto all *men*. I am glad therefore on your behalf : but yet I would have you

wise unto that which is good, and simple concerning evil.

I COR. iv.

<sup>19</sup> But I will come to you shortly, if the Lord will, and will know. not the speech of them which are puffed up, but the power.

JAMES iv.

<sup>15</sup> For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

I COR. iv.

<sup>21</sup> What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

I COR. vii.

<sup>7</sup> For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

I COR. vii.

<sup>32</sup> But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord :

I COR. vii.

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not : let them marry.

I COR. vii.

<sup>39</sup> The wife is bound by the law as long as her husband liveth ; but if her husband be dead, she is at liberty to be married to whom she will : only in the Lord.

I COR. x.

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ;

I COR. x.

<sup>20</sup> But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.

I COR. x.

<sup>27</sup> If any of them that believe not bid you *to a feast*, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake.

I COR. xi.

<sup>3</sup> But I would have you know, that the head of every man is Christ ; and the head of the woman *is* the man ; and the head of Christ *is* God.

I COR. xii.

<sup>1</sup> Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

I COR. xii.

<sup>19</sup> But now hath God set the members every one of them in the body, as it hath pleased him.

I COR. xiv.

<sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

I COR. xiv.

<sup>19</sup> Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

I COR. xiv.

<sup>25</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

I COR. xv.

<sup>28</sup> But God giveth it a body as it hath pleased him, and to every seed his own body.

I COR. xvi.

<sup>7</sup> For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

2 COR. i.

<sup>8</sup> For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

2 COR. v.

<sup>4</sup> For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2 COR. viii. 10, 11.

<sup>10</sup> And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup> Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

2 COR. xi.

<sup>12</sup> But what I do, that I will do, that I may cut off occasion from them which

desire occasion; that wherein they glory, they may be found even as we.

2 COR. xi.

<sup>32</sup> In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

2 COR. xii.

<sup>6</sup> For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

Twice—2 COR. xii.

<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

GAL. i.

<sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

GAL. iii.

<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

GAL. iv.

<sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

GAL. v.

<sup>17</sup> They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

GAL. iv. 20, 21.

<sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you. <sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law?

GAL. v.

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

GAL. vi. 12, 13.

<sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circum-

cised keep the law; but desire to have you circumcised, that they may glory in your flesh.

PHIL. ii.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

COL. i.

<sup>27</sup> To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

COL. ii.

<sup>1</sup> For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

COL. ii.

<sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

I THESS. ii.

<sup>18</sup> Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

I THESS. iv.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

2 THESS. iii.

<sup>10</sup> For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

I TIM. i.

<sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

I TIM. ii.

<sup>4</sup> Who will have all men to be saved, and to come unto the knowledge of the truth.

I TIM. v.

<sup>11</sup> But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

2 TIM. iii.

<sup>12</sup> Yea, and all that will live godly in Christ Jesus shall suffer persecution.

PHILEMON.

<sup>14</sup> But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

HEB. x.

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

HEB. x.

<sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

HEB. xii.

<sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

HEB. xiii.

<sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

JAMES ii.

But wilt thou know, O vain man, that faith without works is dead?

I PETER iii.

<sup>10</sup> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

2 PETER iii.

<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.

3 JOHN.

<sup>13</sup> I had many things to write, but I will not with ink and pen write unto thee:

REV. xi.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

REV. xi.

<sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

REV. xxii.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.



## CHAPTER XIX.

## THE COVENANT OF GRACE.

1. *What is the New Testament usage of the term διαθήκη?*

It occurs 33 times, and is generally translated *covenant* when it refers to the old dispensation and *testament* when it has reference to the new :

See every instance under question 1, chap. xv. :

(a) Its fundamental sense is that of *disposition, arrangement*. In the classics it generally signifies that specific form of arrangement or disposition called "*testament*," which sense it bears but once in the New Testament :

HEB. ix.

<sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup> For a testament *is* of force after men are dead : otherwise it is of no strength at all while the testator liveth.

(b) *Διαθήκη* in the New Testament occupies the place of that rendered *covenant* in the Old Testament :

GAL. iv.

<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he *who was* of the bondwoman was born after the flesh : but he of the free woman *was* by promise.

<sup>24</sup> Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which *is* Agar.

<sup>25</sup> For this Agar is mount Sinai in Arabia,

and answereth to Jerusalem which now is, and is in bondage with her children.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoice, *thou* barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

(c) And this dispensation is a new and better dispensation :

2 COR. iii.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech : <sup>13</sup> and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished :

<sup>14</sup> But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament ; which *vail* is done away in Christ.

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second.

<sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new

covenant with the house of Israel and with the house of Judah: <sup>9</sup>not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup>For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

<sup>11</sup>And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

HEB. x.

<sup>14</sup>For by one offering he hath perfected for ever them that are sanctified.

<sup>15</sup>*Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

<sup>16</sup>This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup>and their sins and iniquities will I remember no more.

GAL. iv.

<sup>24</sup>Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

(*d*) Elsewhere than in Heb. ix. 16, 17, the various dispensations of that covenant are represented under the form of special administrative covenants. It is to be regretted that our translators have so frequently rendered the word, testament, instead of covenant:

I COR. iii.

<sup>5</sup>Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

<sup>6</sup>I have planted, Apollos watered; but God gave the increase.

<sup>13</sup>Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

<sup>14</sup>If any man's work abide which he hath built thereupon, he shall receive a reward.

GAL. iii.

<sup>15</sup>Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

HEB. vii.

<sup>20</sup>And inasmuch as not without an oath *he was made priest*: <sup>21</sup>(for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

<sup>22</sup>By so much was Jesus made a surety of a better testament.

HEB. xii.

<sup>22</sup>But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup>to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

<sup>24</sup>And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

HEB. xiii.

<sup>20</sup>Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

<sup>21</sup>Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

*at are the three views, as to lies in the covenant of grace, the Calvinists?*

enant of grace as made by God t sinners :

covenants are supposed: ( $\alpha'$ ) covenant of redemption, formed eternity between the Father and and, ( $\beta'$ ) the covenant of grace by God with the elect, Christ diator and Surety for His people.

Adams: ( $\alpha'$ ) with the first Adam : the covenant of works, ( $\beta'$ ) with id Adam is made the covenant from eternity. Under one of o covenants every man is seen by us with Noah, the second natural ne human family, and with Abra- the father of the faithful, the of the visible Church, as an e of families :

GEN. ix.

I will establish my cove- ith you ; neither shall all e cut off any more by the of a flood ; neither shall ny more be a flood to de- e earth. <sup>12</sup> And God said, the token of the covenant I make between me and l every living creature that you, for perpetual genera-

set my bow in the cloud, and it or a token of a covenant between he earth. <sup>14</sup> And it shall come when I bring a cloud over the at the bow shall be seen in the

I will remember my cove- nich is between me and you ery living creature of all and the waters shall no ecome a flood to destroy all

the bow shall be in the cloud ; ll look upon it, that I may re- he everlasting covenant between every living creature of all flesh

that is upon the earth. <sup>17</sup> And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth:

( $d$ ) This covenant continues to be the character of the Church to this day, which the sacraments of Baptism and the Lord's Supper signify and seal :

Compare—GEN. xvii.

<sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This is my covenant, which ye shall keep, between me and you and thy seed after thee ; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you. <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant.

With—GAL. iii.

<sup>15</sup> Brethren, I speak after the manner of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one,

And to thy seed, which is Christ.  
<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(e) National covenant with the Jews, the then visible Church :

EXOD. xxxiv.

<sup>27</sup> And the Lord said unto Moses, Write thou these words : for after the tenor of these words I have made a covenant with thee and with Israel.

<sup>28</sup> And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

(f) Covenant with David, typical of Christ as Mediatorial King :

2 SAM. vii.

<sup>14</sup> I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men :

<sup>15</sup> But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

<sup>16</sup> And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever.

<sup>17</sup> According to all these words, and according to all this vision, so did Nathan speak unto David.

2 CHRON. vii.

<sup>17</sup> And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments :

<sup>18</sup> Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy

father, saying, There shall not fail thee a man *to be* ruler in Israel.

<sup>18</sup> But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them ; <sup>20</sup> then will I pluck them up by the roots out of my land which I have given them and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

3. *Prove from Scripture that there is a covenant of grace between the Father and the Son providing for the redemption of men.*

(a) There are the promises and conditions of a covenant :

ISAIAH liii.

<sup>10</sup> Yet it pleased the LORD to bruise him ; he hath put *him* to grief : when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

<sup>11</sup> He shall see of the travail of his soul, *and* shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

(b) Such is affirmed :

ISAIAH xlii.

<sup>6</sup> I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ;

PSALM lxxxix.

<sup>1</sup> I will sing of the mercies of the LORD for ever : with my mouth will I make known thy faithfulness to all generations.

<sup>2</sup> For I have said, Mercy shall be built up for ever : thy faithfulness shalt thou establish in the very heavens.

<sup>3</sup> I have made a covenant with

my chosen, I have sworn unto David my servant,

<sup>4</sup>Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

(c) Christ makes reference to a previous commission received from His Father:

JOHN x.

<sup>18</sup>No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

LUKE xxii.

<sup>29</sup>And I appoint unto you a kingdom, as my Father hath appointed unto me ;

(d) Christ claims reward upon promises and fulfilled conditions :

JOHN xvii.

<sup>4</sup>I have glorified thee on the earth : I have finished the work which thou gavest me to do.

(e) Christ asserts that His people and ultimate glory are given Him as a reward:

JOHN xvii.

<sup>6</sup>I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. <sup>9</sup>I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. <sup>24</sup>Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

PHIL. ii.

<sup>6</sup>Who, being in the form of God, thought it not robbery to be equal

with God : <sup>7</sup>but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : <sup>8</sup>and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, <sup>9</sup>wherefore God also hath highly exalted him, and given him a name which is above every name : <sup>10</sup>that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; <sup>11</sup>and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

4. *Who were the parties to this covenant of grace, what were its promises and conditions on the part of the Father, and what its conditions on the part of the Son ?*

(a) The Father as representing the entire Godhead in its indivisible Sovereignty:

(b) Father's conditions.

(a') Needful preparation :

HEB. x.

<sup>5</sup>Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

ISAIAH xlii.

<sup>1</sup>Behold my servant, whom I uphold ; mine elect, *in whom* my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles. <sup>2</sup>He shall not cry, nor lift up, nor cause his voice to be heard in the street. <sup>3</sup>A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth. <sup>4</sup>He shall not

fail nor be discouraged, till he have set judgment in the earth: and the isles shall not wait, for his law. <sup>5</sup> Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: <sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; <sup>7</sup> to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

(β') Support in His work:

LUKE xxii.

<sup>43</sup> And there appeared an angel unto him from heaven, strengthening him.

(γ') Glorious reward:

PHIL. ii.

<sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, <sup>9</sup> wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

(δ') Universal dominion as Mediator:

JOHN v.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son:

PSALM cx.

<sup>1</sup> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

(ε') Committing to Him the administrations of the covenant of grace:

MATT. xxviii.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

JOHN i.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name;

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JOHN xvii.

<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

JOHN vii.

<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

ACTS ii.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

(ς') Including all needful help to redeem, sanctify and glorify His chosen:

TITUS i.

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of

and the acknowledging of  
which is after godliness ;  
of eternal life, which  
cannot lie, promised be-  
fore the world began ;

in due times manifested his  
power by preaching, which is com-  
me according to the com-  
mandment of God our Saviour ; <sup>4</sup> to  
his own son after the common  
name, mercy, *and* peace, from  
his Father and the Lord Jesus Christ

JER. xxxi.

the days come, saith the  
LORD, I will make a new covenant  
with the house of Israel, and with the  
house of Judah : <sup>32</sup> not according to the  
covenant that I made with their fathers  
when I took them by the hand  
to bring them out of the land of Egypt ;  
for the covenant they brake, although  
I was husband unto them, saith the

LORD : *is shall be* the covenant  
that I will make with the house of  
Israel after those days, saith the  
LORD, I will put my law in their  
inward parts, and write it in their  
hearts, and I will be their God, and  
they shall be my people.

They shall teach no more every  
man his neighbour, and every man his  
brother, saying, Know the LORD : for  
all shall know me, from the least of  
them to the greatest of them, saith the  
LORD, I will forgive their iniquity,  
and I will remember their sin no more.

JER. xxxii.

I will make an everlasting  
covenant with them, that I will not  
break from them, to do them  
harm : for I will put my fear in  
their hearts, that they shall not  
forget me.

ISAIAH xxxiv.

The fire shall not be quenched night  
and the smoke thereof shall  
rise up forever : from generation to  
generation it shall lie waste ; none

shall pass through it for ever and  
ever.

ISAIAH liii.

<sup>10</sup> Yet it pleased the LORD to  
bruise him ; he hath put *him* to  
grief : when thou shalt make his soul  
an offering for sin, he shall see *his*  
seed, he shall prolong *his* days,  
and the pleasure of the LORD shall  
prosper in his hand. <sup>11</sup> He shall  
see of the travail of his soul, *and*  
shall be satisfied : by his knowledge  
shall my righteous servant justify  
many ; for he shall bear their ini-  
quities.

(c) The conditions upon the part of the  
Son :

(a') Become Incarnate :

GAL. iv.

<sup>3</sup> Even so we, when we were children,  
were in bondage under the elements of  
the world :

<sup>4</sup> But when the fulness of the time  
was come, God sent forth his Son,  
made of a woman, made under the  
law, <sup>5</sup> to redeem them that were  
under the law, that we might receive  
the adoption of sons.

<sup>6</sup> And because ye are sons, God hath  
sent forth the Spirit of his Son into your  
hearts, crying, Abba, Father.

(β') Discharge all violated conditions and  
liabilities :

MATT. v.

<sup>17</sup> Think not that I am come to destroy  
the law, or the prophets : I am not come  
to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till  
heaven and earth pass, one jot or  
one tittle shall in no wise pass from  
the law, till all be fulfilled.

First by obedience :

PSALM xl.

<sup>7</sup> Then said I, Lo, I come : in the vol-  
ume of the book *it is* written of me,

<sup>8</sup> I delight to do thy will, O my



God: yea, thy law *is* within my heart.

ISAIAH xlii.

<sup>21</sup> The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

<sup>22</sup> But this *is* a people robbed and spoiled;

JOHN iv.

<sup>4</sup> And he must needs go through Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

JOHN ix.

<sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

JOHN viii.

<sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

MATT. xix.

<sup>17</sup> And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Secondly by suffering:

ISAIAH liii.

<sup>1</sup> Who hath believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he *was* wounded for our trans-

gressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup> He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

EPH. v.

<sup>1</sup> Be ye therefore followers of God, as dear children ;

<sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

5. *In what sense is Christ said to be the Mediator of the covenant of grace ?*

(a) Contracting :

(b) Fulfilling :

(c) Administering :

(d) Not internuncius as Moses :

GAL. iii.

<sup>19</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator.

(a') But *first* as Mediator plenipotentiary :

MATT. xxviii.

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him : but some doubted.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

(β) And *secondly* as High Priest :

ROM. iii.

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus :

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ;

<sup>26</sup> To declare, *I say*, at this time his righteousness : that he might be just, and

the justifier of him which believeth in Jesus.

(e) The phrase “μεσίτης διαθήκης,” mediator of the covenant, is applied to Christ three times in the New Testament:

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. xii.

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

(f) In the general administration of the covenant of grace, Christ has acted as sacerdotal Mediator from the foundation of the world :

REV. xiii.

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

<sup>9</sup> If any man have an ear, let him hear.

(g) Formerly administered instrumentally :

GAL. iii.

<sup>19</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made ; *and it was* ordained by angels in the hand of a mediator.

(h) Now at the hand of the Mediator Himself :

I TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; <sup>2</sup> for kings, and *for* all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. <sup>3</sup> For this *is* good and acceptable in the sight of God our Saviour ; <sup>4</sup> who will have all men to be saved, and to come unto the knowledge of the truth.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus ;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

6. *In what sense is Christ said to be Surety of the covenant of grace?*

(a) Ἐγγυος, one who places himself in some responsible position for another, rendering himself liable to pains or penalties. The only instance occurring at all in the New Testament is the following, and it is derived from ἐγγύη, a *pledge*, which again is from ἐν and γυῖον, a *lim* or *hand*, possibly *in the hand as a pledge* :

HEB. vii.

<sup>22</sup> “Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς ”

HEB. vii.

<sup>21</sup> (For those priests were made without an oath ; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou *art* a priest for ever after the order of Melchisedec :)

<sup>22</sup> By so much was Jesus made a surety of a better testament.

10. *What are the promises which Christ, as the Administrator of the covenant of grace, makes to all those who believe?*

(a) That to Abraham, which includes all others :

GEN. xvii.

<sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations

have I made thee. <sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

<sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

<sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God.

(b) All things, physical and moral, in providence and grace, for time and eternity, are to work together for our good :

I COR. iii.

<sup>17</sup> If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which *temple* ye are. <sup>18</sup> Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. <sup>20</sup> And again, The Lord knoweth the thoughts of the wise, that they are vain. <sup>21</sup> Therefore let no man glory in men. For all things are your's ;

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ; <sup>28</sup> and ye are Christ's ; and Christ *is* God's.

11. *Prove that Christ was Mediator before as well as after His advent in the flesh.*

(a) Priest and sacrifice :

REV. xiii.

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

ROM. iii.

<sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

<sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

(b) He was promised to Adam:

GEN. iii.

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(c) St. Paul proves that the same gospel preached by himself is that made to Abraham in promises:

GAL. iii.

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.

<sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham,

*saying*, In thee shall all nations be blessed.

<sup>9</sup> So then they which be of faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* very one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith; but, The man that doeth them shall live in them. <sup>13</sup> For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. <sup>14</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. <sup>15</sup> Now a mediator is not *a mediator* of one, but God is one. <sup>16</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>17</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>18</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>19</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. <sup>20</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>21</sup> For ye are all the children of God by faith in Christ Jesus.

GEN. xvii.

<sup>1</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

<sup>2</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

GEN. xxii.

<sup>15</sup> And the angel of the LORD called unto Abraham out of heaven the second

time, <sup>16</sup> and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: <sup>17</sup> that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

<sup>18</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

<sup>19</sup> So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

#### ACTS x.

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

#### ISAIAH liii.

<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

#### ISAIAH xlii.

<sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; <sup>7</sup> to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

(d) Symbolical and typical evidence:

#### HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> in burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; <sup>9</sup> then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

#### COL. ii.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath *days*:

<sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.

(e) See chap. viii. question 12. Christ is Jehovah of the old dispensation:

12. *Prove that Faith was the condition of salvation before the advent of Christ, in the same sense that it is now.*

(a) This is affirmed in the Old Testament:

#### HAB. ii.

<sup>1</sup> I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. <sup>2</sup> And

the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. <sup>3</sup> For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

<sup>4</sup> Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

<sup>5</sup> Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: <sup>6</sup> shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

PSALM ii.

<sup>11</sup> Serve the LORD with fear, and rejoice with trembling.

<sup>12</sup> Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

(b) And illustrated in the New Testament:

ROM. iv.

<sup>1</sup> What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> saying, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sin. <sup>9</sup> Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith

was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* been uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup> and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. <sup>13</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup> For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: <sup>15</sup> because the law worketh wrath: for where no law is, *there is* no transgression. <sup>16</sup> Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup> (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. <sup>18</sup> Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: <sup>20</sup> he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup> and being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup> And therefore it was imputed to him for righteousness. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup> who was delivered for our offences, and was raised again for our justification.



## HEB. xi.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : <sup>10</sup> for he looked for a city which hath foundations, whose builder and maker *is* God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

<sup>14</sup> For they that say such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they

might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten *son*, <sup>18</sup> of whom it was said, That in Isaac shall thy seed be called : <sup>19</sup> accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child ; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry *land* : which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched



the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>25</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>26</sup> and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>27</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>28</sup> (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. <sup>29</sup> And these all, having obtained a good report through faith, received not the promise: <sup>30</sup> God having provided some better thing for us, that they without us should not be made perfect.

*13. Show that Christ, as Administrator of the covenant of grace, gave to the members of the Old Testament Church, precisely the same promises which He does to us?*

(a) Those given to the ancient people of God embraced all spiritual and eternal blessing:

(a') That given to Abraham:

GEN. xvii.

<sup>1</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

(β) Expounded by Christ:

MATT. xxii.

<sup>2</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her. <sup>3</sup> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. <sup>4</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. <sup>5</sup> But as touch-

ing the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

<sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

<sup>33</sup> And when the multitude heard *this*, they were astonished at his doctrine.

(γ) and:

GEN. xxii.

<sup>17</sup> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

<sup>18</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

<sup>19</sup> So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

GEN. xii.

<sup>1</sup> Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

<sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

<sup>4</sup> So Abram departed, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

(δ) Expounded by St. Paul:

GAL. iii.

<sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and

thirty years after, cannot disannul, that it should make the promise of none effect.

<sup>18</sup> For if the inheritance *be* of the law, *it* is no more of promise: but God gave *it* to Abraham by promise.

(ε') See following passages:

ISAIAH xliii.

<sup>22</sup> But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. <sup>23</sup> Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. <sup>24</sup> Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

<sup>25</sup> I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

<sup>26</sup> Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. <sup>27</sup> Thy first father hath sinned, and thy teachers have transgressed against me. <sup>28</sup> Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

<sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

DAN. xii.

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for

the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

<sup>3</sup> And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

<sup>4</sup> But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

(δ) This is plain also from the expectations and prayers of God's people:

PSALM li.

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin *is* ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. <sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities. <sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with* thy free spirit. <sup>13</sup> *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. <sup>14</sup> Deliver

me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. <sup>15</sup> O Lord, open thou my lips; and my mouth shall shew forth thy praise. <sup>16</sup> For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. <sup>17</sup> The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. <sup>18</sup> Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. <sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

## PSALM xvi.

<sup>1</sup> Preserve me, O God: for in thee do I put my trust. <sup>2</sup> *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee; <sup>3</sup> *but* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight. <sup>4</sup> Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips. <sup>5</sup> The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot. <sup>6</sup> The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage. <sup>7</sup> I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. <sup>8</sup> I have set the LORD *always* before me: because *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. <sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. <sup>11</sup> Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

## JOB xix.

<sup>24</sup> That they were graven with an iron pen and lead in the rock for ever! <sup>25</sup> For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: <sup>26</sup> and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: <sup>27</sup> whom I

shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

## PSALM lxxiii.

<sup>24</sup> Thou shalt guide me with thy counsel, and afterward receive me *to* glory. <sup>25</sup> Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. <sup>26</sup> My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

14. *How was the covenant of grace administered from Adam to Moses?*

(a) By promise:

## GEN. iii.

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(b) That those passages which contain the promises and sacrifices were understood in their spiritual intent is proved by St. Paul:

## HEB. xi.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith *it is im-*

possible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

(c) During this era it is plain that this administration of the covenant of grace had reached many, by the history of Job in Arabia, Abraham in Mesopotamia, and of Melchizedek in Canaan:

*15. How was it administered from Abraham to Moses?*

(a) This was the original promise:

GEN. iii.

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(b) Which was renewed to Abraham and his sons in clearer marks of a covenant:

GEN. xvii.

<sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

GEN. xxii.

<sup>17</sup> That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

<sup>18</sup> And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

(c) This was the gospel preached beforehand:

GAL. iii.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

*16. What was the true nature of the covenant made by God with the Israelites through Moses?*

It may be regarded in three aspects:—

(a) National and political:

(b) Legal covenant; even the ceremonial was also a rule of works:

DEUT. xxvii.

<sup>26</sup> Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

(c) Symbolical and typical institutions cast light upon the provisions of this covenant, such is argued fully by St. Paul throughout his Epistle to the Hebrews:

## CHAPTER XX.

## THE PERSON OF CHRIST.

*Prove that Gen. xlix. 10, refers the Messiah, and show how it proves that Messiah must have already come?*

GEN. xlix.

Judah, thou *art he* whom thy brethren all praise: thy hand *shall be* in the neck of thine enemies; thy father's children all bow down before thee. <sup>9</sup> Judah is lion's whelp: from the prey, my son, thou art gone up: he stooped down, he reached as a lion, and as an old lion; so shall he rouse him up?

<sup>10</sup> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; <sup>12</sup> his eyes *shall be* full with wine, and his teeth white with milk.

(a) The word *Shilo* signifies *peace*, and is applied to the Messiah:

Compare—MICAH v.

Now gather thyself in troops, O daughter of troops: he hath laid siege against thee: they shall smite the judge of Israel with a rod upon the cheek.

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that* shall be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>3</sup> Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

<sup>4</sup> And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

<sup>5</sup> And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

With—MATT. ii.

<sup>3</sup> And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

<sup>6</sup> And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

(b) It is only to the Messiah that the gathering of the nations is to be:

ISAIAH lv.

<sup>3</sup> Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. <sup>4</sup> Behold, I have given him *for* a witness to the people, a leader and commander to the people.

<sup>5</sup> Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto

thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

ISAIAH lx.

<sup>1</sup> Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

<sup>2</sup> For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

<sup>3</sup> And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

<sup>4</sup> Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. <sup>5</sup> Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

HAG. ii.

<sup>6</sup> For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

<sup>7</sup> And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

<sup>8</sup> The silver is mine, and the gold is mine, saith the LORD of hosts. <sup>9</sup> The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

(c) Up to the birth of Jesus Christ the sceptre and the lawgiver did remain with Judah. Seventy years after this they departed. The Jews received this prophecy. If Christ had not arrived previously, this would be false:

### 3. *Prove the same from—*

DAN. ix.

<sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and

to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. <sup>25</sup> Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. <sup>27</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

It is to be understood as weeks of years, this being a common way of reckoning with the Prophets:

EZEK. iv.

<sup>5</sup> For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

<sup>6</sup> And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty

days: I have appointed thee each day for a year.

<sup>7</sup> Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it. <sup>8</sup> And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

REV. xii.

<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

<sup>6</sup> And the women fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

REV. xiii.

<sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

<sup>6</sup> And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. <sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

4. *What prophecies, relating to the time, place, and circumstances of the birth of the Messiah, have been fulfilled in Jesus of Nazareth?*

(a) As to time:

GEN. xlix.

<sup>10</sup> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;

and unto him *shall* the gathering of the people *be*.

HAG. ii.

<sup>9</sup> The glory of this latter 'house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

(b) As to place and circumstances:

MICAH v.

<sup>1</sup> Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

<sup>2</sup> But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>3</sup> Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

JER. xxiii.

<sup>5</sup> Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. <sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE



## LORD OUR RIGHTEOUSNESS.

<sup>7</sup> Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; <sup>8</sup> but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

ISAIAH vii.

<sup>14</sup> Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

<sup>15</sup> Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. <sup>16</sup> For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

5. *What remarkable characteristics of the Messiah, as described in the Old Testament, were verified in Jesus Christ?*

PSALM ii.

<sup>6</sup> Yet have I set my king upon my holy hill of Zion.

<sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

PSALM xlv.

<sup>1</sup> My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer. <sup>2</sup> Thou art fairer than the children of men: grace is poured in-

to thy lips: therefore God hath blessed thee for ever. <sup>3</sup> Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. <sup>4</sup> And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. <sup>5</sup> Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. <sup>6</sup> Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. <sup>7</sup> Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. <sup>8</sup> All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. <sup>9</sup> Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. <sup>10</sup> Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; <sup>11</sup> so shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him. <sup>12</sup> And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall entreat thy favour. <sup>13</sup> The king's daughter *is* all glorious within: her clothing *is* of wrought gold. <sup>14</sup> She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. <sup>15</sup> With gladness and rejoicing shall they be brought: they shall enter into the king's palace. <sup>16</sup> Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. <sup>17</sup> I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

ISAIAH ix.

<sup>5</sup> For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince

of Peace. <sup>7</sup> Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

## ISAIAH liii.

<sup>1</sup> Who hath believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. <sup>11</sup> He

shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

## ISAIAH xlii.

<sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

## ISAIAH xlix.

<sup>5</sup> And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. <sup>6</sup> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. <sup>7</sup> Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee. <sup>8</sup> Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; <sup>9</sup> that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. <sup>10</sup> They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. <sup>11</sup> And I will make all

my mountains a way, and my highways shall be exalted. <sup>12</sup> Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim.

ISAIAH lx.

<sup>1</sup> Arise, shine ; for thy light is come, and the glory of the LORD is risen upon thee. <sup>2</sup> For, behold, the darkness shall cover the earth, and gross darkness the people : but the LORD shall arise upon thee, and his glory shall be seen upon thee. <sup>3</sup> And the Gentiles shall come to thy light, and kings to the brightness of thy rising. <sup>4</sup> Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at *thy* side. <sup>5</sup> Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. <sup>6</sup> The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the LORD. <sup>7</sup> All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

<sup>8</sup> Who *are* these *that* fly as a cloud, and as the doves to their windows ? <sup>9</sup> Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. <sup>10</sup> And the sons of

strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. <sup>11</sup> Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. <sup>12</sup> For the nation and kingdom that will not serve thee shall perish ; yea, *those* nations shall be utterly wasted. <sup>13</sup> The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. <sup>14</sup> The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. <sup>15</sup> Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. <sup>16</sup> Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

ISAIAH liii.

<sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities : the chastisement of our peace *was* upon him ; and with his stripes we are healed. <sup>9</sup> And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither *was any* deceit in his mouth. <sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

ZECH. ix.

<sup>9</sup> Rejoice greatly, O daughter of

Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

<sup>10</sup> And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen. and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. <sup>11</sup> As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

## ZECH. xi.

<sup>10</sup> And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with a l the people. <sup>11</sup> And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

<sup>12</sup> And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. <sup>13</sup> And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

<sup>14</sup> Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

<sup>15</sup> And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd. <sup>16</sup> For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. <sup>17</sup> Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

## PSALM xxii.

<sup>10</sup> I was cast upon thee from the womb: thou *art* my God from my mother's belly.

<sup>11</sup> Be not far from me; for trouble *is* near; for *there is* none to help. <sup>12</sup> Many bulls have compassed me: strong *bulls* of Bashan have beset me round. <sup>13</sup> They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. <sup>14</sup> I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. <sup>15</sup> My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. <sup>16</sup> For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. <sup>17</sup> I may tell all my bones: they look *and* stare upon me.

<sup>18</sup> They part my garments among them, and casts lots upon my vesture.

<sup>19</sup> But be not thou far from me, O LORD: O my strength, haste thee to help me. <sup>20</sup> Deliver my soul from the sword; my darling from the power of the dog. <sup>21</sup> Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. <sup>22</sup> I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

## PSALM lxix.

<sup>17</sup> And hide not thy face from thy servant; for I am in trouble: hear me speedily. <sup>18</sup> Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies. <sup>19</sup> Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee. <sup>20</sup> Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

<sup>21</sup> They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

## PSALM xxii.

<sup>1</sup> My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

<sup>2</sup> O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

ZECH. xii.

<sup>9</sup> And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

<sup>11</sup> In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. <sup>12</sup> And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; <sup>13</sup> the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; <sup>14</sup> all the families that remain, every family apart, and their wives apart.

ISAIAH liii.

<sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

6. *What peculiar work was the Messiah to accomplish, which has been performed by Christ?*

(a) Prophet:

ISAIAH xlii.

<sup>6</sup> I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

ISAIAH lx.

<sup>8</sup> And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

(b) Priest:

ISAIAH liii.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

(c) Make atonement:

DAN. ix.

<sup>20</sup> And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; <sup>21</sup> yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

<sup>24</sup> Seventy weeks are determined upon *thy* people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

<sup>25</sup> Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the

wa'l, even in troublous times. <sup>36</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. <sup>37</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

(d) King: administer the several dispensations, Dan. ix. 24, and:

DAN. ii.

<sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

<sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

<sup>45</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

8. *How may it be proved that Christ was really a man?*

(a) Called man:

1 TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; <sup>2</sup> for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

<sup>3</sup> For this *is* good and acceptable in the sight of God our Saviour; <sup>4</sup> who will have all men to be saved, and to come unto the knowledge of the truth.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

(b) Common title, Son of Man:

MATT. xiii.

<sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

<sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man;

<sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

(c) Seed of the woman:

GEN. iii.

<sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

(d) Seed of Abraham:

ACTS iii.

<sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

<sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

<sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

## (c) Son of David:

LUKE i.

<sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God. <sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

<sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

<sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

## (✓) Made of a woman:

GAL. iv.

<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons.

## (g) Human capacities:

LUKE ii.

<sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

## (h) Human after His resurrection:

LUKE xxiv.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. <sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit. <sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? <sup>39</sup> Behold my hands and

my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

<sup>40</sup> And when he had thus spoken, he shewed them *his* hands and *his* feet. <sup>41</sup> And while they yet believed not for joy, and wondered, he said

unto them, Have ye here any meat?

<sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb.

<sup>43</sup> And he took *it*, and did eat before them. <sup>44</sup> And he said unto

them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

<sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

<sup>48</sup> And ye are witnesses of these things.

(i) He had a reasonable soul capable of human conduct:

JOHN xi.

<sup>39</sup> Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

<sup>38</sup> When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

<sup>34</sup> And said, Where have ye laid him? They said unto him, Lord, come and see.

<sup>35</sup> Jesus wept.

<sup>36</sup> Then said the Jews, Behold how he loved him! <sup>37</sup> And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? <sup>38</sup> Jesus therefore again groaning in himself com-



eth to the grave. It was a cave, and a stone lay upon it. <sup>22</sup> Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. <sup>23</sup> Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? <sup>24</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. <sup>25</sup> And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. <sup>26</sup> And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. <sup>27</sup> And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. <sup>28</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. <sup>29</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done.

(j) He loved:

JOHN xi.

<sup>5</sup> Now Jesus loved Martha, and her sister, and Lazarus.

JOHN xiii.

<sup>22</sup> Then the disciples looked one on another, doubting of whom he spake.

<sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

[See chapter viii.]

9. *How may it be proved that both these Natures constituted but one Person?*

(a) In many passages both Natures are referred to when it is evident only one is intended:

PHIL. ii.

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus:

<sup>6</sup> Who, being in the form of God, thought it not robbery to be equal

with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

(b) A Divine Being united with a human being:

HEB. ii.

<sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

<sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

I TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

GAL. iv.

<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup> but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons.

ROM. viii.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

ROM. i.

<sup>1</sup> Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, <sup>2</sup> (which he had promised afore by his prophets in the holy scriptures,)

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

ROM. ix.

<sup>4</sup> Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

<sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

JOHN i.

<sup>11</sup> He came unto his own, and his own

received him not. <sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup> which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

I JOHN iv.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

<sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

(c) Divine nature, and human nature in union. Divine title, with human actions and attributes predicated:

ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

ROM. viii.

<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

I COR. ii.

<sup>8</sup> Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

MATT. i.

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

## LUKE i.

<sup>21</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>22</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

## COL. i.

<sup>12</sup> Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: <sup>14</sup> in whom we have redemption through his blood, even the forgiveness of sins:

(d) Human title with Divine actions and attributes predicated:

## JOHN iii.

<sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

<sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

## JOHN vi.

<sup>62</sup> What and if ye shall see the Son of man ascend up where he was before?

## ROM. ix.

<sup>6</sup> Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

## REV. v.

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

12. *What is the general principle upon which those passages are to be explained which designate the Person of Christ by one of these two Natures, and predicate of it attributes belonging to the other?*

(a) The Person of Christ, constituted of two Natures, is but one Person; therefore He may be indifferently designated by the one title or the other. He is still God when He dies, and still man when He raises the dead:

(b) His mediatorial actions pertain to both, the Divine Person who is at once God and man, gave His blood for His Church, i.e., died as to His human nature:

## ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

11. *What were the effects of this union upon the Divine Nature of Christ?*

(a) The Divine, being incapable of increase, remained the same:

(b) Yet embraced a perfect human nature:

12. *What were the effects of this union upon His human nature?*

(a) Perfect as to its kind; began to exist in union, yet distinct and unconfounded:

(b) Therefore it was more exaltation than change:

## JOHN i.

<sup>14</sup> And the Word was made flesh,

and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

JOHN iii.

<sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

<sup>35</sup> The Father loveth the Son, and hath given all things into his hand. <sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

ISAIAH xi.

<sup>1</sup> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

<sup>2</sup> And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

*15. What were the principal heresies which obtained some position in the early Church concerning the constitution of Christ's Person?*

(a) (a') The *Manichaean*, That Christ and the Holy Spirit were immediate emanations from the Eternal God; and matter essentially evil:

(β') The *Apollinarian*, That Christ had not a human soul:

(γ') The *Nestorian*, Separating the two Natures:

(δ') The *Eutychian*, That the Divine and human became so united as to form a compound Nature:

(ε') The *Lutheran*, That the body and soul participated in the Divine attributes:

(b) But we know that His body is subject to physical limitations:

MATT. xxviii.

<sup>5</sup> And the angel answered and said unto the women, Fear not ye: for

I know that ye seek Jesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

<sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

MARK xiii.

<sup>32</sup> But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

<sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is.

LUKE ii.

<sup>51</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

ACTS iii.

<sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> and he shall send Jesus Christ, which before was preached unto you:

<sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

<sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

HEB. viii.

<sup>4</sup> For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

<sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith

*that thou make all things according the pattern shewed to thee in the unt.*

*6. How can it be shown that the trine of the Incarnation is a fundamental doctrine of the Gospel?*

1) All the elements are set forth with eminent clearness and prominence:

2) Its truth is essentially involved in every other doctrine:

3) If Christ is not in the same Person as God and man, He either could not die, or His death could not avail. If He is not man, His whole history is a myth; if He is not God, to worship Him is idolatry; yet not to worship Him is to disobey the Father:

JOHN v.

But Jesus answered them, My Father worketh hitherto, and I work. <sup>1</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Father can do nothing of himself, but what the Father doeth, these also doeth the Son likewise. <sup>2</sup> For the Father loveth the Son, and sheweth him all things that him doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. <sup>3</sup> For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

<sup>4</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

(d) This doctrine is declared to be essential:

I JOHN iv.

<sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world.

<sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. <sup>5</sup> They are of the world: therefore speak they of the world, and the world heareth them. <sup>6</sup> We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. <sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for God is love. <sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

## CHAPTER XXI.

## THE MEDIATORIAL OFFICE OF CHRIST.

*What is the word translated mediator and in what passages in the New Testament does it occur?*

ΜΕΣΙΤΗΣ, mediator, intercessor. From μέσος, middle. Occurs six times :

GAL. iii. 19, 20.

<sup>19</sup> Wherefore then *scriveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not a *mediator* of one, but God is one.

I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. xii.

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood

of sprinkling, that speaketh better things than *that of* Abel.

1. *What are the different senses of the word mediator, and in which of these senses is it used when applied to Christ?*

(a) As a messenger :

GAL. iii.

<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

<sup>18</sup> For if the inheritance *be* of the law, it is no more of promise : but God gave it to Abraham by promise.

<sup>19</sup> Wherefore then *scriveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

<sup>20</sup> Now a mediator is not a *mediator* of one, but God is one.

(b) As an intercessor :

(c) To this end all power and judgment have been given Christ :

MATT. xxviii.

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. <sup>17</sup> And when they saw him, they worshipped him : but some doubted.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

MATT. ix.

whether is easier, to say, *Thy sins are forgiven thee*; or to say, *Arise, and walk*;

that ye may know that the man hath power on earth to forgive sins, (then saith he to the palsy,) *Arise, take up thy bed, and go unto thine house.* And he arose and departed to his house. When the multitudes saw it, they glorified God, which had given such power unto men.

JOHN v

Forasmuch as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

that all men should honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. <sup>24</sup> Verily, verily, I say unto you, He that heareth my voice, and believeth on him that sent me, he shall have everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

<sup>26</sup> For as the Father hath life in himself; so hath he given life to the Son, that he should have life in himself; <sup>27</sup> and hath given him authority to execute judgment also, inasmuch as he is the Son of man.

*Why was it necessary that the Son should be possessed of a divine and human nature?*

God:

Necessary that He should not be representative of one party more than another:

Necessary that He should be God, in order to reveal the Father:

MATT. xi.

<sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

JOHN i.

<sup>17</sup> For the law was given by Moses, but grace and truth came by Jesus Christ. <sup>18</sup> No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(b) Be man:

(a') Represent Adam:

(β') To be under Moses' law:

GAL. iv.

<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

LUKE iv

<sup>1</sup> And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, <sup>2</sup> being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.



<sup>5</sup> And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. <sup>6</sup> And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. <sup>7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. <sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> for it is written, He shall give his angels charge over thee, to keep thee: <sup>11</sup> and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. <sup>12</sup> And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the devil had ended all the temptation, he departed from him for a season.

(γ') Like His brethren:

HEB. ii.

<sup>16</sup> For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(δ') To be the glorified Head of the Church:

ROM. viii.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

5. *How can it be proved that He was Mediator, and acted as such in both Natures—Divine and human?*

(α) The Bible everywhere attributes all His acts as Mediator to the one Person viewed as embracing both Natures:

ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

I COR. ii.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup> but we speak the wisdom of God in a mystery,

den *wisdom*, which God orde the world unto our glory : none of the princes of knew: for had they they would not have crucified the Lord of glory.

HEB. ix.

the blood of bulls and of goats, and of an heifer sprinkling the sanctuary, sanctifieth to the purifying of

much more shall the blood of Christ, who through the eternal Spirit offered himself without spot, purge your conscience from all unrighteousness, that ye may serve the living

end was He born :

HEB. ii.

For in all things it became like unto men, that he might be a faithful high priest in ministering to God, to make atonement for the sins of the people. For in that he himself was tempted, he can succour them that are

*can it be proved that our only Mediator in the name of that term?*

any :

I TIM. ii.

For there is one God, and one Saviour of all men, through Christ Jesus;

who himself a ransom for all, to be redeemed in due time.

of it :

I JOHN ii.

My children, these things write unto you, that ye sin not. For if any man sin, we have an

advocate with the Father, Jesus Christ the righteous:

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins* of the whole world.

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

<sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

<sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

<sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

HEB. vii.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

(c) Virtue of His dignity:

HEB. x.

<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

COL. ii.

<sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power :

(d) Completeness :

JOHN xiv.

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

ACTS iv.

<sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner.

<sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(e) Brother and High Priest :

MATT. xi.

<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

<sup>30</sup> For my yoke *is* easy, and my burden is light.

(f) The Holy Spirit applies His work to men :

JOHN vi.

<sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

JOHN xvi.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

*9. What relation do the Scriptures represent the Holy Spirit as sustaining to the mediatorial work of Christ?*

(a) Begetting and replenishing His human nature :

LUKE i.

<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man?

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

LUKE ii.

<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

JOHN iii.

<sup>33</sup> He that hath received his testimony hath set to his seal that God is true.

<sup>34</sup> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

<sup>35</sup> The Father loveth the Son, and hath given all things into his hand.

PSALM xlv.

<sup>6</sup> Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

<sup>7</sup> Thou lovest righteousness, and hatest wickedness: therefore God,

thy God, hath anointed thee with the oil of gladness above thy fellows.

(b) Every act was fulfilled in the Spirit:

LUKE iii.

<sup>31</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

<sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

MATT. iv.

<sup>1</sup> Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

LUKE iv.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

<sup>19</sup> And he taught in their synagogues, being glorified of all.

HEB. x.

<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

(c) The dispensation of the Spirit:

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

JOHN xvi.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;

but if I depart, I will send him unto you.

JOHN vii.

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

ACTS ii.

<sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

(d) Christ led to the Father, the Holy Spirit leads to Christ:

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

JOHN xvi.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

<sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God

rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

I COR. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup> but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many.

(c) [A] Christ is our Παράκλητος, with the Father and the Holy Spirit, our Παράκλητος, on earth. From παρακαλώ, *to call to*. Occurs only in the five following passages:

JOHN xiv.

<sup>15</sup> And I will pray the Father, and

he shall give you another Comforter, that he may abide with you for ever:

JOHN xiv.

<sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

JOHN xvi.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

(B) Παρακαλώ, *to call to aid, send for, summon.* (β') *To call out, to cheer one on in his work or undertaking, to excite.* (γ') *To demand, require.* From παρά, which in composition generally retains its chief prepositional usage. (α') *Along-side of, beside.* (β') *From one to another.* (γ') *Passing by.* (δ') *Change:* and καλώ *to call.* Occurs 108 times:

MATT. ii.

<sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

MATT. v.

<sup>4</sup> Blessed *are* they that mourn: for they shall be comforted.

MATT. viii.

<sup>6</sup> And when Jesus was entered into Ca-

pernaum, there came unto him a centurion, beseeching him,

MATT. viii.

<sup>31</sup> So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

MATT. xiv.

<sup>35</sup> And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

MARK vi.

<sup>36</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

LUKE viii.

<sup>38</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

MATT. viii.

<sup>34</sup> And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

MATT. xviii.

<sup>39</sup> And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

MATT. xviii.

<sup>38</sup> Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

MATT. xxvi.

<sup>38</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

MARK i.

<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

MARK v. 10, 12, 17, 18, 23.

<sup>10</sup> And he besought him much that he would not send them away out of the country. <sup>12</sup> And all the devils besought him, saying, Send us into the swine, that we may enter into them. <sup>17</sup> And they

began to pray him to depart out of their coasts. <sup>18</sup> And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. <sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, <sup>23</sup> and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

MARK vii.

<sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

MARK viii.

<sup>22</sup> And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

LUKE iii.

<sup>18</sup> And many other things in his exhortation preached he unto the people.

LUKE vii. 4.

<sup>4</sup> And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: <sup>5</sup> for he loveth our nation, and he hath built us a synagogue.

LUKE viii.

<sup>31</sup> And they besought him that he would not command them to go out into the deep.

LUKE viii. 41.

<sup>41</sup> And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

LUKE xv.

<sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him.

LUKE xvi.

<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

## ACTS ii.

<sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

## ACTS viii.

<sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

## ACTS ix.

<sup>35</sup> And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

## ACTS xi.

<sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

## ACTS xiii.

<sup>42</sup> And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

## ACTS xiv.

<sup>22</sup> Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

## ACTS xv.

<sup>32</sup> And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

## ACTS xvi. 9, 15, 39, 40.

<sup>9</sup> And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. <sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. <sup>39</sup> And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. <sup>40</sup> And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

## ACTS xix.

<sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him,

desiring *him* that he would not adventure himself into the theatre.

## ACTS xx.

<sup>2</sup> And when he had gone over those parts, and had given them much exhortation, he came into Greece, <sup>12</sup> and they brought the young man alive, and were not a little comforted.

## ACTS xxi.

<sup>12</sup> And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

## ACTS xxiv.

<sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

## ACTS xxv. 2.

<sup>2</sup> Then the high priest and the chief of the Jews informed him against Paul, and besought him, <sup>3</sup> and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

## ACTS xxvii. 33, 34.

<sup>33</sup> And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. <sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

## ACTS xxviii. 14, 20.

<sup>13</sup> And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Putcoli: <sup>14</sup> where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. <sup>20</sup> For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

## ROM. xii.

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

## EPH. iv.

<sup>1</sup> I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,



ROM. xii.

<sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

ROM. xv.

<sup>20</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

ROM. xvi.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

I COR. i.

<sup>10</sup> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

I COR. xvi.

<sup>15</sup> I beseech you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

HEB. xiii.

<sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

I COR. iv. 13, 16.

<sup>12</sup> Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day.

<sup>16</sup> Wherefore I beseech you, be ye followers of me.

I COR. xiv.

<sup>31</sup> For ye may all prophesy one by one, that all may learn, and all may be comforted.

I COR. xvi.

<sup>12</sup> As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Thrice—2 COR. i.

<sup>4</sup> Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

2 COR. i.

<sup>6</sup> And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

2 COR. ii. 7, 8.

<sup>7</sup> So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. <sup>8</sup> Wherefore I beseech you that ye would confirm *your* love toward him.

2 COR. v.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

2 COR. vi.

<sup>1</sup> We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

Twice—2 COR. vii.

<sup>6</sup> Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

2 COR. vii. 7, 13.

<sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

<sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

2 COR. viii.

<sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

2 COR. ix.

<sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

2 COR. x.

<sup>1</sup> Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 COR. xii. 8, 18.

<sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me. <sup>18</sup> I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

2 COR. xiii.

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

EPH. vi.

<sup>23</sup> Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

Twice—PHIL. iv.

<sup>3</sup> I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

COL. ii.

<sup>3</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

COL. iv.

<sup>8</sup> Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

1 THESS. ii.

<sup>12</sup> That ye would walk worthy of God, who hath called you unto his kingdom and glory.

1 THESS. iii. 2, 7.

<sup>2</sup> And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: <sup>7</sup> therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

1 THESS. iv.

<sup>1</sup> Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 THESS. iii.

<sup>12</sup> Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

1 THESS. iv.

<sup>10</sup> And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

1 THESS. v.

<sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

1 THESS. iv.

<sup>18</sup> Wherefore comfort one another with these words.

1 THESS. v.

<sup>11</sup> Wherefore comfort yourselves together, and edify one another, even as also ye do.

2 THESS. ii.

<sup>17</sup> Comfort your hearts, and stablish you in every good word and work.

1 TIM. i.

<sup>3</sup> As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

1 TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

1 TIM. v.

<sup>1</sup> Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

1 TIM. vi.

<sup>2</sup> And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

2 TIM. iv.

<sup>2</sup> Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

TITUS i.

<sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

TITUS ii. 6, 15.

<sup>6</sup> Young men likewise exhort to be sober minded. <sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

PHILEMON 9, 10.

<sup>9</sup> Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. <sup>10</sup> I beseech thee for my son Onesimus, whom I have begotten in my bonds:

HEB. iii.

<sup>12</sup> But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

HEB. x.

<sup>25</sup> Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

HEB. xiii.

<sup>12</sup> But I beseech you the rather to do this, that I may be restored to you the sooner.

1 PETER ii.

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

1 PETER v. 1, 12.

<sup>1</sup> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: <sup>12</sup> By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

JUDE.

<sup>2</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

(C) Παράκλησις, an entreaty, a calling to one, a summons to assist. (β') A calling upon, imploring. (γ') Admonition, exhortation, encouragement, consolation, comfort. From παρακαλέω. Occurs 29 times:

LUKE ii.

<sup>22</sup> And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for consolation of Israel: and the Holy Ghost was upon him.

LUKE vi.

<sup>26</sup> But woe unto you that are rich! for ye have received your consolation.

ACTS iv.

<sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus.

ACTS ix.

<sup>41</sup> Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

ACTS xiii.

<sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

ACTS xv.

<sup>11</sup> Which when they had read, they rejoiced for the consolation.

ROM. xii.

<sup>8</sup> Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

ROM. xv. 4, 5.

<sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. <sup>5</sup> Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

1 COR. xiv.

<sup>3</sup> But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

2 COR. i. 3, 4, 5.

<sup>3</sup> Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; <sup>4</sup> who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Twice—2 COR. i.

<sup>6</sup> And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

2 COR. i.

<sup>7</sup> And our hope of you *is* steadfast, knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

2 COR. vii. 4, 7, 13.

<sup>4</sup> Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. <sup>7</sup> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. <sup>13</sup> Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

2 COR. viii.

<sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

2 COR. viii.

<sup>17</sup> For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

PHIL. ii.

<sup>1</sup> If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

1 THESS. ii.

<sup>3</sup> For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

2 THESS. ii.

<sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

1 TIM. iv.

<sup>13</sup> Till I come, give attendance to reading, to exhortation, to doctrine.

PHILEMON.

<sup>7</sup> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

HEB. vi.

<sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

HEB. xii.

<sup>6</sup> And ye have forgotten the exhortation

which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

HEB. xiii.

<sup>22</sup> And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

(f) Christ carries on this His work above:

1 JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world. <sup>3</sup> And hereby we do know that we know him, if we keep his commandments.

(g) The Holy Spirit below:

JOHN xiv.

<sup>15</sup> If ye love me, keep my commandments.

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>25</sup> These things have I spoken unto you, being *yet* present with you.

<sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of

truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.

JOHN xvi.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me;

<sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more; <sup>11</sup> of judgment, because the prince of this world is judged.

(4) Christ mediates for us in heaven:

HEB. vii.

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

(i) The Holy Spirit forms our thoughts and desires:

ROM. viii.

<sup>26</sup> But if we hope for that we see not, *then* do we with patience wait for it.

<sup>27</sup> Likewise the Spirit also helpeth

our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(j) The sum of all is, we have introduction to the Father *through* the Son *by* the Spirit:

● EPH. ii.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh.

<sup>18</sup> For through him we both have access by one Spirit unto the Father.

10. *On what ground is the three-fold office—viz., of Prophet, Priest, and King, applied to Christ?*

(a-b) His Mediatorial work necessarily demands them, and the Bible regards Him in that capacity:

(c) Prophet:

DEUT. xviii.

<sup>15</sup> The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

<sup>16</sup> According to all that thou desiredst of

the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup> And the LORD said unto me, They have well *spoken that* which they have spoken.

<sup>18</sup> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

<sup>19</sup> And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. <sup>20</sup> But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. <sup>21</sup> And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? <sup>22</sup> When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Compare—ACTS iii.

<sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

<sup>23</sup> And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. <sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

ACTS vii.

<sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

<sup>37</sup> This is that Moses, which said unto the children of Israel, A pro-

phet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

<sup>28</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: <sup>29</sup> to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, <sup>40</sup> saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

HEB. i.

<sup>1</sup> God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets,

<sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

(d) Priest:

PSALM cx.

<sup>4</sup> The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

[And the whole of St. Paul's Epistle to the Hebrews.]

(e) King:

ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

<sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

1 we are his witnesses of these and so is also the Holy Ghost, God hath given to them that obey

1 TIM. vi.

ve thee charge in the sight of God, quickeneth all things, and before Jesus, who before Pontius Pilate ed a good confession; <sup>14</sup> that thou as commandment without spot, unblemished, until the appearing of our Jesus Christ:

ich in his times he shall shew, the blessed and only Potentate, the King of kings, and Lord of lords;

only hath immortality, dwelling in light which no man can approach, whom no man hath seen, nor can be seen, whom be honour and power ever-  
Amen.

REV. xvii.

the ten horns which thou sawest kings, which have received no name as yet; but receive power as one hour with the beast. <sup>13</sup> These shall give their power and strength unto the beast.

these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, King of kings: and they that obey him are called, and chosen, faithful.

*What is the Scriptural sense of the word prophet?*

Illy one who speaks for another authority:

EXOD. vii.

the LORD said unto Moses, I have made thee a god to Aaron and to the children of Israel: and Aaron thy brother shall be thy prophet.

thou shalt speak all that I command thee, and Aaron thy brother shall speak unto the children of Israel, that he send the children of Israel out of his land.

JER. xxvi.

: beginning of the reign of Jehoi-

kim the son of Josiah king of Judah came this word from the LORD, saying,

<sup>2</sup> Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

<sup>3</sup> If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. <sup>4</sup> And thou shalt say unto them, Thus saith the Lord; if ye will not hearken to me, to walk in my law, which I have set before you, <sup>5</sup> to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; <sup>6</sup> then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. <sup>7</sup> So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

*12. How does Christ execute the office of Prophet?*

(a) Immediately:

REV. xxi.

<sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

<sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof

<sup>24</sup> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there.

(b) Mediate by His ministers:

EPH. iv.

<sup>11</sup> And he gave some, apostles; and some, prophets; and some,



evangelists; and some, pastors and teachers;

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(c) Internally by the Spirit:

I JOHN ii.

<sup>19</sup> They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

<sup>20</sup> But ye have an unction from the Holy One, and ye know all things.

I JOHN v.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

<sup>21</sup> Little children, keep yourselves from idols. Amen.

REV. vii.

<sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

REV. xxi.

<sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

<sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

(d) Thus before and since His Incarnation He has been, and throughout eternity will be, The Prophet:

13. *How can it be proved that He acted as such before His Incarnation?*

(a) It has been proved before in chap. xix. quest. 11, and in chap. viii., quest. 12, that He was the Jehovah of the Old Testament Economy:

(b) Called Counsellor:

ISAIAH ix.

<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

(c) Angel of the covenant:

MAL. iii.

<sup>1</sup> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

(d) Interpreter:

JOB xxxiii.

<sup>22</sup> Yea, his soul draweth near unto the grave, and his life to the destroyers.

<sup>23</sup> If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

<sup>24</sup> Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. <sup>25</sup> His flesh shall be fresher than a child's: he shall return to the days of his youth: <sup>26</sup> he shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

(e) The New Testament confirms it:

I PETER i.

<sup>9</sup> Receiving the end of your faith, *even* the salvation of *your* souls. <sup>10</sup> Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

<sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

*14. What is essential to the priestly office, or what is a priest in the Scriptural sense of that term?*

(a) One qualified to act for men with God:

(a') Man's representative, taken from among men:

HEB. v.

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertain- ing* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

EXOD. xxviii.

<sup>9</sup> And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

<sup>10</sup> Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

<sup>11</sup> With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

<sup>12</sup> And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

<sup>13</sup> And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. <sup>16</sup> Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth

thereof. <sup>17</sup> And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

<sup>18</sup> And the second row *shall be* an emerald, a sapphire, and a diamond. <sup>19</sup> And the third row a ligure, an agate, and an amethyst. <sup>20</sup> And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

<sup>21</sup> And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

<sup>28</sup> And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

<sup>29</sup> And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

(β') Chosen of God:

NUM. xvi.

<sup>4</sup> And when Moses heard *it*, he fell upon his face:

<sup>5</sup> And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

<sup>6</sup> This do; Take you censers, Korah, and all his company; <sup>7</sup> and put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

HEB. v.

<sup>8</sup> And by reason hereof he ought, as for

the people, so also for himself, to offer for sins.

<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

(γ') Holy and consecrated :

LEV. xxi.

<sup>5</sup> They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

<sup>6</sup> They shall be holy unto their God, and not profane the name of their God : for the offerings of the LORD made by fire, *and* the bread of their God, they do offer : therefore they shall be holy.

<sup>7</sup> They shall not take a wife *that is* a whore, or profane ; neither shall they take a woman put away from her husband : for he is holy unto his God.

<sup>8</sup> Thou shalt sanctify him therefore ; for he offereth the bread of thy God : he shall be holy unto thee : for I the LORD, which sanctify you, *am* holy.

PSALM cvi.

<sup>13</sup> They soon forgot his works ; they waited not for his counsel : <sup>14</sup> but lusted exceedingly in the wilderness, and tempted God in the desert. <sup>15</sup> And he gave them their request ; but sent leanness into their soul.

<sup>16</sup> They envied Moses also in the camp, *and* Aaron the saint of the LORD.

<sup>17</sup> The earth opened and swallowed up Dathan, and covered the company of Abiram. <sup>18</sup> And a fire was kindled in their company ; the flame burned up the wicked.

EXOD. xxxix.

<sup>30</sup> And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD. <sup>31</sup> And they tied unto it a lace of blue, to fasten

*it* on high upon the mitre ; as the LORD commanded Moses.

(δ') Privileged to come into God's presence and make offerings and intercessions:

NUM. xvi.

<sup>4</sup> And when Moses heard *it*, he fell upon his face :

<sup>5</sup> And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew *who are* his, and *who is* holy ; and will cause *him* to come near unto him : even *him* whom he hath chosen will he cause to come near unto him.

<sup>6</sup> This do ; Take you censers, Korah, and all his company ; <sup>7</sup> and put fire therein, and put incense in them before the LORD to-morrow : and it shall be *that* the man whom the LORD doth choose, he *shall be* holy : *ye take* too much upon you, ye sons of Levi. <sup>8</sup> And Moses said unto Korah, Hear, I pray you, ye sons of Levi : <sup>9</sup> *Scemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation *of* Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ? <sup>10</sup> And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ? <sup>11</sup> For which cause *both* thou and all thy company *are* gathered together against the LORD : and what *is* Aaron, that ye murmur against him ?

EXOD. xix.

<sup>21</sup> And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

<sup>22</sup> And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

<sup>23</sup> And Moses said unto the LORD, The people cannot come up to mount Sinai : for thou chargedst us, saying, Set bounds about the mount, and sanctify it. <sup>24</sup> And the LORD said unto him, Away, get

wn, and thou shalt come up, d Aaron with thee : but let not ts and the people break through up unto the LORD, lest he break on them. <sup>22</sup> So Moses went down people, and spake unto them.

## LEV. xvi.

he LORD said unto Moses, Speak on thy brother, that he come not es into the holy *place* within the re the mercy seat, which *is* upon that he die not : for I will ap- he cloud upon the mercy seat. ; shall Aaron come into the *see* : with the young bullock r offering, and a ram for a ffering.

all put on the holy linen coat, all have the linen breeches upon and shall be girded with a linen d with the linen mitre shall he l : these *are* holy garments ; there- l he wash his flesh in water, and em on. <sup>2</sup> And he shall take of egation of the children of Israel of the goats for a sin offering, ram for a burnt offering. <sup>3</sup> And all offer his bullock of the sin which *is* for himself, and make ment for himself, and for his

he shall take the two goats, sent them before the LORD door of the tabernacle of gregation.

aron shall cast lots upon the two ne lot for the LORD, and the for the scapegoat <sup>2</sup> And Aaron ng the goat upon which the ot fell, and offer him *for* a sin <sup>10</sup> But the goat, on which the be the scapegoat, shall be pre- ve before the LORD, to make an t with him, *and* to let him go goat into the wilderness. <sup>11</sup> And all bring the bullock of the sin which *is* for himself, and shall atonement for himself, and for , and shall kill the bullock of fering which *is* for himself :

he shall take a censer full ing coals of fire from off

the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail :

<sup>12</sup> And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not : <sup>14</sup> and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward ; and be- fore the mercy seat shall he sprinkle of the blood with his finger seven times.

<sup>15</sup> Then shall he kill the goat of the sin offering, that *is* for the peo- ple, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat :

<sup>16</sup> And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

(a) The priest was therefore a mediator, and for the following purposes :

(b) To be a propitiation :

## HEB. v.

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins : <sup>2</sup> who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

(c) To make intercession :

## LUKE i.

<sup>6</sup> There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and

her name *was* Elisabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. <sup>8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course, <sup>9</sup> according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

<sup>10</sup> And the whole multitude of the people were praying without at the time of incense.

<sup>11</sup> And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup> And when Zacharias saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

EXOD. xxx.

<sup>8</sup> And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

REV. v.

<sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

REV. viii.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

15. *Prove from the Old Testament that Christ was truly a Priest?*

(a) Declared to be such:

PSALM cx.

<sup>4</sup> The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

HEB. v.

<sup>5</sup> So also Christ glorified not *himself* to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

<sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

HEB. vi.

<sup>20</sup> Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

ZECH. vi.

<sup>9</sup> And the word of the LORD came unto me, saying, <sup>10</sup> Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; <sup>11</sup> then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; <sup>12</sup> and speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

<sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

(b) Such functions are ascribed to Him:

ISAIAH liii.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall

see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand

<sup>11</sup> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

<sup>12</sup> Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

DAN. ix.

<sup>24</sup> Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. <sup>25</sup> Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(c) St. Paul proves in his Epistle to the Hebrews that the virtue and meaning of the Levitical priesthood and of the temple and its services were typical of this:

*16. Show from the New Testament that all the requisites of a priest were found in Him.*

(a) Christ was such a Man, as required:

HEB. ii.

<sup>16</sup> For verily he took not on *him*

*the nature of angels*; but he took on *him* the seed of Abraham.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

<sup>16</sup> Let us therefore come boldly unto the throne of grace, that *we* may obtain mercy, and find grace to help in time of need.

(b) Chosen by God:

HEB. v.

<sup>6</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

(c) Perfectly holy:

LUKE i.

<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man?

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

HEB. vii.

<sup>28</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

(d) Unequalled in access and power:

JOHN xvi.

<sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

JOHN xi.

<sup>41</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

<sup>42</sup> And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

HEB. i.

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high;

HEB. ix.

<sup>10</sup> *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the

flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

*17. Show that He actually performed all the duties of the office.*

(a) Duty to mediate in general:

JOHN xiv.

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

HEB. xii.

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

(a') By propitiation:

EPH. v.

<sup>1</sup> Be ye therefore followers of God, as dear children;

<sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacri-



fice to God for a sweet-smelling savour.

HEB. ix.

<sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

HEB. x.

<sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool.

I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins of the whole world*.

(β') By intercession:

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

HEB. vii.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

(δ) This work was real, and superseded that which was only substitutive:

HEB. ix.

<sup>10</sup> *Which stood* in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. <sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

COL. ii.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

<sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ:

<sup>18</sup>. *What part of His priestly work did Christ execute on earth, and what does He in heaven?*

(a) Obedience, propitiation, and intercession:

HEB. v.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup> though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> and being made perfect, he became the author of eter-

nal salvation unto all them that obey him ;

<sup>10</sup> Called of God an high priest after the order of Melchisedec.

HEB. ix.

<sup>26</sup> For then must he often have suffered since the foundation of the world : but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment :

<sup>28</sup> So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(b) Presents His work :

HEB. vii.

<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death :

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>24</sup> For Christ is not entered into the holy places

made with hands, *which are* the figures of the true ; but into heaven itself, now to appear in the presence of God for us :

19. *In what respect did the priesthood of Christ excel the Aaronic ?*

(a) Origin, dignity, and perfection :

HEB. vii.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; <sup>27</sup> who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself.

JOHN x.

<sup>30</sup> I and *my* Father are one.

ZECH. xiii.

<sup>7</sup> Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts : smite the shepherd, and the sheep shall be scattered : and-I will turn mine hand upon the little ones.

(b) By His infinitely incomparable sacrifice :

HEB. x.

<sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins.

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : <sup>6</sup> in burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never

with those sacrifices which they offered year by year continually make the comers thereunto perfect.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is a remembrance again made of sins every year.*

HEB. x.

<sup>4</sup> Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; <sup>5</sup> then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

(c) Consecrated with an oath:

HEB. vii.

<sup>10</sup> For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

<sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (for

those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) <sup>22</sup> by so much was Jesus made a surety of a better testament.

(d) Ever abiding:

HEB. vii.

<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death:

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood.

(e) More perfect tabernacle:

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.* <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

<sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. <sup>16</sup> For

where a testament *is*, there must

also of necessity be the death of the testator. <sup>17</sup> For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. <sup>18</sup> Whereupon neither the first *testament* was dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, This *is* the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

(*f*) Intercedes upon a throne:

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

HEB. viii.

<sup>1</sup> Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the

Majesty in the heavens; <sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

(*g*) In Christ is combined Prophet, Priest, and King:

ZECH. vi.

<sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

<sup>20</sup>. *In what sense was Christ a Priest for ever after the order of Melchisedec?*

GEN. xiv.

<sup>17</sup> And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

<sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: <sup>20</sup> and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

<sup>21</sup> And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. <sup>22</sup> And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, <sup>23</sup> that I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: <sup>24</sup> save only that which the young men have eaten, and the portion of the men which

went with me, Aner, Eshcol, and Mamre; let them take their portion.

HEB. vii.

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Type of the eternity of Christ's priesthood :

PSALM cx.

<sup>4</sup> The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

21. *How can it be proved that the Christian ministry is not a priesthood?*

(a) Priests were only types, and ceased on the appearing of the Antitype :

HEB. x.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those sacrifices there is a remembrance again made of sins every year. <sup>4</sup> For it is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me : <sup>6</sup> in burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law ;

<sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away

the first, that he may establish the second.

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> *Whereof* the Holy Ghost also is a witness to us : for after that he had said before, <sup>16</sup> This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; <sup>17</sup> and their sins and iniquities will I remember no more.

<sup>18</sup> Now where remission of these is, *there is* no more offering for sin.

(b) Christ exhausted the work :

HEB. x.

<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

COL. ii.

<sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power :

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : <sup>12</sup> buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

(c) We can only come to God by Christ :

JOHN xiv.

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.

MATT. xi.

<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

JOHN v.

<sup>40</sup> And ye will not come to me, that ye might have life.

JOHN vii.

<sup>37</sup> In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

REV. iii.

<sup>20</sup> Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

REV. xxii.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(*d*) Apostles are only taught to teach and rule:

I COR. xii.

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

EPH. iv.

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and

teachers; <sup>12</sup> for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

I TIM. iii.

<sup>1</sup> This is a true saying, If a man desire the office of a bishop, he desireth a good work. <sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; <sup>3</sup> not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; <sup>4</sup> one that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (for if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. <sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. <sup>8</sup> Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being *found* blameless. <sup>11</sup> Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. <sup>12</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well. <sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

## 1 PETER v.

<sup>1</sup> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

<sup>2</sup> Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

(c) They are called "Messengers, watchmen, heralds of salvation, teachers, rulers, overseers, shepherds, and heralds:"

*22. In what sense are all believers priests?*

(a) As having access in and through Christ:

## HEB. x.

<sup>10</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> and *having* an high priest over the house of God; <sup>22</sup> let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

## HEB. xiii.

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

## 1 TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; <sup>2</sup> for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

<sup>3</sup> For this is good and acceptable in the sight of God our Saviour; <sup>4</sup> who will have all men to be saved, and to come unto the knowledge of the truth.

## 1 PETER iii.

<sup>6</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

<sup>6</sup> Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. <sup>7</sup> Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. <sup>8</sup> Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

<sup>9</sup> Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

<sup>10</sup> For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

(b) Prophets and kings for the same reason:

## 1 JOHN ii.

<sup>20</sup> But ye have an unction from the Holy One, and ye know all things.

## JOHN xvi.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

<sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.



REV. i.

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

REV. v.

<sup>9</sup> And they sung a new song, saying,

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

## CHAPTER XXII.

## THE NATURE OF THE ATONEMENT.

*What is the meaning of the atonement?*

Occurs but once in the English of the New Testament:

ROM. v.

Not only so, but we also died through our Lord Jesus Christ, whom we have now received atonement.

The Greek word of which it is a occurs in three other places:

ἀλλάγη, *exchange, profit, reparation*. (β') A social change, *ye to friendship, reconciliation*. *Verf. Mid. of καταλλάσσω, to exchange:*

ROM. xi. 15.

Speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I have the office: <sup>14</sup> if by any means I may save some of them. For the casting away of them is the reconciling of the world, that the receiving of them be, from the dead?

2 COR. v. 18, 19.

All things are of God, who reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of re-

<sup>20</sup> Now then we are ambas-

sadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup> For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

(B) Καταλλάσσω, signifies *to change, to give in exchange*. (β') *To change from being in a state of enmity to that of friendship, to reconcile*. From *κατά, intensive*, and *ἀλλάσσω, to change*, so as to make a thing other than it is. (β') *To give in exchange, to give what is due*, in either a good or a bad sense. Occurs six times:

Twice—ROM. v.

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

1 COR. vii. 11.

<sup>10</sup> And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

<sup>11</sup> But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

2 COR. v. 18, 19, 20.

<sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the

word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

(C) 'Αλλάττω is the Attic form of ἀλλάσσω, and has the same signification, but does not occur in the New Testament in the Middle Voice, therefore it signifies generally, *to change*, either *giving* or *taking in exchange*. Thus when Christ shall *change* us we shall be blessed indeed. Occurs six times :

ACTS vi.

<sup>14</sup> For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

ROM. i.

<sup>23</sup> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

I COR. xv. 51, 52.

<sup>51</sup> Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

GAL. iv.

<sup>20</sup> I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

HEB. i.

<sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.

(c) The Old Testament clearly shows that this *reconciliation* was effected by means of *sacrifice* :

LEV. iv.

<sup>20</sup> And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this : and the priest shall make an

atonement for them, and it shall be forgiven them.

LEV. v.

<sup>5</sup> And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing* :

<sup>6</sup> And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering ; and the priest shall make an atonement for him concerning his sin.

LEV. vi.

<sup>6</sup> And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest :

<sup>7</sup> And the priest shall make an atonement for him before the LORD : and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

LEV. xii.

<sup>8</sup> And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ; the one for the burnt offering, and the other for a sin offering : and the priest shall make an atonement for her, and she shall be clean.

LEV. xiv.

<sup>11</sup> And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation : <sup>12</sup> and the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD : <sup>13</sup> and he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place : for as the sin offering *is* the priest's, *so is* the trespass offering : it *is* most holy : <sup>14</sup> and the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the

thumb of his right hand, and upon the great toe of his right foot: <sup>15</sup> and the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: <sup>16</sup> and the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: <sup>17</sup> and of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

<sup>18</sup> And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

<sup>19</sup> And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: <sup>20</sup> and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. <sup>21</sup> And if he *be* poor, and cannot get so much; then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; <sup>22</sup> and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

#### NUM. xv.

<sup>23</sup> And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, <sup>24</sup> *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations; <sup>25</sup> then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

<sup>25</sup> And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

<sup>26</sup> And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

(d) On the Great day of Atonement for the priest and the people:

#### LEV. xvi. 6-22.

<sup>6</sup> And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house. <sup>7</sup> And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. <sup>8</sup> And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. <sup>9</sup> And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering. <sup>10</sup> But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness. <sup>11</sup> And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: <sup>12</sup> and he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: <sup>13</sup> and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: <sup>14</sup> and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

<sup>15</sup> Then shall he kill the goat of the sin offering, that *is* for the people, and bring

his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: <sup>16</sup>and he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. <sup>17</sup>And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. <sup>18</sup>And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. <sup>19</sup>And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

<sup>20</sup>And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: <sup>21</sup>and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: <sup>22</sup>and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. <sup>23</sup>And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: <sup>24</sup>and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

4. *How may it be proved that the "active obedience" of Christ to the*

*precepts of the law enters into His satisfaction?*

(a) Of necessity: Christ was the Second Adam:

1 COR. xv.

<sup>22</sup>For as in Adam all die, even so in Christ shall all be made alive.

<sup>45</sup>And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

(b) Obedience is the only condition of life:

ROM. x.

<sup>4</sup>For Christ is the end of the law for righteousness to every one that believeth.

<sup>5</sup>For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

(c) The fixed meaning of δικαιοσύνη, *righteousness*, in the New Testament, is perfect conformity to the whole law of God. See all instances, chap. xxx. ques. 4:

ROM. vi.

<sup>13</sup>Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

<sup>14</sup>For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup>What then? shall we sin, because we are not under the law, but under grace? God forbid.

<sup>16</sup>Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

[It is δικαίωμα which occurs in this instance, all the rest are correct:]

ROM. viii.

the law could not do, in that through the flesh, God send Son in the likeness of sinful or sin, condemned sin in the

re righteousness of the t be fulfilled in us, who after the flesh, but after

ROM. x.

rist is the end of the law usness to every one that

PHIL. iii.

ning zeal, persecuting the ouching the righteousness n the law, blameless.

TITUS iii.

works of righteousness have done, but according rcy he saved us, by the of regeneration, and re- the Holy Ghost ;

he shed on us abundantly us Christ our Saviour ; 7 that ed by his grace, we should be according to the hope of eter-

1 JOHN ii.

, little children, abide in him; ie shall appear, we may have and not be ashamed before oming.

now that he is righteous, hat every one that doeth ess is born of him.

rist is the end of the law for s :

2 COR. v.

hath made him *to be sin* o knew no sin ; that we made the righteousness him.

ROM. v.

: as by the offence of one *we* upon all men to condem- 1 so by the righteousness of

one *the free gift came*: upon all men unto justification of life.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

7. *How may the Socinian and the Governmental theories be disproved?*

(a) Sin intrinsically deserves punishment ; and holiness reward. Every awakened conscience feels this :

JER. xlv

<sup>3</sup> Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

<sup>4</sup> Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

DEUT. xxv.

<sup>13</sup> Thou shalt not have in thy bag divers weights, a great and a small. <sup>14</sup> Thou shalt not have in thine house divers measures, a great and a small. <sup>15</sup> *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have : that thy days may be lengthened in the land which the LORD thy God giveth thee.

<sup>16</sup> For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

(b) Their theories respecting the Atonement just resolve the justice of God into a *mole* of His universal benevolence, and deny that His perfect righteousness unchangeably demands the punishment of all sin, simply as such :

HEB. i.

<sup>13</sup> But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

## PSALM iv.

<sup>4</sup> Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. <sup>5</sup> Offer the sacrifices of righteousness, and put your trust in the LORD.

## PROV. xvii.

<sup>15</sup> He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

## HEB. xii.

<sup>29</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

<sup>29</sup> For our God *is* a consuming fire.

## HEB. vi.

<sup>10</sup> For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

## ROM. iii.

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

<sup>6</sup> God forbid: for then how shall God judge the world?

## 2 THESS. i.

<sup>6</sup> Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

<sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

## ISAIAH liii.

<sup>7</sup> He was oppressed, and he was

afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

## GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

## ROM. viii.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

## 1 PETER ii.

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

## 2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

## HEB. ix.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he



pear the second time without unto salvation.

ROM. iii.

To declare, *I say*, at this time righteousness: that he might be justified, and the justifier of him which believeth in Jesus.

*In what sense were Christ's sufferings penal?*

His sufferings were precisely, in kind and degree, what were demanded for the sins of His people:

ISAIAH liii.

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry land: he hath no form nor comeliness;

when we shall see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of sorrows, and acquainted with grief: we hid as it were our faces from him; we despised him, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: chastisement of our peace was upon him; and with his stripes we are healed. I we like sheep have gone astray, we have turned every one to his own way; the LORD hath laid on him the iniquity of us all. He was oppressed, and was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any guile in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou

shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

GAL. iii.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

MATT. xx.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant:

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

ROM. viii.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

2 COR. v.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

*In what sense were Christ's sufferings vicarious, and in what sense was Christ the substitute of His people.*

ROM. v.

<sup>5</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

MATT. xx.

<sup>27</sup> And whosoever will be chief among you, let him be your servant :

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus ;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

I PETER ii.

<sup>22</sup> Who did no sin, neither was guile found in his mouth : <sup>23</sup> who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed *himself* to him that judgeth righteously :

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed.

I PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

<sup>19</sup> By which also he went and preached unto the spirits in prison ; <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

ISAIAH liii.

<sup>6</sup> All we like sheep have gone astray ; we have turned every one to his own way ; and the LORD

hath laid on him the iniquity of us all.

15. *What is the Scriptural meaning of the phrase, "to bear sin or iniquity" ? and show what light is thereby thrown upon the nature of the atonement.*

LEV. v.

<sup>1</sup> And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it* ; if he do not utter *it*, then he shall bear his iniquity.

LEV. x.

<sup>16</sup> And Moses diligently sought the goat of the sin offering, and, behold, it was burnt : and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

<sup>17</sup> Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD ?

<sup>18</sup> Behold, the blood of it was not brought in within the holy *place* : ye should indeed have eaten it in the holy *place*, as I commanded. <sup>19</sup> And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD ; and such things have befallen me : and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD ? <sup>20</sup> And when Moses heard *that*, he was content.

LEV. xvi.

<sup>22</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited : and he shall let go the goat in the wilderness,

LEV. xx.

<sup>20</sup> And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness : they shall

in sin; they shall die child-

NUM. xviii.

her must the children of  
henceforth come nigh the  
cle of the congregation, lest  
in sin, and die.

EZEK. xviii.

say ye, Why? doth not the  
r the iniquity of the father?  
the son hath done that  
; lawful and right, *and* hath  
my statutes, and hath done  
e shall surely live. <sup>20</sup> The  
t sinneth, it shall die. The  
ll not bear the iniquity of  
er, neither shall the father  
e iniquity of the son: the  
ness of the righteous shall  
him, and the wickedness  
icked shall be upon him.

the wicked will turn from all  
at he hath committed, and keep  
tutes, and do that which is law-  
ght, he shall surely live, he shall

HEB. ix.

s it is appointed unto men once  
t after this the judgment:  
hrist was once offered to  
sins of many; and unto  
at look for him shall he  
the second time without  
salvation.

ISAIAH liii.

*was* wounded for our transgres-  
*was* bruised for our iniquities:  
sement of our peace *was* upon  
with his stripes we are healed.  
e like sheep have gone  
we have turned every one  
own way; and the LORD  
l on him the iniquity of us

pleased the LORD to bruise him;  
at him to grief: when thou shalt  
soul an offering for sin, he shall  
ed, he shall prolong his days,

and the pleasure of the LORD shall pros-  
per in his hand.

<sup>11</sup> He shall see of the travail of  
his soul, *and* shall be satisfied: by  
his knowledge shall my righteous  
servant justify many; for he shall  
bear their iniquities. <sup>12</sup> Therefore  
will I divide him *a portion* with the  
great, and he shall divide the spoil  
with the strong; because he hath  
poured out his soul unto death:  
and he was numbered with the  
transgressors; and he bare the sin  
of many, and made intercession  
for the transgressors.

1 PETER ii.

<sup>21</sup> For even hereunto were ye called:  
because Christ also suffered for us, leaving  
us an example, that ye should follow his  
steps: <sup>22</sup> who did no sin, neither was  
guile found in his mouth: <sup>23</sup> who, when  
he was reviled, reviled not again; when  
he suffered, he threatened not; but com-  
mitted *himself* to him that judgeth right-  
eously:

<sup>24</sup> Who his own self bare our sins  
in his own body on the tree, that  
we, being dead to sins, should  
live unto righteousness: by whose  
stripes ye were healed.

16. *In what sense was Christ an  
offering for sin?*

Jews and Gentiles were familiar with the  
purpose and issue of sacrifices:

HEB. ix.

<sup>22</sup> And almost all things are by the  
law purged with blood; and with-  
out shedding of blood is no re-  
mission.

LEV. xvii.

<sup>10</sup> And whatsoever man *there be* of the  
house of Israel, or of the strangers that  
sojourn among you, that eateth any man-  
ner of blood; I will even set my face  
against that soul that eateth blood, and  
will cut him off from among his people.

<sup>11</sup> For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

LEV. iii.

<sup>1</sup> And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

<sup>2</sup> And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

LEV. i.

<sup>4</sup> And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

<sup>5</sup> And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar *that is by* the door of the tabernacle of the congregation.

LEV. iii.

<sup>1</sup> And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

<sup>2</sup> And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

LEV. iv.

<sup>4</sup> And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. <sup>15</sup> And the elders of the congregation shall lay

their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

2 CHRON. xxix.

<sup>23</sup> And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:

<sup>24</sup> And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

LEV. xvi.

<sup>20</sup> And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

<sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

ISAIAH liii.

<sup>10</sup> Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

1 JOHN i.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

JOHN i.

<sup>29</sup> The next day John seeth Jesus, coming unto him, and saith, Behold

the Lamb of God, which taketh away the sin of the world.

1 PETER i.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: <sup>18</sup> forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

<sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, <sup>21</sup> who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

17. *State the argument on this subject from those passages which ascribe our salvation to the death, or blood of Christ.*

1 PETER i.

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

REV. v.

<sup>9</sup> And they sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation:

1 JOHN i.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

ROM. v.

<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. ii.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> and deliver them who through fear of death were all their lifetime subject to bondage.

18. *In what sense is Christ said to have purchased or redeemed His Church?*

This passage is not to be understood to represent a pecuniary transaction:

1 PETER i.

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers,

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

19. *How can the Bible doctrine of*

*the nature of the Atonement be further proved from the revealed fact that Christ offered Himself to God as our High Priest?*

LEV. iv.

<sup>20</sup>And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

<sup>21</sup>And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

<sup>22</sup>When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; <sup>23</sup>or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: <sup>24</sup>and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.

<sup>25</sup>And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

<sup>26</sup>And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him. <sup>31</sup>And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

LEV. v.

<sup>7</sup>And if he be not able to bring a lamb,

then he shall bring for his trespass, which he hath committed, two turtle doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. <sup>8</sup>And he shall bring them unto the priest, who shall offer *that* which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: <sup>9</sup>and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

<sup>10</sup>And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

<sup>17</sup>And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet he is guilty, and shall bear his iniquity.

<sup>18</sup>And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

<sup>19</sup>It is a trespass offering: he hath certainly trespassed against the LORD.

HEB. viii.

<sup>1</sup>Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup>a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup>For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

<sup>4</sup>For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: <sup>5</sup>who serve unto the example and shadow

of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

20. *How may it be shown that the substitution of Christ in the place of His people did not cause Him to become personally a sinner?*

Christ is made sin for us in the same sense that we are made the righteousness of God in Him :

2 COR. v.

<sup>21</sup> For he hath made him *to be sin* for us, who knew no sin ; that we might be made the righteousness of God in him.

21. *Show that the doctrine of a full satisfaction to justice does not destroy the gratuitous nature of salvation.*

(a) Christ did not die *to make* God love the sinner, but *in consequence* of that love :

JOHN iii.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life.

<sup>17</sup> For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

1 JOHN iv.

<sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

(b) Christ renders the exercise of that love consistent with justice :

ROM. iii.

<sup>26</sup> To declare, *I say*, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.

PSALM lxxxv.

<sup>10</sup> Mercy and truth are met together ; righteousness and peace have kissed *each other.*

ROM. v.

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

### III. THE PERFECTION OF THE ATONEMENT :

29. *What is the orthodox doctrine on this point?*

(a) It satisfied the justice so that nothing is demanded of believers :

(b) It secures the salvation of all believers :

(c) The dignity of the Sufferer :

(d) The insufficiency of the Old Testament sacrifices :

(e) The completeness of Christ's offering :

HEB. ix.

<sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others : <sup>26</sup> for



then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

HEB. x. 1-14.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> in burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. <sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; <sup>9</sup> then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

(f) Christ put Himself in the *exact* position with the law which every sinner is in, and God has recognized this in that He has raised Christ from the dead:

I COR. xv.

<sup>20</sup> But now is Christ risen from the dead, *and* become the firstfruits of them that slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

PHIL. ii. 5-11.

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; <sup>11</sup> and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

## IV. THE EXTENT OF THE ATONEMENT:

32. *What is the Scriptural doctrine on this point?*

(a) Arminian view, ( $\alpha'$ ) Christ died for the relief of all men. ( $\beta'$ ) To make salvation possible:

(b) Calvinistic view, ( $\alpha'$ ) Christ died for His elect. ( $\beta'$ ) To make their salvation certain:

I COR. viii.

<sup>10</sup> For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

<sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died?

34. *What portions of Scripture teach that the love of God which was manifested in Redemption was not mere benevolence but special love for His Church?*

The *design* of God must be determined by His *motive*. If this motive was peculiar love to His own people, then His design must have been to secure their salvation, and not that of all men:

JOHN xvii.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for them which thou

hast given me; for they are thine.

JOHN xv.

<sup>12</sup> This is my commandment, That ye love one another, as I have loved you.

<sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

<sup>17</sup> These things I command you, that ye love one another. <sup>18</sup> If the world hate you, ye know that it hated me before *it* hated you. <sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

JOHN x.

<sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep.

<sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

ROM. v.

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of

his Son, much more, being reconciled, we shall be saved by his life.

ROM. viii.

<sup>31</sup> What shall we then say to these things? If God *be* for us, who *can be* against us?

<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup> Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

EPH. v.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

EPH. iii.

<sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

<sup>18</sup> May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; <sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

I JOHN iii.

<sup>15</sup> Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

I JOHN iv.

<sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live

through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we ought also to love one another. <sup>12</sup> No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

*36. By what argument may it be shown that the object of Christ's satisfaction was not merely to render salvation possible to but that of His elect certain?*

(a) His object:

MATT. xviii.

<sup>10</sup> Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

<sup>11</sup> For the Son of man is come to save that which was lost.

<sup>12</sup> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup> and if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. <sup>14</sup> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

LUKE xix.

<sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

<sup>10</sup> For the Son of man is come to seek and to save that which was lost.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

GAL. i.

<sup>4</sup> Who gave himself for our sins, that he might deliver us from this

present evil world, according to the will of God and our Father:

<sup>3</sup> To whom *be* glory for ever and ever. Amen.

GAL. v.

<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup> but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons.

I TIM. i.

<sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

<sup>15</sup> This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

(b) The effect:

ROM. v.

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

EPH. ii.

<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.

EPH. i.

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved

<sup>7</sup> In whom we have redemption through his blood, the forgiveness

of sins, according to the riches of his grace;

EPH. ii.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

<sup>15</sup> Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace;

I THESS. i.

<sup>8</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

HEB. ii.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

I PETER i.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

<sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

<sup>19</sup> But with the precious blood of Christ,

as of a lamb without blemish and without spot :

37. *What connection do the Scriptures represent as subsisting between the work of Christ and the gift of the Holy Spirit, and, hence, how may it be argued that He died specially for His own people?*

GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree : <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through faith.

ACTS ii.

<sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

TITUS iii.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; <sup>6</sup> which he shed on us abundantly through Jesus Christ our Saviour ; <sup>7</sup> that being justified by his grace, we should be made heirs according to the hope of eternal life.

EPH. i.

<sup>2</sup> Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath

blessed us with all spiritual blessings in heavenly *places* in Christ :

<sup>10</sup> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; ~~even~~ in him : <sup>11</sup> in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will : <sup>12</sup> that we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. <sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers ; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

38. *How is this truth proved by the connection mutually sustained by the different parts of Christ's mediatorial work?*

If Christ died for all, He must sanctify and intercede for all :

I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : <sup>2</sup> and he is the propitiation for our sins : and not for our's only, but also for *the sins* of the whole world.

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ROM. iv.

<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

<sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

JOHN xvii.

<sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

*39. What is the Scriptural doctrine concerning substitution, and how does that answer the question, For whom did Christ die?*

(a) As the Second Adam:

(b) For the unjust:

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

GAL. iii.

<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

ISAIAH liii.

<sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

1 PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

<sup>18</sup> For Christ also hath once suf-

fered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

*40. What is the Scriptural doctrine as to the union of Christ with His people, and how does it determine the design of the atonement?*

(a) This union is federal:

1 COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(b) Vital and spiritual:

JOHN xiv.

<sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

1 COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>27</sup> Now ye are the body of Christ, and members in particular.

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

COL. iii.

<sup>1</sup> If ye then be risen with Christ, seek those things which are above,

where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth. <sup>3</sup> For ye are dead, and your life is hid with Christ in God.

ROM. vi.

<sup>7</sup> For he that is dead is freed from sin.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

GAL. ii.

<sup>19</sup> For I through the law am dead to the law, that I might live unto God.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

2 COR. v.

<sup>14</sup> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

EPH. ii.

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us,

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) <sup>6</sup> and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

*43. On what principles are those texts to be explained which speak of Christ's bearing the sins of the WORLD, and of His dying for ALL?*

(a) As the following:

HEB. ii.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1 COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

1 JOHN ii.

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

1 TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

JOHN i.

<sup>29</sup> The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world.



JOHN iii.

whosoever believeth in him  
perish, but have eternal life.  
God so loved the world,  
gave his only begotten Son,  
whosoever believeth in him  
shall not perish, but have ever-  
lasting life. <sup>17</sup> For God sent not  
his Son into the world to condemn  
it; but that the world  
through him might be saved.

JOHN vi.

I am the living bread which  
came down from heaven: if any  
man eat of this bread, he shall live  
forever: and the bread that I will  
give is my flesh, which I will give  
for the life of the world.

These words "world" and "all"  
in Scripture with different de-  
signations as is evident from the  
the following:

1 COR. xv.

As Christ is risen from the  
dead, and become the firstfruits of them

<sup>21</sup> For since by man *came*  
sin into the world, *and* by sin  
death *came* also to all men.

For as in Adam all die, even so  
shall all be made alive.

Every man in his own order:  
firstfruits; afterward they that  
are still alive at his coming.

ROM. v.

As the offence, so also is the  
gift. For if through the offence of  
one man many are dead, much more  
the grace which is of the gift by  
grace, which is of Jesus Christ,  
hath abounded to many.

<sup>16</sup> And not as it was by one  
man, so is the gift: for the judg-  
ment by one to condemnation, but  
the gift is of many offences unto  
life.

<sup>17</sup> For if by one man's of-  
fence reigned by one; much more  
shall they receive abundance of grace  
and the gift of righteousness shall  
be by one, Jesus Christ.)

Therefore as by the offence of

one judgment *came* upon all men  
to condemnation; even so by the  
righteousness of one *the free gift*  
*came* upon all men unto justifica-  
tion of life.

ROM. viii.

<sup>31</sup> What shall we then say to these things?  
If God be for us, who can be against us?

<sup>32</sup> He that spared not his own Son,  
but delivered him up for us all,  
how shall he not with him also  
freely give us all things?

JOHN xii.

<sup>32</sup> And I, if I be lifted up from  
the earth, will draw all men unto  
me.

<sup>33</sup> This he said, signifying what death he  
should die.

EPH. i.

<sup>10</sup> That in the dispensation of the  
fulness of times he might gather  
together in one all things in Christ,  
both which are in heaven, and  
which are on earth; *even* in him:

COL. i.

<sup>10</sup> For it pleased *the Father* that in him  
should all fulness dwell;

<sup>20</sup> And, having made peace through  
the blood of his cross, by him to  
reconcile all things unto himself;  
by him, *I say*, whether *they be*  
things in earth, or things in hea-  
ven.

2 COR. v.

<sup>12</sup> For whether we be beside ourselves,  
*it is* to God: or whether we be sober, *it*  
*is* for your cause.

<sup>14</sup> For the love of Christ constrain-  
eth us; because we thus judge, that  
if one died for all, then were all  
dead: <sup>15</sup> and *that* he died for all,  
that they which live should not  
henceforth live unto themselves,  
but unto him which died for them,  
and rose again.

(c) In other instances the word "world"

is used as in opposition to the Jewish world:

ROM. xi.

<sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

I JOHN ii.

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

(d) Sometimes used to give prominence to the fact that Christ being *one* Victim, atoned for so many:

Compare—MATT. xx.

<sup>27</sup> And whosoever will be chief among you, let him be your servant:

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

<sup>29</sup> And as they departed from Jericho, a great multitude followed him.

With—I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus:

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

HEB. ix.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he

appear the second time without sin unto salvation.

44. *How are we to understand those passages which speak of the possibility of those perishing for whom Christ died?*

(a) It was 'certain none would perish, and yet that all would, unless they remained in the ship:

ACTS xxvii.

<sup>31</sup> But after long abstinence Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. <sup>22</sup> And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. <sup>23</sup> For there stood by me this night the angel of God, whose I am, and whom I serve,

<sup>24</sup> Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

<sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. <sup>30</sup> And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

<sup>31</sup> Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

<sup>32</sup> Then the soldiers cut off the ropes of the boat, and let her fall off.

(b) On the same principle other passages are to be explained:

HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.

<sup>16</sup> For if we sin wilfully after that we have received the knowledge

of the truth, there remaineth no more sacrifice for sins, <sup>17</sup> but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. <sup>18</sup> He that despised Moses' law died without mercy under two or three witnesses: <sup>19</sup> of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? <sup>20</sup> For we know him that hath said, Vengeance *belongeth* un-

to me, I will recompense, saith the Lord. And again, 'The Lord shall judge his people.

1 COR. viii.

<sup>10</sup> For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

<sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died?

<sup>12</sup> But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## CHAPTER XXIII.

## THE INTERCESSION OF CHRIST.

1. *In what sense is Christ to continue Priest for ever?*

St. Paul contrasts Christ's priesthood with Aaron's :

HEB. vii.

<sup>1</sup> For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; <sup>2</sup> to whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.

<sup>24</sup> And they truly were many priests, because they were not suffered to continue by reason of death :

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood.

2. *Did He intercede for sinners when on earth?*

LUKE xxiii.

<sup>34</sup> Then said Jesus, Father, forgive them ; for they know not what they do.

JOHN xvii.

<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth : thy word is truth. <sup>18</sup> As thou

hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word ;

<sup>21</sup> That they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

HEB. v.

<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ;

<sup>8</sup> Though he were a Son, yet learned he obedience by the things which he suffered ; <sup>9</sup> and being made perfect, he became the author of eternal salvation unto all them that obey him ;

3. *What is the view which the Scriptures present of the intercession of Christ?*

(a) That He presents His sacrifice to God in heaven :

## HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

<sup>13</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices *than these*.

<sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

## REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(b) On the merits of which He claims every blessing of the covenant:

## I JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

## JOHN xvii.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

<sup>25</sup> O righteous Father, the world hath not known thee; but I have known thee,

and these have known that thou hast sent me.

## JOHN xiv.

<sup>15</sup> If ye love me, keep my commandments.

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

## ACTS ii.

<sup>33</sup> This Jesus hath God raised up, whereof we all are witnesses.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

## HEB. vii.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(c) Because of His community of nature with His people, and His personal experience in trial and temptation He evermore intercedes:

## HEB. ii.

<sup>16</sup> For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

<sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, *even* unto the end of the world. Amen.

MATT. xviii.

<sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

(d) He presents and gains acceptance for His people:

I PETER ii.

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> as newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> if so be ye have tasted that the Lord *is* gracious. <sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

EPH. i.

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

REV. viii.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

#### 4. For whom does He intercede?

JOHN x.

<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

JOHN xvii.

<sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

<sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

<sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

5. *Show that intercession is an essential part of His priestly work.*

(a) Absolutely:

HEB. vii.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(b) Προσάγω, *bringing to, or towards; of offerings.* (β') *Approach to, or access to; privilege of entrance.* From προσάγω, *to bring to, or to introduce.* Occurs three times:

JOHN xvii.

[It does not occur here, but see Rom. v. 2.]

<sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

<sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

<sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup> by whom also we have access by faith into this grace wherein we

stand, and rejoice in hope of the glory of God.

EPH. ii.

<sup>18</sup> For through him we both have access by one Spirit unto the Father.

EPH. iii.

<sup>3</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, <sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord:

<sup>12</sup> In whom we have boldness and access with confidence by the faith of him.

(c) The communion with the Father will ever be sustained through Him:

PSALM cx.

<sup>4</sup> The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

<sup>5</sup> The Lord at thy right hand shall strike through kings in the day of his wrath.

REV. vii.

<sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

<sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

6. *What relation does the work of the Holy Spirit sustain to the intercession of Christ?*

(a) Christ is a royal Priest:

ZECH. vi.

<sup>9</sup> And the word of the LORD came unto



me, saying, <sup>10</sup> Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; <sup>11</sup> then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; <sup>12</sup> and speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

<sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

<sup>14</sup> And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. <sup>15</sup> And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

(b) The Holy Spirit is Christ's kingly gift, and the work of the One is the complement to that of the Other:

ROM. viii.

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

JOHN xiv.

<sup>25</sup> These things have I spoken unto you, being *yet* present with you.

<sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

<sup>27</sup> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

## CHAPTER XXIV.

## THE MEDIATORIAL KINGSHIP OF CHRIST.

*How does the Sovereignty of the Mediator differ from His Sovereignty as God?*

Sovereignty as God is essential nature, which is underived, absolute, and unchangeable :  
Sovereignty as Mediatorial King ; given of the Father :

*What is the extent of Christ's Mediatorial Kingdom, and what are the different aspects which it presents to the universe :*

MATT. xxviii.

Jesus came and spake unsaying, All power is given unto you in heaven and in earth.

PHIL. ii.

That your mind be in you, which was in Christ Jesus : <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God : <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even unto the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name : <sup>10</sup> that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; <sup>11</sup> and *that* every

tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

EPH. i.

<sup>13</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>14</sup> cease not to give thanks for you, making mention of you in my prayers ;

<sup>15</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : <sup>16</sup> the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>17</sup> and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>18</sup> which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, <sup>19</sup> far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : <sup>20</sup> and hath put all *things* under his

feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup> which is his body, the fulness of him that filleth all in all.

3. *What are the objects of His mediatorial authority over the universe, and how is it administered?*

(a) Salvation of His Church:

EPH. i.

<sup>23</sup> Which is his body, the fulness of him that filleth all in all.

(b) As the universe constitutes one physical and moral system, it was necessary that His power should extend to all, to the end, that all things should work together for its good:

ROM. viii.

<sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

(c) To establish a Kingdom:

LUKE xxii.

<sup>28</sup> Ye are they which have continued with me in my temptations.

<sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me;

<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

JOHN xiv.

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me.

<sup>2</sup> In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

(d) To subject all enemies:

I COR. xv.

<sup>25</sup> For he must reign, till he hath put all enemies under his feet.

HEB. x.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

<sup>13</sup> From henceforth expecting till his enemies be made his footstool.

(e) To secure universal worship:

HEB. i.

<sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

<sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

REV. v.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup> and hast made us unto our God kings and priests: and we shall reign on the earth. <sup>11</sup> And I beheld, and heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour,

and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto *the* Lamb for ever and ever.

(f) And judicial administration:

JOHN v.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment into the Son:

<sup>23</sup> That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself;

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

JOHN ix.

<sup>30</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

2 COR. v.

<sup>10</sup> For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

4. *How was the Kingship of Christ foretold in the Old Testament?*

(a) Typically, in theocratic princes:

JER. xxiii.

<sup>5</sup> Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King

shall reign and prosper, and shall execute judgment and justice in the earth.

<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

<sup>7</sup> Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; <sup>8</sup> but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

ISAIAH ix.

<sup>7</sup> Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

(b) By explicit predictions:

DAN. ii.

<sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

<sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

<sup>45</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

## PSALM ii.

<sup>4</sup>He that sitteth in the heavens shall laugh: the Lord shall have them in derision. <sup>5</sup>Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

<sup>6</sup>Yet have I set my king upon my holy hill of Zion.

## ISAIAH ix.

<sup>6</sup>For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

5. *What are the various senses in which the phrases "kingdom of God" and "kingdom of heaven," are used in the New Testament?*

(a) Different aspects of that one spiritual reign which is also called "kingdom of Christ:"

(a') Reign of Christ in the heart:

## LUKE xii.

<sup>31</sup>But rather seek ye the kingdom of God; and all these things shall be added unto you.

<sup>32</sup>Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

## LUKE xvii.

<sup>30</sup>And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

<sup>21</sup>Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

<sup>22</sup>And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. <sup>23</sup>And they shall say to you, See here; or, see there: go not after them, nor follow them. <sup>24</sup>For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto

the other *part* under heaven; so shall also the Son of man be in his day.

## MARK x.

<sup>13</sup>And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

<sup>14</sup>But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

<sup>15</sup>Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

<sup>16</sup>And he took them up in his arms, put *his* hands upon them, and blessed them.

## ROM. xiv.

<sup>15</sup>But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup>Let not then your good be evil spoken of:

<sup>17</sup>For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

<sup>18</sup>For he that in these things serveth Christ *is* acceptable to God, and approved of men.

(c) For the visible Church:

## MATT. xiii.

<sup>1</sup>The same day went Jesus out of the house, and sat by the sea side. <sup>2</sup>And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. <sup>3</sup>And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; <sup>4</sup>and when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: <sup>5</sup>some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: <sup>6</sup>and when the sun was up, they were scorched; and because they had no root, they withered away. <sup>7</sup>And some fell among thorns; and the thorns sprung up, and choked them: <sup>8</sup>but other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-

some thirtyfold. <sup>9</sup> Who hath ears ear, let him hear. <sup>10</sup> And the disciple came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He replied and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not, hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. <sup>15</sup> For this people's heart is made gross, and their ears are dull of hearing, and their eyes they have closed; at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. <sup>16</sup> But blessed are your eyes, for they see: your ears, for they hear. <sup>17</sup> For verily I say unto you, That many prophets and kings have desired to see *these things* which ye see, and have not seen; and to hear *those things* which ye hear, and have not heard *them*. <sup>18</sup> Fear ye therefore the parable of the tares. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth it, then cometh the wicked one, and snatcheth away that which was sown in his heart. This is he which received seed by the wayside. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> Also that received seed among the thorns is he that heareth the word, and are of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. <sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. <sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup> As there-

fore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

<sup>44</sup> Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: <sup>46</sup> who, when he had found one pearl of great price, went and sold all that he had, and bought it.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, <sup>50</sup> and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. <sup>51</sup> Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. <sup>52</sup> Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

<sup>53</sup> And it came to pass, *that* when Jesus had finished these parables, he departed thence. <sup>54</sup> And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses, and Simon, and Judas?

<sup>56</sup> And his sisters, are they not all with us? Whence then hath this *man* all these things? <sup>57</sup> And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his

own country, and in his own house. <sup>58</sup> And he did not many mighty works there because of their unbelief.

MATT. iv.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

MARK i.

<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

<sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

(c) Glorified Church:

LUKE xiii.

<sup>29</sup> And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

6. *What is the nature of Christ's kingly administration of the affairs of His own people, i.e., of His Kingdom as distinct from the universe?*

(a) By the dispensation of the Holy Spirit:

JOHN xv.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

<sup>27</sup> And ye also shall bear witness, because ye have been with me from the beginning.



## ACTS ii.

<sup>22</sup> This Jesus hath God raised up, whereof we all are witnesses.

<sup>23</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>24</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>25</sup> until I make thy foes thy footstool.

<sup>26</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(b) By the constitution of His Church :

## MATT. xxviii.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

## EPH. iv.

<sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

<sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

(c) By properly appointed officers :

## ACTS i.

<sup>23</sup> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. <sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

<sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## ACTS vi.

<sup>3</sup> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word.

<sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

<sup>6</sup> Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. <sup>7</sup> And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. <sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people.

## ACTS xiii.

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said,

Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

ACTS xx.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

<sup>29</sup> For, I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. <sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

I TIM. i.

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

<sup>13</sup> Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

I TIM. iv.

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

(*d*) Under this dispensation there is (*a'*) the *militant aspect*:

EPH. vi.

<sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his might.

<sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. <sup>13</sup> Wherefore take unto you the whole armour of God,

that ye may be able to withstand in the evil day, and having done all, to stand. <sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; <sup>15</sup> and your feet shod with the preparation of the gospel of peace; <sup>16</sup> above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

(*β'*) And the *glorified aspect*:

REV. iii.

<sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(*γ'*) With Christ as a Captain and Prince:

REV. xix.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. <sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

REV. xxi.

<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them,

shall be his people, and God shall be with them, *and be* their God shall wipe away all tears from their eyes; and there shall be no sorrow, neither sorrow, nor crying, shall there be any more pain: for all things are passed away.

He that sat upon the throne beheld, I make all things new, and he said unto me, Write: these words are true and faithful. And I saw no temple there: the Lord God Almighty and the Lamb are the temple of God: and the city had no need of sun, neither of the moon, nor of any light: for the glory of God was in it, and the Lamb is the light thereof.

Throne has three aspects:

1. Grace:

HEB. iv.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in time of need.

2. Judgment:

REV. xx.

I saw a great white throne, and he that sat on it, from whose face the earth and the heaven fled, and there was found no place for them. <sup>12</sup> And I saw the dead, both great and small, stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and hell delivered up the dead which were in them: and they were judged every man according

to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

(γ) Of glory:

Compare—REV. iv.

<sup>1</sup> After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

<sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. <sup>3</sup> And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup> And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. <sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

With—REV. v.

<sup>1</sup> And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. *In what sense is Christ's Kingdom spiritual?*

(a) The King is spiritual:

MATT. xx.

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

JOHN xviii.

<sup>35</sup> Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

<sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

(b) The throne is spiritual:

ACTS ii.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

<sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> until I make thy foes thy footstool.

(c) The sceptre is spiritual:

ISAIAH liii.

<sup>1</sup> Who hath believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

PSALM cx.

<sup>2</sup> The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

(d) The citizens are spiritual:

PHIL. iii.

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

EPH. ii.

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

<sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; <sup>21</sup> in whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> in whom ye also are builded together for an habitation of God through the Spirit.

(e) The government is spiritual:

ZECH. iv.

<sup>4</sup> So I answered and spake to the angel that talked with me, saying, What *art* these, my lord? <sup>5</sup> Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

<sup>6</sup> Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. <sup>7</sup> Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof* with shoutings, *crying*, Grace, grace unto it.

(f) The laws are spiritual:

JOHN iv.

<sup>24</sup> God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

(g) The blessings and penalties are spiritual :

I COR. v.

<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

<sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup> therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth. <sup>9</sup> I wrote unto you in an epistle not to company with fornicators: <sup>10</sup> yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup> But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

<sup>12</sup> For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

2 COR. x.

<sup>3</sup> For though we walk in the flesh, we do not war after the flesh:

<sup>4</sup> (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

<sup>5</sup> Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> and having in a readiness to revenge all disobedience, when your obedience is fulfilled.

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: <sup>4</sup> according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, <sup>7</sup> in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence;

<sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: <sup>11</sup> in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup> that we should be to the praise of his glory, who first trusted in Christ.

2 TIM. ii.

<sup>1</sup> Thou therefore, my son, be strong in the grace that is in Christ Jesus.

<sup>2</sup> And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

<sup>3</sup> Thou therefore endure hardness, as a good soldier of Jesus Christ. <sup>4</sup> No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

TITUS ii.

<sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

8. *What is the extent of the powers which Christ has vested in His visible Church?*

(a) *Declarative*, to teach the Truth:

(b) *Ministerial*, to live according to the Word of God:

ISAIAH viii.

<sup>19</sup> And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

<sup>20</sup> To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

<sup>21</sup> And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

<sup>22</sup> And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

DEUT. iv.

<sup>1</sup> Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

<sup>2</sup> Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

<sup>3</sup> Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. <sup>4</sup> But ye that did cleave unto the LORD your God *are* alive every one of you this day. <sup>5</sup> Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. <sup>6</sup> Keep therefore and *do them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

MATT. xxviii.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

HEB. xiii.

<sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

1 PETER ii.

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> as newborn babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> if so be ye have tasted that the Lord *is* gracious.

to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and pre-

ferred also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I

set thee, O Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe *he is* precious: unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also were appointed.

*What are the conditions of admission into Christ's Kingdom?*

Actual recognition of the authority of the Sovereign:

JOHN iii.

Nicodemus answered and said unto Jesus, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

JOHN i.

John came unto his own, and his own received him not.

But as many as received him, to them gave he power to become sons of God, *even* to them that believe on his name:

which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 COR. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

*17. In what sense is Christ to return His Kingdom to His Father, and in what sense will His mediatorial Headship continue for ever?*

(a) Christ will demit His mediatorial authority over the universe which He has administered as God-man:

1 COR. xv.

<sup>22</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

<sup>24</sup> Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death. <sup>27</sup> For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(b) But not so with regard to His people:

PSALM cx.

<sup>4</sup> The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

DAN. vii. <sup>1</sup>

<sup>12</sup> I saw in the night visions, and be-



hold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

<sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

LUKE i.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

<sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

REV. xix.

<sup>7</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

<sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

REV. xxi.

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

<sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the

elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

REV. vii.

<sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

REV. xxi.

<sup>12</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

<sup>13</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

CHRIST EXECUTED HIS OFFICE OF MEDIATOR BOTH IN HIS ESTATE OF HUMILIATION AND EXALTATION:

*18. Wherein does Christ's humiliation consist?*

PHIL. ii.

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

LUKE i.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

2 COR. viii.

<sup>8</sup> I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

## HEB. xii.

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endureth the cross, despising the shame, and is set down at the right hand of the throne of God.

<sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

## HEB. ii.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

## ISAIAH lii.

<sup>10</sup> Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. <sup>11</sup> As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: <sup>12</sup> so shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

## ISAIAH liii.

<sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. <sup>4</sup> Surely he hath borne *our* griefs, and carried *our* sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he *was* wounded for *our* transgressions, *he was* bruised for *our* iniquities: the chastisement of *our* peace *was* upon him; and with his stripes we are healed.

## I COR. xv.

<sup>2</sup> For I delivered unto you first of all that which I also received, how that Christ died for *our* sins according to the scriptures;

19. *In what sense was Christ made under the law, and how was that subjection an act of humiliation?*

## GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

## GAL. iv.

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons.

## PHIL. ii.

<sup>4</sup> Look not every man on his own things, but every man also on the things of others. <sup>5</sup> Let this mind be in you, which was also in Christ Jesus: <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God: <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: <sup>8</sup> and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## LUKE i.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

## 2 COR. viii.

<sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

20. *In what sense did Christ undergo the curse of the law, and how was that possible for God's well-beloved Son?*

(a) God was well pleased with Him:

## MATT. iii.

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

<sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

## 2 PETER i.

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

<sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

<sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount.

(b) He did always what pleased God:

## JOHN viii.

<sup>20</sup> And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

(c) The infinite displeasure of God at sin was borne *vicariously* by Christ:

## MATT. xxvi.

<sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. <sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

<sup>38</sup> Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

<sup>39</sup> And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

## MATT. xxvii.

<sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

## LUKE xxii.

<sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

<sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

21. *What are the different interpretations of the phrase in the Apostles' creed, "He descended into hell"?*

(a) Said to have been borrowed from:

## PSALM xvi.

<sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

<sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.

## ACTS II

<sup>23</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>24</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

<sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

<sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

(b) It is the invisible:

Compare—Acts ii.

<sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. <sup>26</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

<sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

<sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

PSALM XVI.

<sup>1</sup> I have set the LORD always be-

fore me: because *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. <sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. <sup>11</sup> Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore.

(c) Some have maintained that Christ actually did go into hell:

But this is absurd as will be seen by:

LUKE XXIII.

<sup>42</sup> And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

<sup>44</sup> And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. <sup>45</sup> And the sun was darkened, and the veil of the temple was rent in the midst.

<sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

22. What is the true meaning of 1 Peter 19-21?

(a) Very obscure:

(b) The Romanists maintain that it is "*limbus patrum*," the place where, prior to Christ's act of descension, the spirits of just men were retained, free from any pain:

(c) The Protestants generally interpret it thus: The Spirit which raised Jesus up from the dead was the same good Spirit which inspired Noah to preach unto those of his day, whose spirits were in the prison of sin; that Noah, as a preacher of righteousness, preached Christ as a present Saviour during the long time God

gave them respite, even until the ark was completed :

I PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. <sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

<sup>19</sup> By which also he went and preached unto the spirits in prison ; <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

<sup>22</sup> Who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him.

23. *Wherein does Christ's exaltation consist ?*

(a) Overcoming the power of death :

I COR. xv.

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures :

(b) Being clothed with majesty on high :

MARK xvi.

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

24. *In what sense was it possible for the co-equal Son of God to be exalted ?*

(a) As the co-equal Son of God this was impossible, yet through the union with the human, His glory was veiled and He

had humbled Himself in the eyes of all creatures :

PHIL. ii.

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus : <sup>6</sup> who, being in the form of God, thought it not robbery to be equal with God : <sup>7</sup> but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

<sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name :

<sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; <sup>11</sup> and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HEB. xii.

<sup>1</sup> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(b) The soul and body of Christ were inconceivably exalted :

MATT. xvii.

<sup>1</sup> And after six days Jesus taketh Peter,

, and John his brother, and bring-  
em up into an high mountain apart,  
nd was transfigured before  
: and his face did shine as  
un, and his raiment was white  
e light.

l, behold, there appeared unto them  
and Elias talking with him. <sup>4</sup>Then  
red Peter, and said unto Jesus, Lord,  
od for us to be here: if thou wilt,  
make here three tabernacles; one  
re, and one for Moses, and one for  
<sup>5</sup>While he yet spake, behold, a  
cloud overshadowed them: and  
l a voice out of the cloud, which  
his is my beloved Son, in whom I  
all pleased; hear ye him.

REV. i.

nd I turned to see the voice  
spake with me. And being  
d, I saw seven golden candle-  
; <sup>13</sup> and in the midst of the  
candlesticks *one* like unto the  
of man, clothed with a gar-  
down to the foot, and girt  
the paps with a golden girdle.  
; head and *his* hairs *were* white  
wool, as white as snow; and  
yes *were* as a flame of fire;  
l his feet like unto fine brass,  
hey burned in a furnace; and  
oice as the sound of many  
s. <sup>16</sup> And he had in his right  
seven stars: and out of his  
h went a sharp twoedged  
l: and his countenance *was*  
: sun shineth in his strength.  
d when I saw him, I fell at his feet  
d. And he laid his right hand  
ne, saying unto me, Fear not; I  
first and the last: <sup>18</sup> *I am* he that  
and was dead; and, behold, I am  
r evermore, Amen, and have the  
f hell and of death.

REV. xx.

nd I saw a great white throne,  
im that sat on it, from whose  
he earth and the heaven fled

away; and there was found no place  
for them.

<sup>19</sup> And I saw the dead, small and great,  
stand before God; and the books were  
opened: and another book was opened,  
which is *the book* of life: and the dead  
were judged out of those things which  
were written in the books, according to  
their works.

*25. What are the various sources  
of proof by which the Resurrection of  
Christ is established?*

(a) Old Testament predictions:

Compare—PSALM xvi.

<sup>9</sup> Therefore my heart is glad, and my  
glory rejoiceth: my flesh also shall rest in  
hope.

<sup>10</sup> For thou wilt not leave my soul  
in hell; neither wilt thou suffer  
thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life:  
in thy presence *is* fulness of joy; at thy  
right hand *there are* pleasures for ever-  
more.

ACTS ii. 24-31.

<sup>22</sup> Ye men of Israel, hear these words;  
Jesus of Nazareth, a man approved of God  
among you by miracles and wonders and  
signs, which God did by him in the midst  
of you, as ye yourselves also know;  
<sup>23</sup> him, being delivered by the determin-  
ate counsel and foreknowledge of God,  
ye have taken, and by wicked hands have  
crucified and slain: <sup>24</sup> whom God hath  
raised up, having loosed the pains of  
death: because it was not possible that he  
should be holden of it. <sup>25</sup> For David  
speaketh concerning him, I foresaw the  
Lord always before my face, for he is on  
my right hand, that I should not be  
moved: <sup>26</sup> therefore did my heart rejoice,  
and my tongue was glad; moreover also  
my flesh shall rest in hope: <sup>27</sup> because  
thou wilt not leave my soul in hell, nei-  
ther wilt thou suffer thine Holy One to  
see corruption. <sup>28</sup> Thou hast made known  
to me the ways of life; thou shalt make  
me full of joy with thy countenance.  
<sup>29</sup> Men *and* brethren, let me freely speak  
unto you of the patriarch David, that he  
is both dead and buried, and his sepulchre

is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(b) Christ predicted it; if a true Prophet He must have risen:

#### MATT. XX.

<sup>17</sup> And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, <sup>18</sup> Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

<sup>19</sup> And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

#### JOHN X.

<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.

<sup>18</sup> No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(c) The eleven Apostles who were good, intelligent, and serious, avowed this, and sealed their testimony with their own blood:

#### ACTS I.

<sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

<sup>3</sup> To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

<sup>4</sup> And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

(d) St. Paul, who saw his risen Lord, received his ministry from Him:

#### I COR. XV.

<sup>5</sup> And that he was seen of Cephas, then of the twelve: <sup>6</sup> after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James; then of all the apostles.

<sup>8</sup> And last of all he was seen of me also, as of one born out of due time.

<sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

#### GAL. I.

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man.

<sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

#### ACTS IX.

<sup>1</sup> And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, <sup>2</sup> and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.



d as he journeyed, he came to Damascus: and suddenly shined round about him a light from heaven: <sup>4</sup>and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? <sup>5</sup>And he said, Who art thou, Lord? And the Lord said, Jesus whom thou persecutest: stand up for thee to kick against the pricks. <sup>6</sup>And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. <sup>7</sup>And when he was journeyed with him, he was speechless, hearing a voice, seeing no man. <sup>8</sup>And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus.

He was three days without sight, neither did eat nor drink.

seen by above five hundred at once:

1 COR. xv.

For that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

Change of the Sabbath from the first day to the first:

Their miracles were God's seals to their testimony:

HEB. ii.

If the word spoken by angels was binding, and every transgression and disobedience received a just recompence of ; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard

and also bearing *them* witness,

both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

(d) And the Holy Spirit honoured the Apostles' teaching by His sanctifying, elevating, and consoling power:

ACTS v.

<sup>29</sup> Then Peter and the other apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

26. *By what power did Christ rise from the dead?*

(a) The Scriptures teach that he rose by His own power:

JOHN ii.

<sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

<sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

JOHN x.

<sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.

(b) And by His Father's power:

ACTS xiii.

<sup>28</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers,

<sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

<sup>24</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

ROM. x.

<sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

EPH. i.

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup> and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

(c) The peculiarity can be explained thus; acts which pass from the Divine Godhead to external objects can be attributed to either of the Divine Persons or to the Godhead absolutely:

JOHN v.

<sup>17</sup> But Jesus answered them, My Father worketh hitherto, and I work. <sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. <sup>19</sup> Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

<sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth:

and he will shew him greater works than these, that ye may marvel.

*27. On what ground does the apostle Paul declare that our faith is vain if Christ be not risen?*

I COR. xv.

<sup>14</sup> And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

(a) His resurrection proves Him to be the Son of God:

ROM. i.

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

<sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

(b) In which it is clear that God approves and accepts the work of Christ as the surety of His people:

ROM. iv.

<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup> but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

<sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

(c) We have an Advocate with the Father:

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

HEB. ix.

<sup>11</sup> But Christ being come an high priest of good things to come, by

a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

(d) We have eternal life in Him:

JOHN xiv.

<sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

<sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, <sup>5</sup> who are kept by the power of God through faith unto salvation ready to be revealed in the last time:

(e) Our bodies shall be raised from the dead by Him:

I COR. xv.

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

ROM. viii.

<sup>11</sup> But if the Spirit of him that

raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

I COR. vi.

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

<sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup> But he that is joined unto the Lord is one spirit.

I THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

(f) Christ's resurrection determines and illustrates ours:

I COR. xv.

<sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

28. *When, at what place, and in whose presence, did Christ ascend?*

(a) There were two men, supposed by some to have been Moses and Elijah :

ACTS i.

<sup>9</sup> And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

<sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel :

<sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

<sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

(b) He was carried away from His disciples to heaven :

LUKE xxiv.

<sup>50</sup> And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

<sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy : <sup>53</sup> and were continually in the temple, praising and blessing God. Amen.

MARK xvi.

<sup>19</sup> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

<sup>20</sup> And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

ACTS i.

<sup>2</sup> Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen : <sup>3</sup> to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

<sup>9</sup> And when he had spoken these

things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

EPH. iv.

<sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

COL. ii.

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; <sup>14</sup> blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; <sup>15</sup> *and* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

PSALM xxiv.

<sup>7</sup> Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. <sup>8</sup> Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup> Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup> Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM lxviii.

<sup>17</sup> The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord

among them, *as in* Sinai, in the holy  
 Thou hast ascended on high,  
 Thou hast led captivity captive: thou  
 hast received gifts for men; yea,  
 the rebellious also, that the  
 God might dwell among  
 blessed be the Lord, *who* daily loadeth  
 with benefits, *even* the God of our sal-  
 m. Selah.

*What are the different opinions  
 of the nature of Christ's Ascen-  
 ?*

The Lutherans and others believe  
 Christ's body is omnipresent, and con-  
 sently that His body did not undergo  
 change, only a withdrawal of His  
 or sensible mode of existence, which  
 ying little other than this, that His  
 is here, but it has nothing in com-  
 with His original body, or with our  
 But it is certain that His human  
 and body passed up into heaven:

EPH. iv.

Wherefore he saith, When he as-  
 cended up on high, he led capti-  
 vative, and gave gifts unto  
 9 (Now that he ascended,  
 it is it but that he also descen-  
 first into the lower parts of the  
 h? 10 He that descended is the  
 e also that ascended up far  
 ve all heavens, that he might  
 all things.) 11 And he gave  
 e, apostles; and some, pro-  
 ts; and some, evangelists; and  
 e, pastors and teachers; 12 for  
 perfecting of the saints, for the  
 k of the ministry, for the edi-  
 g of the body of Christ:

JOHN xiv.

Let not your heart be troubled: ye be-  
 lieve in God, believe also in me.  
 In my Father's house are many

mansions: if *it were* not so I would  
 have told you. I go to prepare a  
 place for you. 3 And if I go and  
 prepare a place for you, I will come  
 again, and receive you unto myself;  
 that where I am, *there* ye may be  
 also.

HEB. vi.

20 Whither the forerunner is for us  
 entered, *even* Jesus, made an high  
 priest for ever after the order of  
 Melchisedec.

EPH. iv.

9 (Now that he ascended, what is it but  
 that he also descended first into the lower  
 parts of the earth?

10 He that descended is the same  
 also that ascended up far above  
 all heavens, that he might fill all  
 things.)

30. *What is included in Christ's  
 sitting at the right hand of the Fa-  
 ther?*

(a) The language of the following pas-  
 sages is figurative, yet it sets forth the su-  
 preme glorification of Christ in heaven:

PSALM cx.

1 The LORD said unto my Lord,  
 Sit thou at my right hand, until I  
 make thine enemies thy footstool.

MARK xvi.

10 So then after the Lord had  
 spoken unto them, he was received  
 up into heaven, and sat on the  
 right hand of God.

20 And they went forth, and preached  
 every where, the Lord working with *them*,  
 and confirming the word with signs fol-  
 lowing. Amen.

ROM. viii.

34 Who *is* he that condemneth?  
 It is Christ that died, yea rather,  
 that is risen again, who is even at  
 the right hand of God, who also  
 maketh intercession for us.

## EPH. i.

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

<sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

## COL. iii.

<sup>1</sup> If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

## HEB. i.

<sup>1</sup> God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, <sup>2</sup> hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

## HEB. x.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

<sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

<sup>13</sup> From henceforth expecting till his enemies be made his footstool.

## I PETER iii.

<sup>22</sup> Who is gone into heaven, and is on the right hand of God; angels

and authorities and powers being made subject unto him.

## HEB. ii.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

<sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

## PSALM xvi.

<sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. <sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

## MATT. xxvi.

<sup>63</sup> But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

<sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

## DAN. vii.

<sup>13</sup> I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting do-

minion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

PHIL. ii.

<sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name:

<sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

<sup>11</sup> And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

LUKE v.

<sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

<sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

REV. v.

<sup>6</sup> And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(b) SEATED UPON THAT THRONE, HE, DURING THE PRESENT DISPENSATION AS MEDIATOR, EFFECTUALLY APPLIES TO HIS PEOPLE, THROUGH HIS SPIRIT, THAT SALVATION WHICH HE PREVIOUSLY ACHIEVED FOR THEM IN HIS STATE OF HUMILIATION:



## CHAPTER XXV.

## EFFECTUAL CALLING.

1. *What is the New Testament usage of the words καλέω (to call), κλήσις (calling), and κλητός (called)?*

(A) Καλέω signifies *to call, to call together, to summon*; with Infin., *to call on, to summon to do a thing*. In the Pass. *to be called, to be destined, or to be chosen*; *to call to one's house, to call on or invoke the gods*.

(B) *To call by name, to address by name*. In the Pass. *to be named, to receive a name*; and in Perf. *to have been named, and so to be called*; the Pass. frequently signifies *to be*, because one is generally what one is called. (γ') Of things, *to require, to demand*. This Verb only occurs in the following passages:

MATT. i.

<sup>31</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

LUKE i.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

MATT. i. 23, 25.

<sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

<sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

MATT. ii. 7, 15, 23.

<sup>7</sup> Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

<sup>14</sup> When he arose, he took the young child and his mother by night, and de-

parted into Egypt: <sup>15</sup> and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>22</sup> But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: <sup>23</sup> and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

MATT. iv.

<sup>21</sup> And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

MATT. v.

<sup>9</sup> Blessed *are* the peacemakers: for they shall be called the children of God.

Twice—MATT. v.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

MATT. ix.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

MATT. x.

<sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

## MATT. xx.

<sup>8</sup> So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

## MATT. xxi. 13.

<sup>12</sup> And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, <sup>13</sup> and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

## MATT. xxii. 3, 4, 8, 9, 43, 45.

<sup>3</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son. <sup>4</sup> And sent forth his servants to call them that were bidden to the wedding: and they would not come. <sup>8</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage.

<sup>9</sup> Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. <sup>10</sup> Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

<sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> If David then call him Lord, how is he his son?

## MATT. xxiii. 7, 8, 9, 10.

<sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. <sup>9</sup> And call no *man* your father upon the earth: for one is your Father, which is in heaven. <sup>10</sup> Neither be ye called masters: for one is your Master, *even* Christ.

## MATT. xxv.

<sup>14</sup> For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

## MATT. xxvii.

<sup>8</sup> Wherefore that field was called, The field of blood, unto this day.

## MARK i. 20.

<sup>19</sup> And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

## MARK ii.

<sup>17</sup> When Jesus heard *it*, he said unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

## MARK xi.

<sup>17</sup> And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

## LUKE i.

13, 32, 35, 36, 59, 60, 61, 62, 76.

<sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. <sup>36</sup> And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

<sup>59</sup> And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered and said, Not so; but he shall be called John. <sup>61</sup> And they said unto her, There is none of thy kindred that is called by this name. <sup>62</sup> And they made signs to his father, how he would have him called.

<sup>76</sup> And thou, child, shalt be called the prophet of the Highest: for thou shalt

go before the face of the Lord to prepare his ways;

LUKE ii. 4, 20 (twice), 23.

<sup>4</sup> And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

<sup>25</sup> (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

LUKE v.

<sup>28</sup> I came not to call the righteous, but sinners to repentance.

LUKE vi. 15, 46.

<sup>15</sup> Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say?

LUKE vii. 11, 39.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

<sup>39</sup> Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner.

LUKE viii. 2.

<sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, <sup>8</sup> and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

LUKE ix.

<sup>10</sup> And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

LUKE x.

<sup>39</sup> And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

LUKE xiv. 7, 8 (twice), 9, 10 (twice), 12, 13, 16, 17, 24.

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, <sup>8</sup> When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup> and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. <sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. <sup>11</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. <sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup> and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

<sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper.

LUKE xv. 19.

<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, <sup>19</sup> and am no more worthy to be called thy son: make me as one of thy hired servants.

LUKE xv.

<sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

LUKE xix. 2, 13, 29.

1, behold, *there was* a man named eus, which was the chief among blicans, and he was rich.

1 he called his ten servants, and ed them ten pounds, and said unto Occupy till I come.

d it came to pass, when he was igh to Bethphage and Bethany, at unt called *the mount* of Olives, he ro of his disciples, <sup>29</sup>saying, Go ye e village over against *you*; in the at your entering ye shall find a colt hereon yet never man sat: loose nd bring *him hither*.

LUKE xx.

id therefore calleth him Lord, how en his son?

LUKE xxi.

1 in the day time he was teaching temple; and at night he went out, ode in the mount that is called *the* of Olives.

LUKE xxii.

1 he said unto them, The kings of atiles exercise lordship over them; ey that exercise authority upon re called benefactors.

LUKE xxiii

when they were come to the place, s called Calvary, there they cruci- a, and the malefactors, one on the ind, and the other on the left.

JOHN i.

day following Jesus would go forth hlee, and findeth Philip, and saith m, Follow me.

JOHN ii.

both Jesus was called, and his s, to the marriage.

JOHN x.

um the porter openeth; and the ear his voice; and he calleth his eep by name, and leadeth them

ACTS i. 12, 19, 23.

a returned they unto Jerusalem e mount called Olivet, which is rusalem a Sabbath day's journey it was known unto all the dwell- rusalem; insomuch as that field in their proper tongue, Aceldat is to say, The field of blood.

<sup>23</sup>And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

ACTS iii.

<sup>11</sup> And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

ACTS iv.

<sup>18</sup> And they called them, and command- ed them not to speak at all nor teach in the name of Jesus.

ACTS vii.

<sup>58</sup> And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

ACTS ix.

<sup>11</sup> And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

ACTS x.

<sup>1</sup> There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

ACTS xiii.

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Ma- nean, which had been brought up with Herod the tetrarch, and Saul.

ACTS xiv.

<sup>12</sup> And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

ACTS xv.

<sup>27</sup> And Barnabas determined to take with them John, whose surname was Mark.

ACTS xxiv. 2.

<sup>2</sup> And when he was called forth, Ter- tullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done un- to this nation by thy providence, <sup>3</sup>we accept *it* always, and in all places, most noble Felix, with all thankfulness.

ACTS xxvii. 8, 14, 16.

<sup>7</sup> And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we

sailed under Crete, over against Salmone; <sup>8</sup> and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

<sup>14</sup> But not long after there arose against it a tempestuous wind, called Euroclydon.

<sup>15</sup> And when the ship was caught, and could not bear up into the wind, we let *her* drive. <sup>16</sup> And running under a certain island which is called Clauda, we had much work to come by the boat: <sup>17</sup> which

when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

#### ACTS xxviii.

<sup>1</sup> And when they were escaped, then they knew that the island was called Melita.

#### ROM. iv.

<sup>17</sup> (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

#### Twice—ROM. viii.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

#### ROM. ix. 7, 12, 24, 25, 26.

<sup>6</sup> Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: <sup>7</sup> neither, because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called.

<sup>10</sup> And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> it was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated.

<sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles?

<sup>25</sup> As he saith also in Osee, I will call them my people, which were not my peo-

ple; and her beloved, which was not beloved. <sup>26</sup> And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

#### I COR. i.

<sup>9</sup> God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

#### I COR. vii. 15, 17, 18 (twice), 20, 21, 22 (twice), 24.

<sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>13</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. <sup>16</sup> For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup> Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling wherein he was called. <sup>21</sup> Art thou called *being* a servant? are ot for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's free-man: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

#### I COR. x.

<sup>27</sup> If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

#### I COR. xv.

<sup>9</sup> For I am the least of the apostles, that

meet to be called an apostle, persecuted the church of God.

GAL. i. 6, 15.

Revel that ye are so soon removed from that called you into the grace unto another gospel: <sup>7</sup> which is other; but there be some that will pervert the gospel of Christ.

When it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup> to reveal his son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: <sup>17</sup> neither went I to Jerusalem to them which were before me; but I went into Arabia, and returned again unto Damascus.

GAL. v. 8, 13.

And run well; who did hinder you that ye should not obey the truth? <sup>9</sup> This testimony cometh not of him that calleth, neither of him that is called, but of the Father who hath given us the whole counsel.

Brethren, ye have been called by the grace of our Lord Jesus Christ to the flesh, but by love serve one another.

EPH. iv. 1, 4.

Therefore, the prisoner of the Lord, as ye call, ye that ye walk worthy of the Lord, wherewith ye are called, <sup>2</sup> with lowliness and meekness, with long-forebearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>7</sup> one God and Father of all, who is above all, and through all, and in you all.

COL. iii.

Let the peace of God rule in your hearts, to the which also ye are called in the Lord Jesus; and be ye thankful.

1 THESS. ii. 12.

Ye know how we exhorted and charged every one of you, as the Father of our Lord Jesus Christ hath called us, <sup>12</sup> that ye walk worthy of God, who hath called us unto his kingdom and glory.

1 THESS. iv.

God hath not called us unto uncleanness, but unto holiness.

1 THESS. v.

<sup>24</sup> Faithful is he that calleth you, who also will do it.

2 THESS. ii. 14.

<sup>13</sup> But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 TIM. vi.

<sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 TIM. i. 9.

<sup>9</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; <sup>10</sup> who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

HEB. ii. 11.

<sup>10</sup> For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

HEB. iii.

<sup>12</sup> But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

HEB. v.

<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

HEB. ix. 15.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge

your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. xi. 8, 18.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

<sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called: <sup>19</sup> accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

JAMES ii.

<sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

I PETER i. 15.

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> because it is written, Be ye holy; for I am holy.

I PETER ii. 9, 21.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> who did no sin, neither was guile found in his mouth: <sup>23</sup> who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup> who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

I PETER iii. 6, 9.

<sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: <sup>6</sup> even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

<sup>8</sup> Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: <sup>9</sup> not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

I PETER v.

<sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

2 PETER i. 3.

<sup>3</sup> According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: <sup>4</sup> whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

I JOHN iii.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

REV. i.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,

REV. xi.

<sup>8</sup> And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

REV. xii.

<sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

REV. xvi.

<sup>16</sup> And he gathered them together into a



place called in the Hebrew tongue Armageddon.

REV. xix. 9, 11, 13.

<sup>9</sup> And he saith unto me, Write, Blessed ~~re~~ they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him ~~was~~ called Faithful and True, and in righteousness he doth judge and make war.

<sup>13</sup> And he ~~was~~ clothed with a vesture dipped in blood: and his name is called The Word of God.

(α') Καλῶ, is used in the sense of *calling with the voice*:

JOHN x.

<sup>1</sup> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, ~~he~~ same is a thief and a robber. <sup>2</sup> But ~~he~~ that entereth in by the door is the shepherd of the sheep.

<sup>3</sup> To him the porter openeth; and he ~~he~~ sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

<sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

MARK i.

<sup>16</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you become fishers of men. <sup>18</sup> And straightway they forsook their nets, and followed him. <sup>19</sup> And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

<sup>20</sup> And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

(β) *Authoritatively*:

ACTS iv.

<sup>16</sup> Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. <sup>17</sup> But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

<sup>18</sup> And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

ACTS xxiv.

<sup>1</sup> And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

<sup>2</sup> And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

<sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness.

(γ) *Of inviting*:

MATT. xxii.

<sup>3</sup> And sent forth his servants to call them that were bidden to the wedding: and they would not come.

MATT. ix.

<sup>12</sup> But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

I TIM. vi.

<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

<sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

[Κλητὸς and ἐκλεκτὸς are the words used in these two passages, not καλῶ. See words (C) and (E).]

MATT. xx.

<sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

MATT. xxii.

<sup>14</sup> For many are called, but few *are* chosen.

(δ') The *effectual call* of the Spirit :

ROM. viii.

[In verse 30 (twice) not verse 28.]

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

I PETER ii.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

I PETER v.

<sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

(ε') Of *appointment* :

HEB. v.

<sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

(ς') Sense of *naming* :

MATT. i.

<sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

(B) Κλησις, *a calling or employment, a calling into court, a legal summons, a cita-*

*tion*; hence, *an indictment, an impeachment*. (β') *A calling or invitation to a feast*. (γ') *A name, an appellation*. From καλῶ, *to call*. It occurs eleven times in the New Testament, in each instance it signifies the *effectual call* of the Holy Spirit, with *one* exception, viz., 1 Cor. vii. 20:

ROM. xi.

<sup>29</sup> For the gifts and calling of God *are* without repentance.

I COR. i.

<sup>22</sup> For the Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup> but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup> but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>26</sup> For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

<sup>27</sup> But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:

I COR. vii.

<sup>20</sup> Let every man abide in the same calling wherein he was called.

<sup>21</sup> Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup> For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. <sup>23</sup> Ye are bought with a price; be not ye the servants of men. <sup>24</sup> Brethren, let every man, wherein he is called, therein abide with God.

EPH. i.

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

EPH. iv. i.

<sup>1</sup> I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the

vocation wherewith ye are called, <sup>2</sup> with all lowliness and meekness, with long-suffering, forbearing one another in love;

EPH. iv. 4.

<sup>4</sup> *There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who is above all, and through all, and in you all.*

PHIL. iii. 14.

<sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before. <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

2 THESS. i. 11.

<sup>11</sup> Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: <sup>12</sup> that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 TIM. i.

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

HEB. iii.

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 PETER i. 10.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: <sup>11</sup> for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(C) *Κλητός*, called, invited, welcomed; called out, chosen, appointed. From *καλῶ*, to call. It occurs eleven times in the New Testament [not ten]:

(a) It signifies appointment to office:

ROM. i. 1.

(b) Those who receive the external call:

MATT xxii. 14.

(c) Effectual calling:

ROM. i. 7; viii. 28; 1 COR. i. 2, 24; JUDE 1; REV. xvii. 14.

MATT. xx.

<sup>15</sup> Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

<sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

MATT. xxii.

<sup>14</sup> For many are called, but few *are* chosen.

ROM. i. 1, 6, 7.

<sup>1</sup> Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

<sup>6</sup> Among whom are ye also the called of Jesus Christ:

<sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

ROM. viii.

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

1 COR. i.

<sup>1</sup> Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

<sup>2</sup> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's;

<sup>3</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>23</sup> But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

<sup>24</sup> But unto them which are called, both Jews and Greeks, Christ the

power of God, and the wisdom of God.

JUDE.

<sup>1</sup> Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called :

<sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

REV. xvii.

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

(D) *Ἐκλογή*, a picking out, a choice, an election, a levy of troops or taxes. (β') A choice selection, as of extracts. (γ') A collection of persons chosen. From *ἐκ*, out and *λέγω*, to choose. Occurs only seven times:

ACTS ix. 15.

<sup>14</sup> And here he hath authority from the chief priests to bind all that call on thy name. <sup>15</sup> But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: <sup>16</sup> for I will shew him how great things he must suffer for my name's sake.

ROM. ix. 11.

<sup>10</sup> And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; ) <sup>12</sup> it was said unto her, The elder shall serve the younger.

ROM. xi. 5, 7, 28.

<sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no

more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. <sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

<sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance.

I THESS. i. 4.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers; <sup>3</sup> remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; <sup>4</sup> knowing, brethren beloved, your election of God.

2 PETER i. 10.

<sup>8</sup> For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: <sup>11</sup> for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(E) *Ἐκλεκτός*, chosen out, selected; picked out as a soldier for a particular purpose, or to peculiar privileges, or favours; *approved of, excellent*. From *ἐκ* and *λέγω*. Occurs 23 times in the New Testament:

MATT. xx.

<sup>16</sup> So the last shall be first, and the first last: for many be called, but few chosen.

MATT. xxii.

<sup>14</sup> For many are called, but few *are* chosen.

MATT. xxiv. 22, 24, 31.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs

and wonders ; insomuch that, if *it were* possible, they shall deceive the very elect.

<sup>21</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

MARK xiii.

<sup>27</sup> And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

MARK xiii.

<sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

MARK xiii. 22.

<sup>21</sup> And then if any man shall say to you, Lo, here *is* Christ ; or lo, *he is* there ; believe *him* not : <sup>22</sup> for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

LUKE xviii.

<sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

LUKE xxiii. 35.

<sup>24</sup> Then said Jesus, Father, forgive them ; for they know not what they do. And they parted his raiment, and cast lots. <sup>25</sup> And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others ; let him save himself, if he be Christ, the chosen of God.

ROM. viii.

<sup>23</sup> Who shall lay any thing to the charge of God's elect ? *It is* God that justifieth.

ROM. xvi.

<sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine.

COL. iii.

<sup>12</sup> Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ;

I TIM. v.

<sup>21</sup> I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

2 TIM. ii.

<sup>10</sup> Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

TITUS i. i.

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness ; <sup>2</sup> in hope of eternal life, which God, that cannot lie, promised before the world began ;

I PETER i. i.

[Translated as in the second verse :]

<sup>1</sup> Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

I PETER ii. 4, 6, 9.

<sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.

<sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light : <sup>10</sup> which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy.

2 JOHN i, 13.

<sup>1</sup> The elder unto the elect lady and her children, whom I love in the truth ; and not I only, but also all they that have known the truth ; <sup>2</sup> for the truth's sake, which dwelleth in us, and shall be with us for ever.

<sup>13</sup> The children of thy elect sister greet thee. Amen.

REV. xvii.

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him *are* called, and chosen, and faithful.

(F) *Ἐκλέγομαι*, to choose out, to single out, to select for special favour or protection; to elect to an office. From *εκ* and *λέγω*. Occurs 21 times:

MARK xiii.

<sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

LUKE vi.

<sup>13</sup> And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

LUKE x. 42.

<sup>41</sup> And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: <sup>42</sup> but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

LUKE xiv.

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

JOHN vi.

<sup>70</sup> Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

JOHN xiii.

<sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Twice—JOHN xv.

<sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

JOHN xv.

<sup>19</sup> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

ACTS i. 2.

<sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had

chosen: <sup>3</sup> to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

ACTS i. 24.

<sup>24</sup> And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, <sup>25</sup> that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ACTS vi. 5.

<sup>4</sup> But we will give ourselves continually to prayer, and to the ministry of the word.

<sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: <sup>6</sup> whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

ACTS xiii.

<sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

ACTS xv.

<sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

ACTS xv. 22.

<sup>21</sup> For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. <sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup> and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

## ACTS xv. 25.

<sup>24</sup> Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: <sup>25</sup> it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

I COR. i. 27 (twice), 28.

<sup>26</sup> For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: <sup>27</sup> but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which *are* mighty: <sup>28</sup> and base things of the world, and things which are despised, hath God chosen, *yea*, and things which *are* not, to bring to nought things that *are*: <sup>29</sup> that no flesh should glory in his presence.

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

JAMES ii.

<sup>5</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

(G) *Ἐκκλησία*, an assembly of the citizens summoned by the Crier. The legislative assembly. At Athens there were the extraordinary assemblies, called *σύγκλητοι*, but this word is not used in the New Testament. The place where the assemblies gathered was called *τὸ πρυτανεῖον*, the President's Hall, Town Hall, the place which was found in Greek cities, consecrated to *Vesta*, and which belonged to the citizens; but this word is not in the New Testament. *Ἐκκλησία* is from *ἐκ*, out, and *καλέω*, to call, to summon legally. Occurs 115 times:

MATT. xvi.

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Twice—MATT. xviii. 17.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

<sup>16</sup> But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

ACTS ii. 47.

<sup>46</sup> And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, <sup>47</sup> praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

ACTS v.

<sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

ACTS vii. 38.

<sup>37</sup> This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. <sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: <sup>39</sup> to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, <sup>40</sup> saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

ACTS viii. 1, 3.

<sup>1</sup> And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

<sup>2</sup> As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

ACTS ix.

<sup>31</sup> Then had the churches rest through-



out all Judæa and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

ACTS xi. 22, 26.

<sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch.

<sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul : <sup>26</sup> and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

ACTS xii. 1, 5.

<sup>1</sup> Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

<sup>5</sup> Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him.

ACTS xiii.

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

ACTS xiv. 23, 27.

<sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

<sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

ACTS xv. 3, 4, 22, 41.

<sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas ; *namely*, Judas

surnamed Barsabas, and Silas, chief men among the brethren :

<sup>41</sup> And he went through Syria and Cilicia, confirming the churches.

ACTS xvi. 5.

<sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

<sup>5</sup> And so were the churches established in the faith, and increased in number daily.

ACTS xviii. 22.

<sup>21</sup> But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will. And he sailed from Ephesus. <sup>23</sup> And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

ACTS xix. 32, 39, 40.

<sup>31</sup> And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. <sup>32</sup> Some therefore cried one thing, and some another : for the assembly was confused ; and the more part knew not wherefore they were come together.

<sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies : let them implead one another. <sup>39</sup> But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. <sup>40</sup> For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

ACTS xx. 17, 28.

<sup>17</sup> And from Miletus he sent to Ephesus, and called the elders of the church.

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

ROM. xvi. 1, 4, 5, 16, 23.

<sup>1</sup> I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea : <sup>2</sup> that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. <sup>5</sup> Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

<sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you.

<sup>23</sup> Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

I COR. i.

<sup>2</sup> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

2 COR. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

I COR. iv.

<sup>17</sup> For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

I COR. vi.

<sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

I COR. vii. 17.

<sup>16</sup> For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

I COR. x. 32.

<sup>22</sup> Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>23</sup> even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be *saved*.

I COR. xi.

<sup>16</sup> But if any man seem to be contentious,

we have no such custom, neither the churches of God.

I COR. xi. 18, 22.

<sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

<sup>22</sup> What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

I COR. xii.

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

I COR. xiv.

4, 5, 12, 19, 23, 28, 33, 34, 35.

<sup>4</sup> He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup> I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

<sup>12</sup> Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

<sup>18</sup> I thank my God, I speak with tongues more than ye all: <sup>19</sup> yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

<sup>23</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

<sup>26</sup> But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>33</sup> For God is not *the author* of confusion, but of peace, as in all churches of the saints. <sup>34</sup> Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. <sup>35</sup> And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

## I COR. xv.

<sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

## I COR. xvi. 1, 19 (twice).

<sup>1</sup> Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

<sup>19</sup> The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

## 2 COR. viii. 1, 18, 19, 23, 24.

<sup>1</sup> Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; <sup>2</sup> how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

<sup>12</sup> And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches; <sup>19</sup> and not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

<sup>23</sup> Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

## 2 COR. xi. 8, 28.

<sup>8</sup> I robbed other churches, taking wages *of them*, to do you service. <sup>28</sup> Beside those things that are without, that which cometh upon me daily, the care of all the churches.

## 2 COR. xii.

<sup>13</sup> For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

## GAL. i. 2, 13, 22.

<sup>2</sup> And all the brethren which are with me, unto the churches of Galatia:

<sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

<sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> and was unknown

by face unto the churches of Judæa which were in Christ:

## EPH. i. 22.

<sup>22</sup> And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, <sup>23</sup> which is his body, the fulness of him that filleth all in all.

## EPH. iii. 10, 21.

<sup>9</sup> And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, <sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord:

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, <sup>21</sup> unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## EPH. v. 23, 24, 25, 27, 29, 32.

<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

<sup>24</sup> Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. <sup>25</sup> Husbands,

love your wives, even as Christ also loved the church, and gave himself for it;

<sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. <sup>28</sup> So ought

men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> for we

are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a

man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great

mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife

even as himself; and the wife *see* that she reverence *her* husband.

PHIL. iii.

concerning zeal, persecuting the church; and the righteousness which is in the blameless.

PHIL. iv.

Now ye Philippians know also, that from the beginning of the gospel, when I came forth from Macedonia, no church associated with me as concerning giving and receiving, but ye only.

COL. i. 18, 24.

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his sake, which is the church:

COL. iv. 15, 16.

salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. <sup>16</sup> And when this epistle is read among you, cause that it be also in the church of the Laodiceans; that ye likewise read the epistle from Laodicea.

1 THESS. i.

Paul, and Silvanus, and Timotheus, to the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 THESS. ii.

For ye, brethren, became followers of the churches of God which in Judaea are of the Lord Jesus: for ye also have suffered things of your own countrymen, even as have of the Jews:

2 THESS. i. 1, 4.

Paul, and Silvanus, and Timotheus, to the church of the Thessalonians in our Father and the Lord Jesus Christ:

that we ourselves glory in you in the churches of God for your patience in faith in all your persecutions and tribulations that ye endure: <sup>5</sup> which is a just token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also

1 TIM. iii. 5, 15.

<sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity; <sup>5</sup> (for if a man know not how to rule his own house, how shall he take care of the church of God?) <sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

<sup>14</sup> These things write I unto thee, hoping to come unto thee shortly: <sup>15</sup> but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 TIM. v. 16.

<sup>15</sup> For some are already turned aside after Satan. <sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

PHILEMON 2.

<sup>1</sup> Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, <sup>2</sup> and to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: <sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

HEB. ii. 12.

<sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. <sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

HEB. xii. 23.

<sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

JAMES v. 14.

<sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them

pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

3 JOHN 6, 9, 10.

<sup>6</sup> Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a goodly sort, thou shalt do well: <sup>7</sup> because that for his name's sake they went forth, taking nothing of the Gentiles.

<sup>9</sup> I wrote unto the church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not. <sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

REV. i. 4, 11, 20 (twice).

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, <sup>11</sup> saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

<sup>20</sup> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

REV. ii. 1, 7, 11, 17, 29.

<sup>1</sup> Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

<sup>11</sup> He that hath an ear, let him hear what

the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

<sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. iii. 6, 13, 22.

<sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

REV. ii. 8, 12, 18, 23.

<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

<sup>12</sup> And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

REV. iii. 1, 7, 14.

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

## REV. xxii.

has sent mine angel to testify these things in the churches. I am the root and the offspring of David, the bright and morning star.

*How may it be proved that the call to salvation is made through the Word of God?*

The law of God is natural to, and not from, man :

## ROM. i.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

Because that which may be known of God is manifest in them ; for he hath shewed *it* unto them. The invisible things of him from the creation of the world are seen, being understood by things that are made, *even* his power and Godhead ; so they are without excuse :

For they that, when they knew God, did not glorify *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

## ROM. ii.

When the Gentiles, which are without the law, do by nature the things contained in the law, these, though they have not the law, are a law unto themselves : <sup>15</sup> which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean-while accusing or else excusing one another ;

On the day when God shall judge the men by Jesus Christ according to the gospel.

The knowledge of God's Word is essential to salvation :

## ROM. x.

<sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup> How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? <sup>15</sup> And how shall they preach, except they be sent ? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report ? <sup>17</sup> So then faith *cometh* by hearing and hearing by the word of God.

(c) Sin to neglect salvation :

## MATT. xi.

<sup>21</sup> Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

## HEB. ii.

<sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

<sup>3</sup> How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him* ;

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

4. *On what principle is this external call addressed equally to the non-elect as well as to the elect?*

That it is addressed indiscriminately is proved :

MATT. xxii.

<sup>11</sup> And when the king came in to see the guests, he saw there a man which had not on a wedding garment : <sup>12</sup> and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. <sup>13</sup> Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness ; there shall be weeping and gnashing of teeth.

<sup>14</sup> For many are called, but few *are* chosen.

MARK xvi.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

<sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature.

REV. xxii.

<sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

JOHN iii.

<sup>18</sup> He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

JOHN xvi.

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

<sup>9</sup> Of sin, because they believe not on me ;

<sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more ; <sup>11</sup> of judgment, because the prince of this world is judged.

5. *How can it be proved that there is an internal spiritual call distinct from the external call?*

(a) From passages which distinguish the operation of the Truth from that of the Spirit :

REV. xxi.

<sup>7</sup> He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

JOHN vi.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

I THESS. i.

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. <sup>6</sup> And ye became followers of us, and of the



Lord, having received the word in much affliction, with joy of the Holy Ghost:

<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia.

(b) From those passages which prove that the Spirit is indispensable:

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers;

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. <sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

(c) Those which refer all good to God:

PHIL. ii.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

2 TIM. ii.

<sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

<sup>25</sup> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

<sup>26</sup> And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

(d) Also by those which describe the subjects:

MATT. xxii.

<sup>14</sup> For many are called, but few *are* chosen.

PROV. i.

<sup>24</sup> Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

<sup>25</sup> But ye have set at nought all my counsel, and would none of my reproof: <sup>26</sup> I also will laugh at your calamity; I will mock when your fear cometh; <sup>27</sup> when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. <sup>28</sup> Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: <sup>29</sup> for that they hated knowledge, and did not choose the fear of the LORD: <sup>30</sup> they would none of my counsel; they despised all my reproof.

JOHN vi.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(e) There is an absolute need of such a call:

1 COR. ii.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

2 COR. iv.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

<sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

13. *What is meant by "common grace," and how may it be shown that the Spirit does operate upon the minds of those who are not renewed in heart?*

GEN. vi.

<sup>2</sup> That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

<sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

ACTS vii.

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

<sup>52</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: <sup>53</sup> who have received the law by the disposition of angels, and have not kept *it*.

HEB. x.

<sup>29</sup> He that despised Moses' law died without mercy under two or three witnesses:

<sup>29</sup> (Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?)

14. *How does common grace differ from efficacious grace?*

As to its subjects:

ROM. viii.

<sup>30</sup> Moreover whom he did predestinate, them he also called; and whom he called, them he also justi-

fied: and whom he justified, them he also glorified.

ROM. xi.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

<sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

<sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: <sup>10</sup> let their eyes be darkened, that they may not see, and bow down their back alway.

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of our Lord Jesus Christ.

15. *How can it be proved that this efficacious grace is confined to the elect?*

(a) The elect are called, and the called are elected:

ROM. viii.

<sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justi-

ied: and whom he justified, them he also glorified.

REV. xvii.

<sup>14</sup> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

(b) All union with Christ is the effect of effectual calling:

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 TIM. i.

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

<sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, <sup>10</sup> but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

<sup>11</sup> Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

1 COR. i.

<sup>2</sup> Unto the church of God which is at Corinth, to them that are

sanctified in Christ Jesus, called *to be* saints,

EPH. iv.

<sup>4</sup> *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

<sup>5</sup> One Lord, one faith, one baptism,

ROM. viii.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

16. *Prove that this grace is given on account of Christ.*

(a) All spiritual blessings are:

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup> which he shed on us abundantly through Jesus Christ our Saviour;

<sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.

(b) We are declared to be called in Him:

ROM. viii.

<sup>2</sup> For the law of the Spirit of life

in Christ Jesus hath made me free from the law of sin and death.

EPH. ii.

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) <sup>6</sup> and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

2 TIM. i.

<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

18. *What arguments go to show that there is an immediate influence of the Spirit on the soul besides that which is exerted by the Truth?*

(a) Distinguished thus:

JOHN vi.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

<sup>14</sup> But there are some of you that believe not. For Jesus knew from

the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

ROM. xv.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

1 COR. ii.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man.

<sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 THESS. i.

<sup>4</sup> Knowing, brethren beloved, your election of God.

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. <sup>6</sup> And

ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia.

(b) Declared to be necessary:

PSALM cxix.

<sup>18</sup> Open thou mine eyes, that I may behold wondrous things out of thy law.

ACTS xvi.

<sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

<sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

EPH. i.

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

(c) And attributed to God:

PHIL. ii.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

2 THESS. i.

<sup>11</sup> Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his*

goodness, and the work of faith with power:

<sup>12</sup> That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

HEB. xiii.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

(d) The gift of the Spirit is also distinguished:

JOHN xiv.

<sup>15</sup> If ye love me, keep my commandments.

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

1 COR. iii.

<sup>16</sup> Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1 COR. vi.

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

<sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(c) Evidently different from that effected by the Truth :

EPH. i.

<sup>18</sup> The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

EPH. iii.

<sup>1</sup> For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> if ye have heard of the dispensation of the grace of God, which is given me to you-ward : <sup>3</sup> how that by revelation he made known unto me the mystery ; (as I wrote afore in few words, <sup>4</sup> whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup> which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; <sup>6</sup> that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel :

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

*21. How can this grace be proved to be certainly efficacious ?*

(a) From the change it effects :

(b) From the promises, and means used to their fulfilment :

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>27</sup> And I will put my spirit within you,

and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

<sup>28</sup> And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

EZEK. xi.

<sup>16</sup> Therefore say, Thus saith the Lord GOD ; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

<sup>17</sup> Therefore say, Thus saith the Lord GOD ; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. <sup>18</sup> And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

<sup>19</sup> And I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them an heart of flesh :

<sup>20</sup> That they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God. <sup>21</sup> But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

JOHN vi.

<sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(c) Because of what it communicates, viz., faith and repentance :

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith ; and that not of yourselves : *it is the gift of God :*

<sup>9</sup> Not of works, lest any man should boast.

ACTS xi.

<sup>17</sup> Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ ; what was I, that I could withstand God ?

## EFFECTUAL CALLING.

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

2 TIM. ii.

<sup>4</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

<sup>25</sup> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

*22. How may it be proved that this influence is congruous with our nature?*

a) The same God creates and recreates, his object being, not to destroy, but to restore His work:

b) Scripture and experience both teach that our actions are pre-eminently moral and free:

That the soul never acted so before:

PSALM cx.

Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the mother: thou hast the dew of thy power.

2 COR. iii.

Now the Lord is that Spirit: where the Spirit of the Lord is, there is liberty.

PHIL. ii.

It is God which worketh in you, both to will and to do of his good pleasure.

described as drawing, teaching, and convincing:

JOHN vi.

Therefore answered and said unto them, murmur not among yourselves.

For no man can come to me, except the Father which hath sent

me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every one that hath heard, and learned of the Father, cometh unto me.

EPH. i.

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

*23. What do the Scriptures teach as to the connection of this influence with the Truth?*

ROM. x.

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

JOHN xvii.

<sup>17</sup> Sanctify them through thy truth: thy word is truth.

*24. What reason may be assigned for the belief that the Spirit does not renew those adults to whom the Truth is not known?*

ROM. x.

<sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and



how shall they hear without a preacher?

*25. What are the objections to the Arminian doctrine of sufficient grace?*

(a) They say God has willed the salvation of all men:

(b) Answer: The external call has been made but to few, and the heathen cannot be saved by, although responsible for, the light of nature:

ROM. i.

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God hath shewed *it* unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup> Professing themselves to be wise, they became fools, <sup>23</sup> and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

ROM. ii.

<sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup> (for not the hearers of the law *are* just before God, but

the doers of the law shall be justified. <sup>14</sup> For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

(c) The Scriptures declare that salvation is altogether of God:

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 TIM. ii.

<sup>25</sup> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

ROM. ix.

<sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated. <sup>14</sup> What shall we say then? *Is there* unrighteousness with God? God forbid.

<sup>15</sup> For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup> So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be de-

clared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *hate* mercy, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

(d) Further the Scriptures declare that not all who receive the external call have sufficient grace:

ROM. ix.

<sup>16</sup> So then *it* is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup> Therefore hath he mercy on whom he will *hate* mercy, and whom he will he hardeneth. <sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? <sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup> and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles?

ROM. xi.

<sup>8</sup> (According as it is written, God hath given them the spirit of slum-

ber, eyes that they should not see, and ears that they should not hear;) unto this day.

ROM. xi. 7-12.

<sup>7</sup> Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τήτου ἢ ἐπέτυχεν· ἡ δὲ ἐκλογή ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν, <sup>8</sup> (καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατα- νύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν) ἕως τῆς σήμερον ἡμέρας. <sup>9</sup> Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς. <sup>10</sup> Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον. <sup>11</sup> Λέγω οὖν, Μὴ ἔπαισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σοτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup> Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;

The first quotation, in the eighth verse, is supposed to be from Deut. xxix. 4:

<sup>4</sup> Καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

The second quotation, in the tenth verse, is supposed to be from Psalm lxix. 22, 23 in the Hebrew Bible, and lxviii. 22, 23 in the Septuagint version.

<sup>22</sup> Γενηθήτω ἡ τράπεζα αὐτῶν ἐν ὥπιον αὐτῶν εἰς παγίδα, καὶ εἰς ἀνταπόδοσιν, καὶ εἰς σκάνδαλον. <sup>23</sup> Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τῇ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

ROM. xi.

<sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>8</sup> (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

<sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: <sup>10</sup> let their eyes be darkened, that they may not see, and bow down their back alway. <sup>11</sup> I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation is

*come* unto the Gentiles, for to provoke them to jealousy. <sup>12</sup> Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

DEUT. xxix.

<sup>2</sup> And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; <sup>3</sup> the great temptations which thine eyes have seen, the signs, and those great miracles:

<sup>4</sup> Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

<sup>5</sup> And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. <sup>6</sup> Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God. <sup>7</sup> And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: <sup>8</sup> and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. <sup>9</sup> Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

PSALM lxix.

<sup>18</sup> Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

<sup>19</sup> Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee. <sup>20</sup> Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none. <sup>21</sup> They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

<sup>22</sup> Let their table become a snare before them: and *that which should have been for their welfare, let it become* a trap. <sup>23</sup> Let their eyes be darkened, that they see not; and make their loins continually to shake.

<sup>24</sup> Pour out thine indignation upon them, and let thy wrathful anger take hold of them. <sup>25</sup> Let their habitation be desolate; *and* let none dwell in their tents. <sup>26</sup> For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. <sup>27</sup> Add iniquity unto their iniquity: and let them not come into thy righteousness. <sup>28</sup> Let them be blotted out of the book of the living, and not be written with the righteous. <sup>29</sup> But I *am* poor and sorrowful: let thy salvation, O God, set me up on high. <sup>30</sup> I will praise the name of God with a song, and will magnify him with thanksgiving.

## CHAPTER XXVI.

### REGENERATION.

1. *What are the various Scripture terms by which this work of God is designated?*

(A) *Kriζw*, signifies *to people, to settle, to occupy*; of a city, *to found, to build*. (β') Of a festival, *to institute, to establish*. (γ') *To produce, to create*; generally, *to make, to render so and so*. (δ') *To perpetrate a deed*. Occurs 14 times:

MARK xiii.

<sup>19</sup> For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

ROM. i.

<sup>23</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

I COR. xi.

<sup>9</sup> Neither was the man created for the woman; but the woman for the man.

EPH. ii. 10, 15.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh.

EPH. iii. 9.

<sup>8</sup> Unto me, who am less than the least

of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

EPH. iv. 24.

<sup>23</sup> And be renewed in the spirit of your mind; <sup>24</sup> and that ye put on the new man, which after God is created in righteousness and true holiness.

Twice—COL. i. 16.

<sup>16</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> and he is before all things, and by him all things consist.

COL. iii. 10.

<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds; <sup>10</sup> and have put on the new *man*, which is renewed in knowledge after the image of him that created him: <sup>11</sup> where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

I TIM. iv. 3.

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron; <sup>3</sup> forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Twice—REV. iv.

<sup>11</sup> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

## REV. x.

<sup>6</sup> And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

(B) *Κτίσις*, a founding, settling, foundation, structure, formation. (β') A making, a creating, the creation of the universe. (γ') The world or the universe itself. (δ') A created thing, a creature, an ordinance. From the preceding Verb. Occurs 19 times:

## MARK x. 6.

<sup>4</sup> And they said, Moses suffered to write a bill of divorcement, and to put *her* away. <sup>5</sup> And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. <sup>6</sup> But from the beginning of the creation God made them male and female. <sup>7</sup> For this cause shall a man leave his father and mother, and cleave to his wife; <sup>8</sup> and they twain shall be one flesh: so that they are no more twain, but one flesh.

## MARK xiii. 19.

<sup>18</sup> And pray ye that your flight be not in the winter. <sup>19</sup> For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

## MARK xvi.

<sup>15</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature.

## ROM. i. 20.

<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: <sup>21</sup> because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

## ROM. i.

<sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

## ROM. viii. 19, 20, 21, 22.

<sup>19</sup> For the earnest expectation of the

creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.

## ROM. viii. 39.

<sup>28</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>29</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## 2 COR. v. 17.

<sup>16</sup> Wherefore henceforth know ye no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. <sup>17</sup> Therefore if any man *be* in Christ, *he* is a new creature: old things have passed away; behold, all things are become new.

## GAL. vi.

<sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

## COL. i.

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature:

## COL. i. 23.

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: <sup>23</sup> if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister:

## HEB. iv.

<sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

## HEB. ix. 11.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

<sup>13</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

I PETER ii.

<sup>13</sup> Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

2 PETER iii. 4.

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

REV. iii.

<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

(C) *Κτίσμα*, a created thing, a creature. From the Perf. Pass. of *κτιζω*. Occurs only four times:

I TIM. iv. 4.

<sup>4</sup> For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> for it is sanctified by the word of God and prayer.

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

REV. v.

<sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that *a* *e* in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

REV. viii.

<sup>8</sup> And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; <sup>9</sup> and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(D) *Κτιστής*, a founder, an establisher. (β') *An architect, a creator*. From the same verb. Occurs but once:

I PETER iv.

<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

(E) *Ἀποκύνω*, to bear young, to bring forth. From *ἀπό*, from, and *κύνω*, to make pregnant, to cause to conceive. Occurs but twice:

JAMES i. 15, 18.

<sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. <sup>16</sup> Do not err, my beloved brethren. <sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

(F) *Ζωοποιέω*, to quicken, to make alive, to preserve alive. From *ζωός*, alive, and *ποιέω*, to make. Occurs 12 times:

Twice—JOHN v.

<sup>21</sup> For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

JOHN vi. 63.

<sup>60</sup> Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> *What* and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

ROM. iv.

<sup>17</sup> (As it is written, I have made thee a father of many nations,) before him whom he believeth, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

ROM. viii.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that

raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

I COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

I COR. xv. 36.

<sup>36</sup> *Thou* fool, that which thou sowest is not quickened, except it die: <sup>37</sup> and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

I COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

2 COR. iii. 6.

<sup>4</sup> And such trust have we through Christ to God-ward: <sup>5</sup> not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; <sup>6</sup> who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

GAL. iii. 21.

<sup>20</sup> Now a mediator is not *a mediator* of one, but God is one. <sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

I TIM. vi. 13.

<sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. <sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

I PETER iii. 18.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: <sup>19</sup> by which also he went and preached unto the spirits in prison;

(G) Γεννάω, (of a male) *to beget*, (of a female) *to give birth to*. (β') *To adopt and to constitute as a son*. From *vivomai to be*. Occurs 9 times:

MATT. i. 2-16.

<sup>1</sup> The book of the generation of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup> Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; <sup>3</sup> and Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; <sup>4</sup> and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; <sup>5</sup> and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; <sup>6</sup> and Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; <sup>7</sup> and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; <sup>8</sup> and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; <sup>9</sup> and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; <sup>10</sup> and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; <sup>11</sup> and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: <sup>12</sup> and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; <sup>13</sup> and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; <sup>14</sup> and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; <sup>15</sup> and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; <sup>16</sup> and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

MATT. i.

<sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

MATT. ii.

<sup>1</sup> Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

MATT. ii.

<sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.



MATT. xix.

or there are some eunuchs, which  
so born from *their* mother's womb:  
there are some eunuchs, which were  
eunuchs of men: and there be eu-  
s, which have made themselves eu-  
s for the kingdom of heaven's sake.  
hat is able to receive *it*, let him re-  
*it*.

MATT. xxvi.

he Son of man goeth as it is written  
m: but woe unto that man by whom  
on of man is betrayed! it had been  
for that man if he had not been

MARK xiv.

he Son of man indeed goeth, as it is  
en of him: but woe to that man by  
n the Son of man is betrayed! good  
it for that man if he had never been

LUKE i.

ut the angel said unto him, Fear not,  
arias: for thy prayer is heard; and  
wife Elisabeth shall bear thee a son,  
hou shalt call his name John.

LUKE i.

nd the angel answered and said un-  
r, The Holy Ghost shall come upon  
and the power of the Highest shall  
hadow thee: therefore also that holy  
which shall be born of thee shall be  
l the Son of God.

LUKE i.

ow Elisabeth's full time came that  
ould be delivered; and she brought  
a son.

LUKE xxiii.

or, behold, the days are coming, in  
hich they shall say, Blessed *are* the  
n, and the wombs that never bare,  
he paps which never gave suck.

JOHN i. 13.

at as many as received him, to them  
he power to become the sons of God,  
to them that believe on his name:  
ch were born, not of blood, nor of  
will of the flesh, nor of the will of  
but of God.

JOHN iii. 3, 4 (twice).

us answered and said unto him,  
r, verily, I say unto thee, Except a  
be born again, he cannot see the  
om of God. <sup>4</sup> Nicodemus saith un-  
r, How can a man be born when he

is old? can he enter the second time into  
his mother's womb, and be born?

JOHN iii. 5, 6 (twice), 7, 8.

<sup>5</sup> Jesus answered, Verily, verily, I say  
unto thee, Except a man be born of water  
and *of* the Spirit, he cannot enter into the  
kingdom of God. <sup>6</sup> That which is born  
of the flesh is flesh; and that which is  
born of the Spirit is spirit. <sup>7</sup> Marvel not  
that I said unto thee, Ye must be born  
again. <sup>8</sup> The wind bloweth where it  
listeth, and thou hearest the sound there-  
of, but canst not tell whence it cometh,  
and whither it goeth: so is every one that  
is born of the Spirit.

JOHN viii.

<sup>41</sup> Ye do the deeds of your father. Then  
said they to him, We be not born of  
fornication; we have one Father, *even*  
God.

JOHN ix. 2.

<sup>1</sup> And as *Jesus* passed by, he saw a man  
which was blind from *his* birth. <sup>2</sup> And  
his disciples asked him, saying, Master,  
who did sin, this man, or his parents,  
that he was born blind?

JOHN ix. 19, 20, 32, 34.

<sup>19</sup> And they asked them, saying, Is this  
your son, who ye say was born blind?  
how then doth he now see? <sup>20</sup> His parents  
answered them and said, We know that  
this is our son, and that he was born  
blind:

<sup>32</sup> Since the world began was it not heard  
that any man opened the eyes of one that  
was born blind. <sup>33</sup> If this man were not  
of God, he could do nothing. <sup>34</sup> They  
answered and said unto him, Thou wast  
altogether born in sins, and dost thou  
teach us? And they cast him out.

Twice—JOHN xvi.

<sup>21</sup> A woman when she is in travail hath  
sorrow, because her hour is come: but as  
soon as she is delivered of the child, she  
remembereth no more the anguish, for  
joy that a man is born into the world.

JOHN xviii.

<sup>37</sup> Pilate therefore said unto him, Art  
thou a king then? Jesus answered, Thou  
sayest that I am a king. To this end  
was I born, and for this cause came I in-  
to the world, that I should bear witness  
unto the truth. Every one that is of the  
truth heareth my voice.

## ACTS ii.

<sup>8</sup> And how hear we every man in our own tongue, wherein we were born?

## ACTS vii.

<sup>8</sup> And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

## ACTS vii. 20.

<sup>20</sup> In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: <sup>21</sup> and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

## ACTS vii.

<sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

## ACTS xiii. 33.

<sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

## ACTS xxii.

<sup>3</sup> I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

## ACTS xxii.

<sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

## ROM. ix.

<sup>11</sup> For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

## I COR. iv.

<sup>15</sup> For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

## I COR. xv. 37.

<sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of

some other *grain*: <sup>28</sup> but God giveth it a body as it hath pleased him, and to every seed his own body.

## GAL. iv. 23, 24, 29.

<sup>23</sup> But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

<sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

## 2 TIM. ii.

<sup>23</sup> But foolish and unlearned questions avoid, knowing that they do gender strifes.

## PHILEMON 10.

<sup>10</sup> I beseech thee for my son Onesimus, whom I have begotten in my bonds:

## HEB. i.

<sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

## HEB. v.

<sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

## HEB. xi. 12, 23.

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

## 2 PETER ii.

<sup>12</sup> But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

## I JOHN ii.

<sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

## Twice—I JOHN iii.

<sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in

him : and he cannot sin, because he is born of God.

I JOHN iv.

<sup>7</sup> Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

Thrice—I JOHN v.

<sup>1</sup> Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him.

I JOHN v.

<sup>4</sup> For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith.

Thrice—I JOHN v.

<sup>18</sup> We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

(H) Ποίῶ, *to make, execute*, as a work of art ; *to build, to create, to do*. In the Mid. *to make for oneself, as a house ; to bring to pass ; to beget ; to grow or raise*, as corn. In the Pass. *to become so and so ; or to be made so and so*. Generally rendered in the New Testament, *to do*. Every verse contains the word :

MATT. i.

<sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife :

MATT. iii.

<sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

MARK i.

<sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

LUKE iii.

<sup>4</sup> As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

MATT. iii.

<sup>8</sup> Bring forth therefore fruits meet for repentance :

LUKE iii.

<sup>8</sup> Bring forth therefore fruits worthy of

repentance, and begin not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

MATT. iii. 10.

<sup>10</sup> And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

LUKE iii.

<sup>9</sup> And now also the axe is laid unto the root of the trees : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

MATT. iv.

<sup>19</sup> And he saith unto them, Follow me, and I will make you fishers of men.

MATT. v. 47 (twice).

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

<sup>32</sup> But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

<sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

<sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

<sup>46</sup> For if ye love them which love you, what reward have ye ? do not even the publicans the same ? <sup>47</sup> And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ?

MATT. vi. 2 (twice), 3 (twice).

<sup>1</sup> Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. <sup>2</sup> Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

<sup>8</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth :

MATT. vii.

12 (twice), 17 (twice), 18 (twice).

<sup>12</sup> Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.

<sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

<sup>23</sup> Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

<sup>26</sup> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

MATT. viii.

<sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

MATT. ix.

<sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

MATT. xii.

<sup>2</sup> But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. <sup>3</sup> But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

MARK ii.

<sup>25</sup> And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

MATT. xii. 33 (twice).

<sup>12</sup> How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

<sup>16</sup> And charged them that they should not make him known:

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

<sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MATT. xiii.

<sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

<sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

<sup>41</sup> The Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity;

<sup>58</sup> And he did not many mighty works there because of their unbelief.

MATT. xvii.

<sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

<sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

MATT. xviii.

<sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

TT. xix. 4 (twice).

answered and said unto them, I read, that he which made beginning, made them male

old, one came and said unto faster, what good thing shall may have eternal life?

TT. xx. 12 (twice).

went out about the sixth and and did likewise.

These last have wrought *but* and thou hast made them equal which have borne the burden and lay.

Is it lawful for me to do what I mine own? Is thine eye evil because of good?

They stood still, and called them, What wilt thou that I shall do

MATT. xxi.

And the disciples went, and did as he commanded them.

And he said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And he answered and said unto them,

Verily I say unto you, If ye have faith, ye shall not only do this unto the fig tree, but also if ye shall say unto this mountain, Be thou moved, and be thou cast into the sea; it shall be done.

And when he was come into the temple, the chief priests and the elders of the scribes came unto him as he was teaching, and said unto him, By what authority dost thou thus? and who gave thee this au-

LUKE xx.

And he said unto him, saying, Tell us, By what authority dost thou these things? and who gave thee this authority?

MARK xi.

And he said unto him, By what authority dost thou these things? and who gave thee authority to do these things?

MATT. xxi.

And he answered and said unto them, I will ask you one thing, which if ye answer me, I in like wise will tell you by what authority I do these things.

MARK xi.

<sup>29</sup> And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

<sup>33</sup> And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

LUKE xx.

<sup>8</sup> And Jesus said unto them, Neither tell I you by what authority I do these things.

MATT. xxi.

<sup>21</sup> Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

<sup>36</sup> Again, he sent other servants more than the first: and they did unto them likewise.

<sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

<sup>43</sup> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

MATT. xxii.

<sup>2</sup> The kingdom of heaven is like unto a certain king, which made a marriage for his son,

MATT. xxiii. 3 (twice), 15 (twice).

<sup>3</sup> All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

<sup>5</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

## LUKE xi.

<sup>42</sup> But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

## MATT. xxiv.

<sup>46</sup> Blessed is that servant, whom his lord when he cometh shall find so doing.

MATT. xxv. 40 (twice), 45 (twice).

<sup>16</sup> Then he that had received the five talents went and traded with the same, and made *them* other five talents.

<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

<sup>45</sup> Then shall ye answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

## MATT. xxvi.

<sup>12</sup> For in that she hath poured this ointment on my body, she did *it* for my burial.

<sup>13</sup> Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

<sup>18</sup> And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

<sup>19</sup> And the disciples did as Jesus had appointed them; and they made ready the passover.

<sup>73</sup> And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

## MATT. xxvii.

<sup>22</sup> Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. <sup>23</sup> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

## MARK xv.

<sup>14</sup> Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

## LUKE xxiii.

<sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

## MATT. xxviii.

<sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you. <sup>15</sup> So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## MARK i.

<sup>17</sup> And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

## MARK ii.

<sup>23</sup> And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. <sup>24</sup> And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

## MARK iii.

<sup>6</sup> And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

<sup>8</sup> And from Jerusalem, and from Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

<sup>12</sup> And he straitly charged them that they should not make him known.

<sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach.

<sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

## MARK iv.

<sup>32</sup> But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

## MARK v.

<sup>19</sup> Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed,

and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

<sup>22</sup> And he looked round about to see her that had done this thing.

MARK vi.

<sup>1</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

<sup>20</sup> For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

<sup>22</sup> And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

MARK vii. 37 (twice).

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

<sup>14</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

<sup>12</sup> And ye suffer him no more to do ought for his father or his mother:

<sup>27</sup> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

MARK viii.

<sup>25</sup> After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

MARK ix.

<sup>5</sup> And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

<sup>12</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

<sup>20</sup> But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

MARK x.

<sup>6</sup> But from the beginning of the creation God made them male and female.

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

<sup>35</sup> And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. <sup>36</sup> And he said unto them, What would ye that I should do for you?

<sup>51</sup> And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

MARK xi.

<sup>3</sup> And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

<sup>5</sup> And certain of them that stood there said unto them, What do ye, loosing the colt?

<sup>17</sup> And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

<sup>28</sup> And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

MARK xii.

<sup>9</sup> What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

MARK xiv.

<sup>7</sup> For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. <sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup> Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

MARK xv.

<sup>1</sup> And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.



<sup>7</sup> And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

<sup>12</sup> And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

<sup>15</sup> And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

#### LUKE i.

<sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

<sup>42</sup> For he that is mighty hath done to me great things; and holy *is* his name.

<sup>51</sup> He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

<sup>68</sup> Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

<sup>72</sup> To perform the mercy *promised* to our fathers, and to remember his holy covenant;

#### LUKE ii.

<sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

<sup>45</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

#### LUKE iii.

<sup>10</sup> And the people asked him, saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. <sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do?

<sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

<sup>19</sup> But Herod the tetrarch, being re-

proved by him for Herodias his brother Philip's wife, and for all the evils Herod had done,

#### LUKE iv.

<sup>23</sup> And he said unto them, Ye will say unto me this proverb, Physician thyself: whatsoever we have heard in Capernaum, do also here in thy country.

#### LUKE v.

<sup>6</sup> And when they had this done enclosed a great multitude of fishes their net brake.

<sup>29</sup> And Levi made him a great feasting in his own house: and there was a company of publicans and of others that sat down with him.

<sup>33</sup> And they said unto him, Why do thy disciples of John fast often, and prayers, and likewise *the disciples* Pharisees; but thine eat and drink? he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

#### LUKE vi. 31 (twice), 43 (twice)

<sup>2</sup> And certain of the Pharisees said unto him, Why do ye that which is not lawful to do on the sabbath days? Jesus answering them said, Have ye not read so much as this, what David did when himself was an hungred, and his followers which were with him;

<sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup> And they were filled with madness; and murmured one with another what they should do to Jesus.

<sup>23</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did the fathers unto the prophets.

<sup>26</sup> Woe unto you, when all men speak well of you! for so did their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear, your enemies, do good to them that hate you,

<sup>31</sup> And as ye would that men should do to you, do ye also to them likewise.

<sup>33</sup> And if ye do good to them which hate you, what thank have ye? for sinners also do even the same.

<sup>43</sup> For a good tree bringeth not

corrupt fruit; neither doth a corrupt tree bring forth good fruit.

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

<sup>48</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

LUKE vii.

<sup>1</sup> For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

LUKE viii. 39 (twice).

<sup>2</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

<sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God; and do it.

<sup>22</sup> Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

LUKE ix.

<sup>10</sup> And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

<sup>15</sup> And they did so, and made them all sit down.

<sup>20</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

<sup>40</sup> And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

<sup>44</sup> And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from

heaven, and consume them, even as Elias did?

LUKE x. 37 (twice).

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

<sup>28</sup> And he said unto him, Thou hast answered right: this do, and thou shalt live.

<sup>37</sup> And he said, He that sheweth mercy on him. Then said Jesus unto him, Go, and do thou likewise.

LUKE xii (twice).

<sup>40</sup> Ye fools, did not he that made that which is without make that which is within also?

LUKE xii.

<sup>4</sup> And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

<sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

LUKE xx.

<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

LUKE xii.

<sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

<sup>23</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

<sup>43</sup> Blessed is that servant, whom his lord when he cometh shall find so doing.

<sup>47</sup> And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. <sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

LUKE xiii.

<sup>9</sup> And if it bear fruit, well: and if not, then after that thou shalt cut it down.

<sup>22</sup> And he went through the cities and

villages, teaching, and journeying toward Jerusalem.

LUKE xiv.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind:

<sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many:

LUKE xv.

<sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants.

LUKE xvi.

<sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

<sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

LUKE xvii. 10 (twice).

<sup>9</sup> Doth he thank that servant because he did the things that were commanded him? I trow not. <sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

LUKE xviii.

<sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? <sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

<sup>41</sup> Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

LUKE xix.

<sup>18</sup> And the second came, saying, Lord, thy pound hath gained five pounds.

<sup>46</sup> Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

<sup>48</sup> And could not find what they might do: for all the people were very attentive to hear him.

LUKE xx.

<sup>15</sup> So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

LUKE xxii.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

LUKE xxiii.

<sup>31</sup> For if they do these things in a green tree, what shall be done in the dry?

<sup>34</sup> Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

JOHN ii.

<sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

<sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

<sup>15</sup> And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; <sup>16</sup> and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

<sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

<sup>23</sup> Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

JOHN iii.

<sup>2</sup> The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

<sup>21</sup> But he that doeth truth cometh to the

his deeds may be made manifest; they are wrought in God.

JOHN iv.

Therefore the Lord knew how the Jews had heard that Jesus made more disciples than John, and he said unto a man, which told me all that thou hast done: is not this the

man that sent me, and to work with him, My meat is to do the will of him that sent me, and to work.

When he was come into Galilee, the Jews received him, having seen the signs that he did at Jerusalem at the Passover; for they also went unto the Feast, when Jesus came again into Cana of Galilee, where he made the water wine. There was a certain nobleman, whose son lay sick at Capernaum.

When he heard that Jesus was come out of Judæa, he said unto him, My lord, come, that I may see thee and my son.

JOHN v.

He answered them, He that made me alive, the same said unto me, Take up thy bed and walk.

JOHN v. 19 (four).

When he departed, and told the Jews that Jesus, which had made him alive, said unto him, And therefore did the Jews seek to slay him, because he had done these things on the Sabbath.

He answered them, My Father worketh hitherto, and I work. <sup>18</sup> Therefore sought the Jews the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. He answered Jesus and said unto him, Verily, I say unto you, Thou canst nothing of himself, but what the Father do: for what things the Father doeth, these also doeth the Son. <sup>20</sup> For the Father loveth the Son, and sheweth him all things that he will: and he will shew him works greater than these, that ye may believe.

Forasmuch as the Father hath given him authority to execute also, because he is the Son of Man.

And as the Father raiseth up the dead, and quickeneth them; even so the Father quickeneth them which are dead in sin; and as he hath given him authority to execute also, because he is the Son of Man.

done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

<sup>36</sup> But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me; that the Father hath sent me.

JOHN x.

<sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

JOHN vi.

<sup>2</sup> And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

<sup>6</sup> And this he said to prove him: for he himself knew what he would do.

<sup>10</sup> And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

<sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

<sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

<sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God?

<sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

<sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me.

JOHN vii. 4 (twice), 31 (twice).

<sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. <sup>4</sup> For *there is* no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

<sup>19</sup> Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

<sup>21</sup> Jesus answered and said unto them, I have done one work, and ye all marvel.

<sup>23</sup> If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

<sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

<sup>51</sup> Doth our law judge any man, before it hear him, and know what he doeth?

#### JOHN viii.

<sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. <sup>29</sup> And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

<sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father. <sup>39</sup> They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. <sup>40</sup> But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. <sup>41</sup> Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

<sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

<sup>53</sup> Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

#### JOHN ix.

<sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle,

and he anointed the eyes of the blind man with the clay,

<sup>11</sup> He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

<sup>14</sup> And it was the sabbath day when Jesus made the clay, and opened his eyes.

<sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

<sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes?

<sup>31</sup> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

<sup>33</sup> If this man were not of God, he could do nothing.

#### JOHN x.

<sup>33</sup> The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

<sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

<sup>41</sup> And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

#### JOHN xi. 47 (twice).

<sup>37</sup> And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. <sup>46</sup> But some of them went their ways to the Pharisees, and told them what things Jesus had done.

<sup>47</sup> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

#### JOHN xii.

<sup>2</sup> There they made him a supper; and

served: but Lazarus was one of  
that sat at the table with him.

These things understood not his dis-  
ciples at the first: but when Jesus was  
dead, then remembered they that these  
were written of him, and *that* they  
believed these things unto him.

In this cause the people also met  
him, for that they heard that he had done  
many signs.

Though he had done so many  
signs before them, yet they believed  
not in him:

JOHN xiii.

Jesus answered and said unto him,  
I do not know thee now; but  
hereafter I will know thee.

After he had washed their feet, and  
put on his garments, and was set down  
again, he said unto them, Know ye what  
I have done to you?

I have given you an example,  
that ye should do as I have done to you.  
Ye know these things, happy are ye  
that believe them.

After the sop Satan entered into  
him. Then said Jesus unto him, That  
thou lovest, do quickly.

JOHN xiv. 12 (thrice).

Jesus saith unto him, I am the  
light of the world: and the Father in me? the words  
which I speak unto you I speak not of  
myself; but the Father that dwelleth in  
me, he doeth the works.

Verily, verily, I say unto you, He that  
believeth on me, the works that I do shall  
also do; and greater works than these  
will he do; because I go unto my Fa-

ther. <sup>13</sup> And whatsoever ye shall ask in  
my name, that will I do, that the Father  
may glorified in the Son. <sup>14</sup> If ye  
love me, ye will keep my commandments,  
that ye may abide in me, and my Father  
will love you, and we will come unto  
you, and make our abode with you.

Jesus answered and said unto him, If  
thou lovest me, he will keep my words:  
the Father will love him, and we will  
come unto him, and make our abode with  
him.

that the world may know that I  
am the Father; and as the Father gave  
me commandment, even so I do. Arise,  
and go hence.

JOHN xv. 24 (twice).

Ye are the vine, ye are the branches:

He that abideth in me, and I in him, the  
same bringeth forth much fruit: for with-  
out me ye can do nothing.

<sup>14</sup> Ye are my friends, if ye do whatso-  
ever I command you. <sup>15</sup> Henceforth I  
call you not servants; for the servant  
knoweth not what his lord doeth: but I  
have called you friends; for all things  
that I have heard of my Father I have  
made known unto you.

<sup>21</sup> But all these things will they do unto  
you for my name's sake, because they  
know not him that sent me.

<sup>24</sup> If I had not done among them the  
works which none other man did, they  
had not had sin: but now have they both  
seen and hated both me and my Father.

JOHN xvi.

<sup>2</sup> They shall put you out of the syna-  
gogues: yea, the time cometh, that who-  
soever killeth you will think that he doeth  
God service. <sup>3</sup> And these things will they  
do unto you, because they have not known  
the Father, nor me.

JOHN xvii.

<sup>4</sup> I have glorified thee on the earth: I  
have finished the work which thou gavest  
me to do.

JOHN xviii.

<sup>18</sup> And the servants and officers stood  
there, who had made a fire of coals; for  
it was cold: and they warmed themselves:  
and Peter stood with them, and warmed  
himself.

<sup>35</sup> Pilate answered, Am I a Jew? Thine  
own nation and the chief priests have  
delivered thee unto me: what hast thou  
done?

JOHN xix.

<sup>7</sup> The Jews answered him, We have a  
law, and by our law he ought to die, be-  
cause he made himself the Son of God.

<sup>12</sup> And from thenceforth Pilate sought to  
release him: but the Jews cried out, say-  
ing, If thou let this man go, thou art not  
Cæsar's friend: whosoever maketh him-  
self a king speaketh against Cæsar.

<sup>23</sup> Then the soldiers, when they had cru-  
cified Jesus, took his garments, and made  
four parts, to every soldier a part; and  
also his coat: now the coat was without  
seam, woven from the top throughout.

<sup>24</sup> They said therefore among themselves,  
Let us not rend it, but cast lots for it,  
whose it shall be: that the scripture

might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

JOHN xx.

<sup>30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

JOHN xxi.

<sup>25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

ACTS i. (twice).

<sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

ACTS ii.

<sup>22</sup> Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

<sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do ?

ACTS iii.

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ?

ACTS iv.

<sup>7</sup> And when they had set them in the midst, they asked, By what power, or by what name, have ye done this ?

<sup>16</sup> Saying, What shall we do to these men ? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem ; and we cannot deny *it*.

<sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is.

<sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done.

ACTS v.

<sup>24</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ;

ACTS vi.

<sup>8</sup> And Stephen, full of faith and power, did great wonders and miracles among the people.

ACTS vii.

<sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

<sup>24</sup> And seeing one *of them* suffer' wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

<sup>36</sup> He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

<sup>40</sup> Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

<sup>43</sup> Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon. <sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

<sup>50</sup> Hath not my hand made all these things ?

ACTS viii.

<sup>2</sup> And devout men carried Stephen *to his burial*, and made great lamentation over him.

<sup>6</sup> And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

ACTS ix. (twice).

<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

ACTS x.

<sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea side : he shall tell thee what thou oughtest to do.



ACTS ix.

<sup>12</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem :

<sup>16</sup> Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did.

<sup>20</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

ACTS x.

<sup>2</sup> A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

<sup>23</sup> Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

<sup>29</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree :

ACTS xi.

<sup>30</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ACTS xii.

<sup>6</sup> And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

ACTS xiii.

<sup>22</sup> And when he had removed him, he raised up unto them David to be their king ; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

ACTS xiv. 15 (twice).

<sup>11</sup> And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

<sup>13</sup> And saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the

living God, which made heaven, and earth, and the sea, and all things that are therein :

<sup>37</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

ACTS xv.

<sup>13</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

ACTS xv.

<sup>3</sup> And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. <sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

<sup>17</sup> That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

<sup>33</sup> And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

ACTS xvi.

<sup>18</sup> And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

<sup>21</sup> And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

<sup>30</sup> And brought them out, and said, Sirs, what must I do to be saved ?

ACTS xvii.

<sup>24</sup> God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

<sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

ACTS xviii.

<sup>21</sup> But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem : but I will return again

unto you, if God will. And he sailed from Ephesus.

<sup>23</sup> And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

ACTS xix.

<sup>11</sup> And God wrought special miracles by the hands of Paul:

<sup>14</sup> And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

<sup>24</sup> For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

ACTS xx.

<sup>3</sup> And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

<sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.

ACTS xxi.

<sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

<sup>19</sup> And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

<sup>23</sup> Do therefore this that we say to thee: We have four men which have a vow on them;

<sup>35</sup> Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

ACTS xxii. 10 (twice).

<sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

<sup>26</sup> When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

ACTS xxiii.

<sup>12</sup> And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they

would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty which had made this conspiracy.

ACTS xxiv.

<sup>12</sup> And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

<sup>17</sup> Now after many years I came to bring alms to my nation, and offerings.

ACTS xxv.

<sup>3</sup> And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

<sup>17</sup> Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

ACTS xxvi.

<sup>10</sup> Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

ACTS xxvii.

<sup>13</sup> And we being exceedingly tossed with a tempest, the next *day* they lightened the ship.

ACTS xxviii.

<sup>17</sup> And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

ROM. i.

<sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

<sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

ROM. ii.

<sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and

same, that thou shalt escape the of God?

When the Gentiles, which have w, do by nature the things con- the law, these, having not the law unto themselves:

ROM. iii.

It *rather*, (as we be slanderously and as some affirm that we say,) o evil, that good may come? nnation is just.

We have told you earthly things, and not, how shall ye believe, if I of heavenly things?

ROM. iv.

Being fully persuaded that, what promised, he was able also to per-

ROM. vii.

at which I do I allow not: for ould, that do I not; but what I do I. <sup>16</sup> If then I do that ould not, I consent unto the law good.

I do good that I would I do not: il which I would not, that I do.

I do that I would not, it is no at do it, but sin that dwelleth in find then a law, that, when I good, evil is present with me.

ROM. ix.

ut, O man, who art thou that against God? Shall the thing y to him that formed *it*, Why made me thus? <sup>21</sup> Hath not r power over the clay, of the p to make one vessel unto hon- another unto dishonour?

: will finish the work, and cut *it* righteousness: because a short the Lord make upon the earth.

ROM. x.

oses describeth the righteousness of the law, That the man which se things shall live by them.

ROM. xii.

fore if thine enemy hunger, feed ie thirst, give him drink: for in thou shalt heap coals of fire on

ROM. xiii.

lers are not a terror to good it to the evil. Wilt thou then aid of the power? do that which and thou shalt have praise of the

same: <sup>4</sup> for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

<sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

ROM. xv.

<sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

ROM. xvi.

<sup>17</sup> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them.

I COR. v.

<sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

I COR. vi.

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

<sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

I COR. vii. 38 (twice).

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup> So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

I COR. ix.

<sup>23</sup> And this I do for the gospel's sake, that I might be partaker thereof with *you*.

I COR. x. 31 (twice).

<sup>13</sup> There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will

with the temptation also make a way to escape, that ye may be able to bear *it*.

<sup>31</sup> Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

I COR. xi.

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

I COR. xv.

<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

I COR. xvi.

<sup>1</sup> Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 COR. viii.

<sup>10</sup> And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <sup>11</sup> Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

2 COR. xi.

<sup>7</sup> Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

<sup>12</sup> But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

<sup>25</sup> Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

2 COR. xiii. (twice).

<sup>7</sup> Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

GAL. ii.

<sup>10</sup> Only *they would* that we should re-

member the poor; the same which I also was forward to do.

GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them

GAL. v.

<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

<sup>17</sup> For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

GAL. vi.

<sup>9</sup> And let us not be weary in well doing: for in due season we shall reap, if we faint not.

EPH. i.

<sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers;

EPH. ii.

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*:

<sup>15</sup> Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace;

EPH. iii.

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord:

<sup>20</sup> Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

EPH. iv.

<sup>16</sup> From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

EPH. vi.

with eyeservice, as menpleasers; the servants of Christ, doing the God from the heart; wing that whatsoever good thing n doeth, the same shall he receive Lord, whether *he be* bond or free: ye masters, do the same things em, forbearing threatening: know- t your Master also is in heaven; is there respect of persons with

PHIL. i.

says in every prayer of mine for making request with joy,

PHIL. ii.

all things without murmurings and ngs:

PHIL. iv.

withstanding ye have done well, : did communicate with my afflict-

COL. iii.

l whatsoever ye do in word or do all in the name of the Lord giving thanks to God and the by him.

l whatsoever ye do, do *it* heartily, ie Lord, and not unto men;

COL. iv.

l when this epistle is read among ause that it be read also in the of the Laodiceans; and that ye e read the *epistle* from Laodicea.

I THESS. i.

give thanks to God always for you king mention of you in our prayers;

I THESS. iv.

l indeed ye do it toward all the n which are in all Macedonia: beseech you, brethren, that ye e more and more;

I THESS. v.

efore comfort yourselves together, fy one another, even as also ye do. hful *is* he that calleth you, who ll do *it*.

2 THESS. iii.

we have confidence in the Lord g you, that ye both do and will things which we command you.

I TIM. i.

o was before a blasphemer, and'a tor, and injurious: but I obtained

mercy, because I did *it* ignorantly in unbelief.

I TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

I TIM. iv.

<sup>16</sup> Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

I TIM. v.

<sup>21</sup> I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

2 TIM. iv.

<sup>5</sup> But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

TITUS iii.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

PHILEMON.

<sup>4</sup> I thank my God, making mention of thee always in my prayers,

<sup>14</sup> But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

<sup>21</sup> Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

HEB. i.

<sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

HEB. iii.

<sup>2</sup> Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

HEB. vi.

<sup>3</sup> And this will we do, if God permit.

## HEB. vii.

<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

## HEB. viii.

<sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

## HEB. viii.

<sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

## HEB. x.

<sup>7</sup> Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

## HEB. x.

<sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

## HEB. x.

<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

## HEB. xi.

<sup>18</sup> Of whom it was said, That in Isaac shall thy seed be called:

## HEB. xii.

<sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

<sup>27</sup> And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

## HEB. xiii. 21 (twice).

<sup>6</sup> So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

<sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

<sup>19</sup> But I beseech *you* the rather to do this, that I may be restored to you the sooner.

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

## JAMES ii.

<sup>8</sup> If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

<sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty.

<sup>13</sup> For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

<sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

## JAMES iii. 12 (twice).

<sup>12</sup> Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

<sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.

## JAMES iv.

<sup>13</sup> Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

<sup>15</sup> For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

<sup>17</sup> Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

## JAMES v.

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

## I PETER ii.

<sup>22</sup> Who did no sin, neither was guile found in his mouth.

## I PETER iii.

<sup>11</sup> Let him eschew evil, and do good; let him seek peace, and ensue it. <sup>12</sup> For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord is against them that do evil.

## 2 PETER i. 10 (twice).

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and elec-

sure: for if ye do these things, ye never fall:

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

We have also a more sure word of prophecy; whereunto ye do well that ye heed, as unto a light that shineth in a dark place, until the day dawn, and the star arise in your hearts:

I JOHN i.

we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

If we say that we have not sinned, we make him a liar, and his word is not in us.

I JOHN ii.

And the world passeth away, and the flesh hereof: but he that doeth the will of the Father abideth for ever.

Ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I JOHN iii.

Little children, let no man deceive you: he that doeth righteousness is righteous, as he is righteous.

I JOHN iii. 4 (twice).

Whosoever committeth sin transgresseth the law: for sin is the transgression of the law.

He that committeth sin is of the devil: for the devil sinneth from the beginning.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>9</sup> Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

<sup>10</sup> In this the love of God are manifest, and the love of the devil: whosoever doeth righteousness is not of God, neither loveth not his brother.

And whatsoever we ask, we receive of the Father, because we keep his commandments, and do those things that are pleasing in his sight.

I JOHN v.

He that believeth on the Son of God, the witness is in himself: he that believeth not God hath made him a liar; because he believeth not the record that the Father gave of his Son.

3 JOHN.

<sup>5</sup> Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

<sup>6</sup> Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

<sup>10</sup> Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

JUDE.

<sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

<sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

REV. i.

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

REV. ii.

<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

REV. iii.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

REV. v.

<sup>10</sup> And hast made us unto our God kings



and priests: and we shall reign on the earth.

REV. xi.

<sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

REV. xii.

<sup>15</sup> And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

<sup>17</sup> And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

REV. xiii.

<sup>12</sup> (twice), <sup>13</sup> (twice), <sup>14</sup> (twice).

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

<sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. <sup>13</sup> And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. <sup>14</sup> And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. <sup>15</sup> And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. <sup>16</sup> And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

REV. xiv.

<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of

his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REV. xvi.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

REV. xvii. <sup>17</sup> (twice).

<sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. <sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

REV. xix.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against his army. <sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

REV. xxi.

<sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

REV. xxii.

<sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

<sup>14</sup> Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. <sup>15</sup> For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and *who-*soever loveth and *maketh* a lie.

(I) Ποίημα, *anything made or done, as a work; a piece of workmanship.* (β') *A poetical work.* From Ποίω, *to make.* Occurs twice:

ROM. i.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and God-head; so that they are without excuse:

EPH. ii.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(I) Ποιητής, *a making, a forming, a creating.* From the same Verb as the preceding. Occurs but once:

JAMES i.

22 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(I) Ποιητής, *one who makes, a maker.*

(β') *A doer, a performer.* From the same Verb. Occurs six times:

ACTS xvii.

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

ROM. ii.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

JAMES i. 22, 23, 25.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

JAMES iv.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but

if thou judge the law, thou art not a doer of the law, but a judge.

1a. *What are the various terms in Scripture by which this work of God is designated?*

(a) Creating anew:

EPH. iv.

22 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

(b) Begetting:

JAMES i.

18 Of his 'own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

(c) Quickening

JOHN v.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

EPH. ii.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

(d) Calling out of darkness into marvellous light:

I PETER ii.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 and a stone of stumbling, and a rock of offence, *even to them* which

stumble at the word, being disobedient: whereunto also they were appointed.

"But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

<sup>19</sup> Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

(*c*) Subjects are said to be (*α'*) alive:

ROM. vi.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

<sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

<sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

(*β'*) To be new creatures:

2 COR. v.

<sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

(*γ'*) To be born again:

JOHN iii.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>7</sup> Marvel not that I said unto thee, Ye must be born again.

(*δ'*) God's workmanship:

EPH. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good

works, which God hath before ordained that we should walk in them.

8. *When it is said that regeneration consists in giving a new heart, or implanting a new principle or disposition, what is meant by the term "heart," "principle," or "disposition"?*

Heart means that prevailing moral disposition that determines the actions:

MATT. xii.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

<sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

MATT. xv.

<sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man.

<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

<sup>20</sup> These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

LUKE vi.

<sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

<sup>45</sup> A good man out of the good treasure of his heart bringeth forth

is good; and an evil of the evil treasure of his geth forth that which is of the abundance of the mouth speaketh.

*it is the difference between n and conversion?*

on is God's act; conversion

ING OF SOLOMON I.

ie, we will run after thee: ath brought me into his : we will be glad and re- ee, we will remember thy than wine: the upright

*can it be proved that there is thing as that commonly ization?*

necessity of it:

JOHN III.

nswered and said unto y, verily, I say unto thee, man be born again, he : the kingdom of God.

2 COR. V.

fore if any man *be* in *us* a new creature: old passed away; behold, are become new.

GAL. VI.

Christ Jesus neither cir- availeth any thing, nor ision, but a new creature.

description of it:

EPH. II.

who is rich in mercy, for his herewith he loved us, when we were dead in quickened us together ist, (by grace ye are

<sup>4</sup> And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: <sup>7</sup> that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward *us* through Christ Jesus.

EPH. IV.

<sup>23</sup> And be renewed in the spirit of your mind;

<sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.

JAMES I.

<sup>18</sup> Of his own will begat he *us* with the word of truth, that we should be a kind of firstfruits of his creatures.

1 PETER I.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another* with a pure heart fervently:

<sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

(c) By the need which the best have of it:

1 COR. XV.

<sup>10</sup> But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

GAL. I.

<sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

<sup>13</sup> For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: <sup>14</sup> and profited in the Jews' religion, above many my

equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. <sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, <sup>16</sup> to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

<sup>17</sup> Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup> Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> and was unknown by face unto the churches of Judæa which were in Christ: <sup>23</sup> but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup> And they glorified God in me.

(*d*) Because not mere reformation, but the work of the Spirit:

EPH. i.

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the

washing of regeneration, and renewing of the Holy Ghost;

<sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> that being justified by his grace, we should be made heirs according to the hope of eternal life.

(*c*) By comparing the man simply under nature, with the man under grace:

ROM. vi.

<sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

ROM. viii.

<sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

<sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. <sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

EPH. v.

<sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. <sup>7</sup> Be not ye therefore partakers with them.

<sup>8</sup> For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

fruit of the Spirit *is* in all  
and righteousness and truth;) *what*  
what is acceptable unto the

*u may it be proved that  
are the subjects of such  
on?*

necessary:

1 COR. ii.

ie natural man receiveth  
ings of the Spirit of God:  
re foolishness unto him:  
in he know *them*, because  
spiritually discerned.

2 COR. iii.

then that we have such hope,  
it plainness of speech: <sup>13</sup> and  
es, *which* put a vail over his  
ie children of Israel could not  
ook to the end of that which  
l:

ieir minds were blinded:  
this day remaineth the  
untaken away in the read-  
e old testament; which  
ne away in Christ.

2 COR. iv.

our gospel be hid, it is  
em that are lost.

JOHN xvi.

iese things will they do  
, because they have not  
e Father, nor me.

criptures affirm it:

JOHN xvii

is is life eternal, that they  
ow thee the only true God,  
. Christ, whom thou hast

1 COR. ii.

ve have received, not the  
the world, but the spirit  
of God; that we might

know the things that are freely  
given to us of God. <sup>13</sup> Which  
things also we speak, not in the  
words which man's wisdom teach-  
eth, but which the Holy Ghost  
teacheth; comparing spiritual things  
with spiritual.

2 COR. iv.

<sup>5</sup> For we preach not ourselves, but Christ  
Jesus the Lord; and ourselves your ser-  
vants for Jesus' sake.

<sup>6</sup> For God, who commanded the  
light to shine out of darkness, hath  
shined in our hearts, to *give* the  
light of the knowledge of the glory  
of God in the face of Jesus Christ.

EPH. i.

<sup>18</sup> The eyes of your understand-  
ing being enlightened; that ye may  
know what is the hope of his call-  
ing, and what the riches of the  
glory of his inheritance in the  
saints,

PHIL. i.

<sup>9</sup> And this I pray, that your love  
may abound yet more and more  
in knowledge and *in* all judgment;

<sup>10</sup> That ye may approve things that are  
excellent; that ye may be sincere and  
without offence till the day of Christ;  
<sup>11</sup> being filled with the fruits of righteous-  
ness, which are by Jesus Christ, unto the  
glory and praise of God.

COL. iii.

<sup>9</sup> Lie not one to another, seeing that ye  
have put off the old man with his deeds;

<sup>10</sup> And have put on the new *man*,  
which is renewed in knowledge after  
the image of him that created him:

<sup>11</sup> Where there is neither Greek nor Jew,  
circumcision nor uncircumcision, Barba-  
rian, Scythian, bond *nor* free: but Christ  
*is* all, and in all.

1 JOHN iv

<sup>7</sup> Beloved, let us love one an-  
other: for love is of God; and  
every one that loveth is born of  
God, and knoweth God.

1 JOHN v.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

PSALM xix.

<sup>7</sup> The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. <sup>8</sup> The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

PSALM xlii.

<sup>3</sup> O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. <sup>4</sup> Then will I go un- o the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

15. *What is the nature of that true conviction of sin which is the attendant of regeneration?*

(a) Hatred of sin and love of holiness:

ROM. vii.

<sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'

<sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good:

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which

is good; that sin by the commandment might become exceeding sinful.

(b) Personal sin:

JOB xlii.

<sup>4</sup> Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

<sup>5</sup> I have heard of thee by the hearing of the ear: but now mine eye seeth thee. <sup>6</sup> Wherefore I abhor *myself*, and repent in dust and ashes.

(c) Striving (wrestling) of the Spirit, producing experimental knowledge of sin:

JOHN xvi.

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

19. *How may the absolute necessity of regeneration be proved?*

(a) The Scriptures assert it:

JOHN iii.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

ROM. viii.

<sup>6</sup> For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

<sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

EPII. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

EPII. iv.

<sup>20</sup> But ye have not so learned Christ:

<sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> that ye put off concerning the former con-



versation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup>and be renewed in the spirit of your mind; <sup>24</sup>and that ye put on the new man, which after God is created in righteousness and true holiness.

(*δ*) From the nature of man as a sinner:

ROM. vii.

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

<sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will his present with me; but *how* to perform that which is good I find not.

<sup>19</sup> For the good that I would I do not; but the evil which I would not, that I do.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

ROM. viii.

<sup>7</sup> Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

1 COR. ii.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

EPH. ii.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins;

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that

now worketh in the children of disobedience:

(*c*) From the nature of heaven:

ISAIAH xxxv.

<sup>8</sup> And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

ISAIAH lii.

<sup>1</sup> Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

MATT. v.

<sup>8</sup> Blessed *are* the pure in heart: for they shall see God.

MATT. xiii.

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> And shall cast them into a furnace of fire. there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

HEB. xii.

<sup>14</sup> Follow peace with all *men*, and holiness, without which no man shall see the Lord:

<sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

REV. xxi.

<sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, nei-

ther *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(d) The restoration of holiness is the grand end in view:

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

EPH. v.

<sup>5</sup> For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. <sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

20. *Are infants susceptible of regeneration; and if so, what is the nature of regeneration in them?*

The fact is established by what the Scriptures teach of innate depravity, infant salvation, infant circumcision, and infant baptism:

LUKE i.

<sup>12</sup> And when Zacharias saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and

thou shalt call his name John. <sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth.

<sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

<sup>16</sup> And many of the children of Israel shall he turn to the Lord their God.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

LUKE xviii.

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. <sup>16</sup> But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

<sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

ACTS ii.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

<sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

<sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

## CHAPTER XXVII.

## FAITH.

1. *What is, according to its etymology and New Testament usage, the meaning of the word, πίστις, "faith," "belief"?*

It means *trust, faith, persuasion of a thing, confidence, assurance, good faith, faithfulness, honesty, credit.* (β') *That which gives trust or confidence, an assurance, a pledge of good faith, a means of persuasion, an argument, a proof.* It is derived from πίπειν, 3rd Pers. Sing., Perf. Pass., of πείθω, *to persuade, to convince*:

(a) Πίστις is used to express that state of mind which is induced by *persuasion*:

ROM. xiv.

<sup>22</sup> Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

(b) It often signifies *good faith or sincerity*:

ROM. iii.

<sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect?

TITUS ii.

<sup>9</sup> *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things; not answering again,

<sup>10</sup> Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

(c) *Assent* to truth:

PHIL. i.

<sup>27</sup> Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

<sup>28</sup> And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

(d) *Faith towards, in, or upon* God:

HEB. vi.

ἐπὶ Θεοῦ

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

1 THESS. i.

πρὸς τὸν Θεόν.

<sup>5</sup> For from you sounded out the word of the Lord, not only in

Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

I PETER i.

εἰς Θεόν.

<sup>20</sup> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

<sup>21</sup> Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

MARK xi.

ἔχετε πίστιν Θεοῦ.

<sup>21</sup> And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

<sup>22</sup> And Jesus answering saith unto them, Have faith in God.

<sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

(e) *Faith* in Christ:

ACTS xxiv.

περὶ τῆς εἰς Χριστὸν πίστεως.

<sup>24</sup> And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

GAL. iii.

ἐκ πίστεως Ἰησοῦ Χριστοῦ.

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

GAL. iii.

διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

<sup>23</sup> But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

(f) And *in* His blood:

ROM. iii.

διὰ πίστεως Ἰησοῦ Χριστοῦ.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

<sup>22</sup> Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

<sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

ROM. iii.

διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι.

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

GAL. ii.

<sup>16</sup> Εἰδότες ὅτι οὐ δικαιοῦνται ἄνθρωποι ἐξ ἔργων νόμου, ἰάν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· ἡ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, ἡ οὐκ ἐξ ἔργων νόμου διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

## GAL. ii.

ἐν πίστει ὡς ἡ τοῦ υἱοῦ τοῦ Θεοῦ.

<sup>10</sup> For if I build again the things which I destroyed, I make myself a transgressor.

<sup>19</sup> For I through the law am dead to the law, that I might live unto God.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(g) And it is used for the Gospel, given to, and preached by the Apostles to the world:

## ROM. i.

<sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

## ROM. x.

<sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

## I TIM. iv.

ἀποστήσονται τινες τῆς πίστεως.

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron; <sup>3</sup> forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

All the rest of the passages in which *πίστις* occurs are given as follows, and most of the Prepositions governing that word indicated:

*Karà* is used with Gen. and Acc. Denotes *fitness, according to, agreeable to, answering to.* (β') *In.* Indicated by [k]:

'Εν governs the Gen., Dat., and Acc. Its radical signification is, *upon.* (β') *Upon condition* with Dat. (γ') *Generally for,* with Acc. Indicated by the vowel [i]:

'Από governs Gen. only. Signifies *from.* Indicated by the vowel [o]:

'Εκ governs the Gen. Radical signification, *from out of, away from.* (β') *Of motive, occasion, means, because of, in consequence of.* (γ') *By.* Indicated by the consonant [h]:

Εἰς with Acc. only. Radical signification, *direction towards, motion to, on, or into.* Indicated by the consonant [s]:

Διὰ with Gen. and Acc. only. Radical signification, *right through.* With Gen., *arising from, through, by means of, by.* With Acc. (β') *Through.* (γ') *With a view to, on account of, for the sake of, by reason of.* (δ') *For.* Indicated by the consonant [d]:

'Εν with Dat. Primary signification, *in.* Spoken of the instrument or means by which anything is done, *with, by, by means of.* Indicated in the verse by the consonant [n]:

Μετὰ, with Gen., Dat., and Acc. It occurs only with the Gen of *πίστις*, and signifies, *in common with, with the help or favour of.* (β') *With, by means of.* Indicated by the consonant [t]:

Περί, with Gen., *concerning, because of, about, for.* (β') With Acc. *About, around, above, with respect to.* Indicated by [r]:

## MATT. viii.

<sup>10</sup> When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

## LUKE vii. 9.

<sup>8</sup> For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith no, not in Israel.

## MATT. ix.

<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

## MARK ii.

<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

## MATT. ix.

<sup>22</sup> But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

## MARK v.

<sup>24</sup> And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

## MARK x.

<sup>52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

## LUKE vii.

<sup>50</sup> And he said to the woman, Thy faith hath saved thee; go in peace.

## LUKE viii.

<sup>48</sup> And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace.

## LUKE xvii.

<sup>19</sup> And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## LUKE xviii.

<sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

## MATT. ix. [k]

<sup>29</sup> Then touched he their eyes, saying, According to your faith be it unto you.

## MATT. xv.

<sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

## MATT. xvii.

<sup>20</sup> And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

## MATT. xxi.

<sup>21</sup> Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

## MATT. xxiii.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

## MARK iv.

<sup>40</sup> And he said unto them, Why are ye so fearful? how is it that ye have no faith?

## LUKE v.

<sup>20</sup> And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

## LUKE viii.

<sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

## LUKE xvii.

<sup>5</sup> And the apostles said unto the Lord, Increase our faith.

## LUKE xvii.

<sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

## LUKE xviii.

<sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

## LUKE xxii.

<sup>32</sup> But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

## Twice—ACTS iii. (first) [i]

<sup>16</sup> And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

## ACTS vi.

\* And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

## ACTS vi.

\* And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

## ACTS vi.

\* And Stephen, full of faith and power, did great wonders and miracles among the people.

## ACTS xi.

\* For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

## ACTS xiii. [c]

\* But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

## ACTS xiv. 9.

\* The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, <sup>10</sup> said with a loud voice, Stand upright on thy feet. And he leaped and walked.

## ACTS xiv.

\* Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

## ACTS xiv.

\* And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

## ACTS xv.

\* And put no difference between us and them, purifying their hearts by faith.

## ACTS xvi.

\* And so were the churches established in the faith, and increased in number daily.

## ACTS xvii.

\* Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assur-

ance unto all men, in that he hath raised him from the dead.

## ACTS xx.

\* Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

## ACTS xxvi.

\* To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

## ROM. i.

\* First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

## ROM. i.

\* That is, that I may be comforted together with you by the mutual faith both of you and me.

## Thrice—ROM. i. [hah]

ἐκ πίστεως εἰς πίστιν καθὼς γράπτειται.  
Ὁ δὲ δικαίος ἐκ πίστεως ζήσεται.

\* For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

## ROM. iii. [h]

\* To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

## ROM. iii. [d]

\* Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

## ROM. iii.

\* Therefore we conclude that a man is justified by faith without the deeds of the law.

## Twice—ROM. iii. [hd]

\* Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

## ROM. iii. [d]

\* Do we then make void the law through faith? God forbid: yea, we establish the law.

## ROM. iv.

\* But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

## ROM. iv.

\* Cometh this blessedness then upon the circumcision *only*, or upon the uncircum-



cision also? for we say that faith was reckoned to Abraham for righteousness.

ROM. iv.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

ROM. iv.

<sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

ROM. iv. [d]

<sup>13</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

ROM. iv.

<sup>14</sup> For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

Twice—ROM. iv. [hh]

<sup>16</sup> Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

ROM. iv.

<sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

ROM. v. [h]

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

ROM. v.

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

ROM. ix. [h]

<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

ROM. ix. [h]

<sup>32</sup> Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

ROM. x. [h]

<sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;)

ROM. x.

<sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.

ROM. xi.

<sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

ROM. xii.

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

ROM. xii.

<sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

ROM. xiv.

<sup>1</sup> Him that is weak in the faith receive ye, *but* not to doubtful disputations.

Twice—ROM. xiv. [hh]

<sup>23</sup> And he that doubteth is damned if *he* eat, because he *eateth* not of faith: for whatsoever *is* not of faith is sin.

ROM. xvi.

<sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

I COR. ii.

<sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God.

I COR. xii.

<sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

I COR. xiii.

<sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

I COR. xiii.

<sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

1 COR. xv.

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

1 COR. xv.

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

1 COR. xvi. [n]

13 Watch ye, stand fast in the faith, quit you like men, be strong.

Twice—2 COR. i.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 COR. iv.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

2 COR. v. [d]

7 (For we walk by faith, not by sight:)

2 COR. viii.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.

2 COR. x.

12 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

2 COR. xiii. [a]

6 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

GAL. i.

οὐκ εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρευται.

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

GAL. iii.

ἢ ἡ ἀκοῆς πίστεως;

8 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

GAL. iii.

8 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

GAL. iii. [h]

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

GAL. iii. [h]

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

GAL. iii. [h]

9 So then they which be of faith are blessed with faithful Abraham.

GAL. iii. [h]

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

GAL. iii. [h]

12 And the law is not of faith: but, The man that doeth them shall live in them.

GAL. iii. [d]

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Twice—GAL. iii.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

GAL. iii. [h]

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

GAL. iii.

23 But after that faith is come, we are no longer under a schoolmaster.

GAL. v [h]

5 For we through the Spirit wait for the hope of righteousness by faith.

GAL. v.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

GAL. v.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

GAL. vi.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

EPH. i. [k]

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>10</sup> cease not to give

thanks for you, making mention of you in my prayers;

EPH. ii. 8. [d]

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast.

EPH. iii. [d]

<sup>12</sup> In whom we have boldness and access with confidence by the faith of him.

EPH. iii. [d]

<sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

EPH. iv.

<sup>5</sup> One Lord, one faith, one baptism,

EPH. iv.

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

EPH. vi.

<sup>16</sup> Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

EPH. vi. [t]

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

PHIL. i.

<sup>25</sup> And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

PHIL. ii.

<sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Twice.—PHIL. iii. [di]

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

COL. i.

<sup>4</sup> Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

COL. i.

<sup>23</sup> If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

COL. ii. [s]

<sup>5</sup> For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

COL. ii. [n]

<sup>7</sup> Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

COL. ii. [d]

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

I THESS. i.

<sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

I THESS. iii. [r]

<sup>2</sup> And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

I THESS. iii.

<sup>5</sup> For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

I THESS. iii.

<sup>6</sup> But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to* see you:

I THESS. iii. 7, 10. [d]

<sup>7</sup> Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

<sup>10</sup> Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

I THESS. v.

<sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

2 THESS. i.

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

THESS. i. 4, 11.

: ourselves glory in you in  
of God for your patience  
all your persecutions and  
at ye endure :

also we pray always for  
God would count you worthy  
, and fulfil all the good plea-  
oodness, and the work of  
ver :

2 THESS. iii.

we may be delivered from  
and wicked men : for all  
faith.

im. i. 2, [a] 4. [a]

thy, *my* own son in the  
mercy, *and* peace, from  
her and Jesus Christ our

e heed to fables and endless  
which minister questions,  
godly edifying which is in

TIM. i. 5, 14. [t]

nd of the commandment is  
a pure heart, and *of* a good  
id *of* faith unfeigned :

grace of our Lord was ex-  
dant with faith and love  
hrist Jesus.

wice—1 TIM. i.

uth, and a good conscience;  
aving put away concerning  
de shipwreck :

M. ii. 7, [a] 15 [a]

: I am ordained a preacher,  
tic, (I speak the truth in  
he not;) a teacher of the  
ith and verity.

anding she shall be saved in  
if they continue in faith and  
oliness with sobriety.

TIM. iii. 9, 13. [a]

ie mystery of the faith in a  
ce.

hat have used the office of a  
purchase to themselves a  
and great boldness in the  
in Christ Jesus.

TIM. iv. 6, 12. [a]

it the brethren in remem-  
se things, thou shalt be a  
of Jesus Christ, nourished  
ords of faith and of good  
reunto thou hast attained.

<sup>12</sup> Let no man despise thy youth ; but be  
thou an example of the believers, in word,  
in conversation, in charity, in spirit, in  
faith, in purity.

1 TIM. v. 8, 12.

<sup>8</sup> But if any provide not for his own,  
and specially for those of his own house,  
he hath denied the faith, and is worse  
than an infidel.

<sup>12</sup> Having damnation, because they have  
cast off their first faith.

1 TIM. vi. 10 [o], 11, 21.

<sup>10</sup> For the love of money is the root of  
all evil : which while some coveted after,  
they have erred from the faith, and pierc-  
ed themselves through with many sor-  
rows. <sup>11</sup> But thou, O man of God, flee  
these things ; and follow after righteous-  
ness, godliness, faith, love, patience,  
meekness.

<sup>20</sup> O Timothy, keep that which is com-  
mitted to thy trust, avoiding profane *and*  
vain babblings, and oppositions of science  
falsely so called : <sup>21</sup> which some profess-  
ing have erred concerning the faith.  
Grace *be* with thee. Amen.

2 TIM. i. 5, 13. [a]

<sup>5</sup> When I call to remembrance the un-  
feigned faith that is in thee, which dwelt  
first in thy grandmother Lois, and thy  
mother Eunice ; and I am persuaded that  
in thee also.

<sup>13</sup> Hold fast the form of sound words,  
which thou hast heard of me, in faith and  
love which is in Christ Jesus.

2 TIM. ii. 18, 22.

<sup>18</sup> Who concerning the truth have erred,  
saying that the resurrection is past al-  
ready ; and overthrow the faith of some.

<sup>22</sup> Flee also youthful lusts : but follow  
righteousness, faith, charity, peace, with  
them that call on the Lord out of a pure  
heart.

2 TIM. iii. 8, 10, 15 [d]

<sup>8</sup> Now as Jannes and Jambres withstood  
Moses, so do these also resist the truth :  
men of corrupt minds, reprobate concern-  
ing the faith.

<sup>15</sup> But thou hast fully known my doctrine,  
manner of life, purpose, faith, longsuffer-  
ing, charity, patience.

<sup>15</sup> And that from a child thou hast known  
the holy scriptures, which are able to  
make thee wise unto salvation through  
faith which is in Christ Jesus.

2 TIM. iv.

<sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith:

TITUS i. [k]

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

TITUS i. 4 [k] 13. [n]

<sup>4</sup> To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

<sup>12</sup> One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. <sup>13</sup> This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; <sup>14</sup> not giving heed to Jewish fables, and commandments of men, that turn from the truth.

TITUS ii. 2.

<sup>2</sup> That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

TITUS iii. 15. [n]

<sup>15</sup> All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

PHILEMON 5, 6.

<sup>5</sup> Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>6</sup> that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

HEB. iv.

<sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

HEB. vi. 12. [d]

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> that ye be not slothful, but followers of them who through faith and patience inherit the promises.

HEB. x [not verse 23].

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

HEB. x. 38, [h] 39.

<sup>38</sup> Now the just shall live by faith: but

if *any man* draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

HEB. xi. 1, 3, 4, 5, 6.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Twice—HEB. xi. [k]

<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

HEB. xi. 8, 9, 11.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country.

<sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

HEB. xi.

13 [k], 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

<sup>17</sup> By faith Abraham, when he was tried.

offered up Isaac: and he that had received the promises offered up his only begotten son,

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

<sup>25</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>26</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>27</sup> By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. <sup>28</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>29</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

HEB. XI. [d]

<sup>30</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

HEB. XI. [d]

<sup>31</sup> And these all, having obtained a good report through faith, received not the promise:

HEB. XII.

<sup>1</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

HEB. XII.

<sup>2</sup> Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

JAMES I. 3, 6. [a]

<sup>3</sup> Knowing *this*, that the trying of your faith worketh patience.

<sup>4</sup> But let him ask in faith, nothing waver-

ing. For he that wavereth is like a wave of the sea driven with the wind and tossed.

JAMES II. 1, 5. [a]

<sup>1</sup> My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

<sup>2</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Twice—JAMES II.

<sup>14</sup> What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

JAMES II.

<sup>17</sup> Even so faith, if it hath not works, is dead, being alone.

Thrice—JAMES II.

<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will shew thee my faith by my works.

JAMES II.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead?

Twice—JAMES II.

<sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect?

JAMES II. 24, [b] 26.

<sup>24</sup> Ye see then how that by works a man is justified, and not by faith only.

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

JAMES V.

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

I PETER I. 5, [d] 7, 9.

<sup>4</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>7</sup> That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

<sup>9</sup> Receiving the end of your faith, *even* the salvation of *your* souls.

I PETER V.

<sup>9</sup> Whom resist stedfast in the faith, knowing that the same afflictions are accom-

plished in your brethren that are in the world.

2 PETER i. 1, 5. [n]

<sup>1</sup> Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

<sup>2</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

1 JOHN v.

<sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

JUDE 3, 20.

<sup>2</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

<sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

REV. ii. 13, 19.

<sup>13</sup> I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; <sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

REV. xiii.

<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

REV. xiv.

<sup>12</sup> Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

In this single instance the word is translated *assurance*:

ACTS xvii.

<sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead.

In this single instance the word is translated *believeth*:

ROM. iii. [h]

ἐκ πίστεως Ἰησοῦ.

<sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

2. State the different meanings of the Verb πιστεῖν (to believe), and of the phrases πιστεῖν εἰς or ἐν?

It is the Pres. Infin. of πιστεύω, to believe, to trust in, to put faith in, to confide in, to rely on, a person or thing. (β') To entrust to or confide in another. (γ') When the Infinitive is used it signifies to believe that, to feel sure or confident that a thing is. (δ') Also when with Dat. and Infin., to trust, to rely on one to do so and so. From πιστις, faith:

(a) To assent to, to be persuaded of the truth:

LUKE i.

2nd Sing. Aor. 1.:

<sup>20</sup> And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

JOHN iii.

2nd Pl. Pres. Ind. and 2nd Pl. Fut. 1.:

<sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

(b) To credit the statement of another:

ACTS xxvii.

1st Per. Sing. Indic.:

<sup>25</sup> Wherefore, sirs, be of good



cheer: for I believe God, that it shall be even as it was told me.

(c) Πιστεύω εἰς or ἐν, always used to express *trust* and *confidence* terminating upon God, or upon Christ as Mediator. We may believe Moses or others, but only *in* or *upon* God or Christ:

(α') Upon God:

JOHN xiv.

2nd Pl. Pres. Indic. εἰς, in each case:

<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me.

ROM. iv.

3rd Pl. Pres. Indic. ἐν, in each case:

<sup>22</sup> Now it was not written for his sake alone, that it was imputed to him;

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

<sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

1 PETER i.

Acc. Pl. Par. Pres. εἰς:

<sup>21</sup> Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

(β') Upon Christ:

ACTS xvi.

2d Sing. Aor. 1. Imperf. ἐν:

<sup>20</sup> And brought them out, and said, Sirs, what must I do to be saved?

<sup>21</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

JOHN iii.

v. 15, Par. Pres. with εἰς governing the Pron. Acc. v. 16, the same. v. 18, (1) Par. Pres. with εἰς governing Pron. Acc.; (2) Par. Pres., but no Prep.; (3) 3d Sing. Perf. of πιστεύω:

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

[ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν,]

<sup>15</sup> That whosoever believeth in him should not perish, but have eternal life. <sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

The Infin. Mood does not occur in either of the above instances; but it does occur, however, in the following:

(a) The Aor. 1. Infin., but no Prep.:

(Believe)—MATT. xxi.

<sup>22</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

(Believe)—MARK ix.

<sup>23</sup> Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

(Believe)—JOHN v.

<sup>44</sup> How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

(Believe)—ACTS xiv.

<sup>1</sup> And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

(Believe)—ACTS xv.

<sup>7</sup> And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Believe—2 THESS. ii.

εἰς τὸ πιστεῦσαι αὐτοὺς τῷ Ψεύδει.

[Possibly till they have believed a falsehood or lie.]

<sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie:

(b) The Pres. Infin. only in the following passages:

LUKE xxiv. 25.

Followed by ἐπὶ πάντων:

<sup>25</sup> Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

<sup>26</sup> Ought not Christ to have suffered these things, and to enter into his glory?

JOHN xii.

Διὰ τοῦτο οὐκ ἠῴονατο πιστεῦειν, ὅτι πάλιν εἶπεν Ἠσαίας·

<sup>39</sup> Therefore they could not believe, because that Esaias said again,

<sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

ROM. xv.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

PHIL. i.

οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν,

<sup>29</sup> For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

I TIM. i.

ἐπ' αὐτῷ εἰς.

<sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

(c) In one instance the Aor. I. Inf. Pass. occurs, and is translated *trust*:

I THESS. ii.

<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we

speak; not as pleasing men, but God, which trieth our hearts.

*2a. In what other passages does the Verb πιστεύω occur?*

Those passages which need further reference to the Greek, or are of seeming greater importance, are indicated by the larger type:

MATT. viii.

<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

MATT. ix.

<sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

MATT. xviii.

<sup>6</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

MARK ix.

<sup>42</sup> And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

MATT. xxi.

<sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

MATT. xxi.

<sup>25</sup> The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him?

MARK xi.

<sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

LUKE xx.

<sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

MATT. xxiv.

<sup>28</sup> Then if any man shall say unto you,

Lo, here *is* Christ, or there; believe *it* not.

MATT. xxiv.

<sup>28</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

MARK xiii.

<sup>31</sup> And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

MATT. xxvii.

<sup>40</sup> He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

MARK i. [a]

<sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

MARK v.

<sup>20</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

LUKE viii.

<sup>30</sup> But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

MARK ix.

<sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

MARK xi.

<sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

MARK xi.

<sup>24</sup> Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

MARK xv.

<sup>26</sup> Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

MARK xvi. 13, 14, (first word 16) 17.

<sup>13</sup> And they went and told *it* unto the residue: neither believed they them.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

<sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

<sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

<sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

LUKE i.

<sup>40</sup> And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

LUKE viii. 12, 13.

<sup>12</sup> Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

LUKE xvi.

<sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

LUKE xxii.

<sup>67</sup> Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

JOHN iv.

<sup>48</sup> Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

JOHN i. 7, 12, 51.

<sup>7</sup> The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

<sup>51</sup> And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

JOHN ii. 11 [s], 22, 23 [s], 24.

<sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

<sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

<sup>23</sup> Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. <sup>24</sup> But Jesus did not commit himself unto them, because he knew all *men*.

JOHN iii. [s]

<sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

JOHN iv.

21, 39 [s], 41 [d], 42, 50, 53.

<sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

<sup>39</sup> And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

<sup>41</sup> And many more believed because of his own word; <sup>42</sup> and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

<sup>50</sup> Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

<sup>53</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto

him, Thy son liveth: and himself believed, and his whole house.

JOHN v.

24, 38, 46, not 45, 47 (twice).

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

<sup>38</sup> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

<sup>45</sup> Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

<sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?

JOHN vi.

29 [s], 30, 35 [s], 36, 40 [s], 47 [s]

<sup>29</sup> Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup> They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

<sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup> But I said unto you, That ye also have seen me, and believe not.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life.

JOHN vii. [s]

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

JOHN xi. [s]

<sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;

JOHN xiv. [8]

<sup>19</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

JOHN vi. 64 (twice), 69.

<sup>66</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

<sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God.

JOHN vii. 5. [8]

<sup>3</sup> His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. <sup>4</sup> For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

<sup>5</sup> For neither did his brethren believe in him.

<sup>6</sup> Then Jesus said unto them, My time is not yet come: but your time is always ready.

JOHN vii. 31 [8], 39 [8], 48. [8]

<sup>31</sup> And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

<sup>48</sup> Have any of the rulers or of the Pharisees believed on him?

JOHN viii. 24, 30 [8], 31, 45, 46.

<sup>24</sup> I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

<sup>30</sup> As he spake these words, many believed on him. <sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

<sup>45</sup> And because I tell *you* the truth, ye believe me not. <sup>46</sup> Which of you con-

vinceth me of sin? And if I say the truth, why do ye not believe me?

JOHN ix. 18, 35 [8], 36 [8], 38.

<sup>18</sup> But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

<sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup> And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I believe. And he worshipped him.

JOHN x. 25, 26, 37, 38 (thrice), 42. [8]

<sup>25</sup> Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. <sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you.

<sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

<sup>42</sup> And many believed on him there.

JOHN xi.

15, 26 [8], 27, 40, 42, 45 [8], 48. [8]

<sup>15</sup> And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless let us go unto him.

<sup>26</sup> And whosoever liveth and believeth in me shall never die. Believest thou this? <sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

<sup>40</sup> Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

<sup>42</sup> And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

<sup>45</sup> Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

<sup>48</sup> If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

## JOHN xii. [8]

<sup>11</sup> Because that by reason of him many of the Jews went away, and believed on Jesus.

JOHN xii. 36 [8], 37 [8], 38, 42. [8]

<sup>36</sup> While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

<sup>37</sup> But though he had done so many miracles before them, yet they believed not on him:

<sup>38</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

<sup>42</sup> Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

Twice—JOHN xii. [8 8]

<sup>44</sup> Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

JOHN xii. 46 [8], 47.

<sup>46</sup> I am come a light into the world, that whosoever believeth on me should not abide in darkness. <sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

JOHN xiii.

<sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

JOHN xiv. 10, 11 (twice), 29.

<sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. <sup>11</sup> Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

<sup>29</sup> And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

JOHN xvi. 9 [8], 27, 30, 31.

<sup>9</sup> Of sin, because they believe not on me;

<sup>27</sup> For the Father himself loveth you,

because ye have loved me, and have believed that I came out from God.

<sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. <sup>31</sup> Jesus answered them, Do ye now believe?

JOHN xvii. 8, 20 [8], 21.

<sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

JOHN xix.

<sup>35</sup> And he that saw *it* bear record, and his record is true: and he knoweth that he saith true, that ye might believe.

JOHN xx. 8, 25, 29 (twice), 31 (twice).

<sup>8</sup> Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

<sup>25</sup> The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

<sup>29</sup> Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

<sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

ACTS ii.

<sup>44</sup> And all that believed were together, and had all things common;

ACTS iv. 4, 32.

<sup>4</sup> Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

<sup>32</sup> And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

## ACTS v.

<sup>14</sup> And believers were the more added to the Lord, multitudes both of men and women.)

## ACTS viii.

<sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

<sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Twice—ACTS viii (first). [h]

<sup>17</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

## ACTS ix. 26, 42. [i]

<sup>26</sup> And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

<sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord.

## ACTS x. [j]

<sup>45</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

## ACTS xi. 17 [i], 21.

<sup>17</sup> Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

<sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

## ACTS xiii. 12, 39, 41, 48.

<sup>12</sup> Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

<sup>39</sup> And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

<sup>41</sup> Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

<sup>48</sup> And when the Gentiles heard this, they were glad and glorified the word of the Lord: and as many as were ordained to eternal life believed.

## ACTS xiv.

<sup>22</sup> And when they had ordained them

elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

## ACTS xv. 5, 11.

<sup>5</sup> But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

<sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

## ACTS xvi.

<sup>24</sup> And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

## ACTS xvii. 12, 34.

<sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

<sup>34</sup> Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

## ACTS xviii. 8 (twice), 27. [d]

<sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

<sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

## ACTS xix. 2, 4 [e], 18.

<sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>18</sup> And many that believed came, and confessed, and shewed their deeds.

## ACTS xxi. 20, 25.

<sup>20</sup> And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

<sup>24</sup> As touching the Gentiles which be-



lieve, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

ACTS xxii. [i]

<sup>19</sup> And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

ACTS xxiv.

<sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Twice—ACTS xxvi.

<sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest.

ACTS xxvii.

<sup>25</sup> Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

ROM. i.

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

ROM. iii. 2, 22.

<sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God.

<sup>22</sup> Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

ROM. iv. 3, 5 [i], 11 [d], 17, 18. [i]

<sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

<sup>17</sup> (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which

be not as though they were. <sup>18</sup> Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

ROM. vi.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him:

ROM. ix. [i]

<sup>23</sup> As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

ROM. x.

4, 9 [n], 10 [s], 11 [i], 14 (twice), 16.

<sup>4</sup> For Christ is the end of the law for righteousness to every one that believeth.

<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

<sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

<sup>16</sup> But they have not all obeyed the gospel. For Esaias, saith, Lord, who hath believed our report?

ROM. xiii.

<sup>11</sup> And that, knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation nearer than when we believed.

ROM. xiv.

<sup>8</sup> For one believeth that he may eat all things: another, who is weak, eateth herbs.

I COR. i.

<sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

I COR. iii.

<sup>5</sup> Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

I COR. ix.

<sup>17</sup> For if I do this thing willingly,

I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

<sup>10</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

1 COR. xiii.

<sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things.

Twice (first and last)—1 COR. xiv.

<sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

1 COR. xv. 2, 11.

<sup>9</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

<sup>11</sup> Therefore whether *it were* I or they, so we preach, and so ye believed.

Twice—2 COR. iv.

<sup>13</sup> We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

GAL. ii. 7, 16. [a]

<sup>7</sup> But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

<sup>12</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

GAL. iii. 6, 22.

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

EPH. i. 13, 19. [k]

<sup>15</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that

ye believed, ye were sealed with that holy Spirit of promise,

<sup>16</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

1 THESS. i. [a]

<sup>7</sup> So that ye were ensamples to all that believe in Macedonia and Achaia.

1 THESS. ii. 10, 13.

<sup>10</sup> Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but *as* it is in truth, the word of God, which effectually worketh also in you that believe.

1 THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Twice—2 THESS. i. (second). [a]

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 THESS. ii.

<sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1 TIM. i.

<sup>11</sup> According to the glorious gospel of the blessed God, which was committed to my trust.

1 TIM. iii. [a]

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2 TIM. i. [k]

<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which

I have committed unto him against that day.

TITUS i. [k]

<sup>8</sup> But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour ;

TITUS iii.

<sup>8</sup> *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

HEB. iv.

<sup>3</sup> For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest : although the works were finished from the foundation of the world.

HEB. xi.

<sup>6</sup> But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

JAMES ii. 19 (twice), 23.

<sup>19</sup> Thou believest that there is one God ; thou doest well : the devils also believe, and tremble.

<sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness : and he was called the Friend of God.

I PETER i.

<sup>8</sup> Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

I PETER ii. 6 [i], 7.

<sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded. <sup>7</sup> Unto you therefore which believe *he is* precious : but unto them which he disobedient, the stone which the builders disallowed, the same is made the head of the corner.

I JOHN iii.

<sup>23</sup> And this is his commandment, That we should believe on the name of his Son

Jesus Christ, and love one another, as he gave us commandment.

I JOHN iv. 1, 16.

<sup>1</sup> Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.

<sup>16</sup> And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him.

I JOHN v. 1, 5.

<sup>1</sup> Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him.

<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

Thrice—I JOHN v.

(First and third) [8] (first).

<sup>10</sup> He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar : because he believeth not the record that God gave of his Son.

Twice—I JOHN v. [88]

<sup>13</sup> These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

JUDE.

<sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

*2b. What are the subjects of this faith and belief called ?*

They are called οἱ πιστοί, Nom. Plu. of πιστός, *faithful, trusty, true ; believed, trusted.* (β') *Worthy of trust, deserving belief, credible.* It is used in the Neut. Sing. to signify *a pledge, a security, a warrant.* (γ') In Neut. Plu., *things certain, to be relied on.* (δ') It has also an active signification, *believing, relying on, or obedient.* (ε') In the New Testament, it means frequently *a true believer in*

Christ. Πειρώς, from πείθω, *to persuade*.  
Occurs 65 times :

(a) It is used to express *the unchangeable character of God*.

1 COR. i.

<sup>9</sup> God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 COR. x.

<sup>12</sup> There hath no temptation taken you but such as is common to man : but God *is* faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

2 COR. i.

<sup>18</sup> But *as* God *is* true, our word toward you was not yea and nay.

HEB. x.

<sup>22</sup> Let us hold fast the profession of *our* faith without wavering ; (for he *is* faithful that promised :)

HEB. xi.

<sup>12</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

1 PETER iv.

<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

(b) It is used to describe the character of Christ :

1 THESS. v.

<sup>24</sup> Faithful *is* he that calleth you, who also will do *it*.

2 THESS. iii.

<sup>3</sup> But the Lord *is* faithful, who shall establish you, and keep *you* from evil.

2 TIM. ii.

<sup>13</sup> If we believe not, *yet* he abideth faithful : he cannot deny himself.

HEB. ii.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

REV. iii.

<sup>14</sup> And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ;

HEB. iii.

<sup>2</sup> Who was faithful to him that appointed him, as also Moses *was* faithful in all his house.

JOHN i.

<sup>9</sup> If we confess our sins, he *is* faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

REV. i.

<sup>5</sup> And from Jesus Christ, *who is* the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

REV. xix.

<sup>11</sup> And I saw heaven opened, and behold a white horse ; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

(c) Then of women :

ACTS xvi. 1, 15.

<sup>1</sup> Then came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father *was* a Greek .

<sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

1 TIM. iii.

<sup>11</sup> Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

(d) Of men and women :

1 TIM. v.

<sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged ; that it may relieve them that are widows indeed.

(e) Of men :

HEB. iii.

<sup>2</sup> And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ;

## JOHN xx.

<sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

## ACTS x.

<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

## GAL. iii.

<sup>9</sup> So then they which be of faith are blessed with faithful Abraham.

## 1 TIM. iv.

<sup>10</sup> For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

## 2 TIM. ii.

<sup>2</sup> And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

## 3 JOHN.

<sup>5</sup> Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

## REV. ii.

<sup>10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

(f) Of ministers:

## 1 COR. iv.

<sup>2</sup> Moreover it is required in stewards, that a man be found faithful.

## 1 COR. vii.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

## EPH. vi.

<sup>21</sup> But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

## COL. i.

<sup>7</sup> As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

## COL. iv.

<sup>7</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

## 1 TIM. i.

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

## 1 TIM. iv.

<sup>12</sup> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(g) Of brethren in the Lord:

## COL. i.

<sup>2</sup> To the saints and faithful brethren in Christ which are at Colosse: Grace & unto you, and peace, from God our Father and the Lord Jesus Christ.

## COL. iv.

<sup>9</sup> With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are done* here.

## 1 PETER v.

<sup>12</sup> By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

(h) Of the mercies of David:

## ACTS xiii.

<sup>24</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

(i) Of converts:

## 1 COR. iv.

<sup>17</sup> For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

## 2 COR. vi.

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

## EPH. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, to the saints which are at

and to the faithful in Christ

1 TIM. iv.

holding to marry, *and commanding* from meats, which God hath so be received with thanksgiving which believe and know the

a martyr:

REV. ii.

show thy works, and where thou *even* where Satan's seat *is*: and dost fast my name, and hast not thy faith, even in those days Antipas *was* my faithful martyr, slain among you, where Satan

saints:

REV. xvii.

and shall make war with the Lamb, Lamb shall overcome them: for word of lords, and King of kings: and that are with him *are* called, and faithful.

sayings:

1 TIM. i.

*is* a faithful saying, and worthy of acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1 TIM. iv.

*is* a faithful saying and worthy of acceptance.

1 TIM. iii.

*is* a true saying, If a man desire the office of a bishop, he desireth a good

2 TIM. ii.

*is* a faithful saying: For if we be faithful to him, we shall also live with him.

TITUS iii.

*is* a faithful saying, and these things will that thou affirm constantly, that they which have believed in God should be careful to maintain good works. These things are good and profitable unto

REV. xxii.

he said unto me, These sayings are true and true: and the Lord God and the holy prophets sent his angel to

shew unto his servants the things which must shortly be done.

TITUS i.

<sup>9</sup> Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

REV. xxi.

<sup>3</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

(m) Of masters:

Twice—1 TIM. vi.

<sup>2</sup> And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

(n) Of stewards and servants:

MATT. xxiv.

<sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

MATT. xxv. 21, 23.

<sup>21</sup> His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

LUKE xii.

<sup>42</sup> And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

LUKE xvi. 10 (twice), 11, 12.

<sup>10</sup> He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

<sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

<sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

## LUKE xix.

<sup>17</sup> And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

(o) Of children :

## TITUS i.

<sup>6</sup> If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

*2c. What other argument may be used in favour of the assertion that true belief and faith save?*

From the Privatives :

(A) 'Απιστία signifies *to disbelieve, distrust, absolutely to be unbelieving or distrustful*. It is of the same signification as ἀπειθήω, *to disobey*. From a neg. and πιστις, *faith*, which is from πειθω, *to persuade*. Occurs seven times :

## MARK xvi. 11, 16.

<sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, believed not.

<sup>16</sup> He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

## LUKE xxiv. 11, 41.

<sup>11</sup> And their words seemed to them as idle tales, and they believed them not.

<sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

## ACTS xxviii.

<sup>24</sup> And some believed the things which were spoken, and some believed not.

## ROM. iii.

<sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect?

## 2 TIM. ii.

<sup>13</sup> If we believe not, yet he abideth faithful : he cannot deny himself.

(B) 'Απιστία signifies *disbelief, distrust*. (3') *Want of faith, unbelief, faithlessness*. From a neg. and πιστις, which is from πειθω. Occurs 12 times :

## MATT. xiii.

<sup>58</sup> And he did not many mighty works there because of their unbelief.

## MARK vi. 6.

<sup>5</sup> And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. <sup>6</sup> And he marvelled because of their unbelief. And he went round about the villages, teaching.

## MATT. xvii.

<sup>20</sup> And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

## MARK ix.

<sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

## MARK xvi.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

## ROM. iii.

<sup>3</sup> For what if some did not believe? shall their unbelief make the faith of God without effect?

## ROM. iv.

<sup>20</sup> He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ;

## ROM. xi. 20, 23.

<sup>20</sup> Well ; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear :

<sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them in again.

## 1 TIM. i.

<sup>13</sup> Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did *it* ignorantly in unbelief.

## HER. iii. 12, 19.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

<sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that believed not? <sup>18</sup> So we see that they could not enter in because of unbelief.



(C) *ἄπιστος*, of the same derivation as *ἀπιστία*, has a passive sense, *not to be trusted*; of persons, *faithless*; of things, *incredible, beyond belief*. (S) An active sense, *not believing, not trusting, mistrustful, not obeying*. Occurs 23 times:

(a) Faithless:

MATT. xvii.

<sup>17</sup> Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

MARK ix.

<sup>18</sup> He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

LUKE ix.

<sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

JOHN xx.

<sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

(b) Incredible:

ACTS xxvi.

<sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

(c) Infidel:

1 TIM. v.

<sup>8</sup> But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

2 COR. vi.

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

(d) Unbelievers:

LUKE xii.

<sup>40</sup> The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

1 COR. vi.

<sup>5</sup> But brother goeth to law with brother, and that before the unbelievers.

1 COR. xiv.

<sup>20</sup> If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

2 COR. vi.

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(e) Believeth not:

1 COR. vii. 12, 13.

<sup>12</sup> But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

1 COR. x.

<sup>27</sup> If any of them that believe not bid you to a *feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

Twice—1 COR. xiv

<sup>22</sup> Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

1 COR. xiv.

<sup>24</sup> But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

2 COR. iv. 4.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost: <sup>4</sup> in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

(f) Unbelieving:

1 COR. vii. 14 (twice), 15.

<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they

holy. <sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

TITUS i.

<sup>15</sup> Unto the pure all things *are* pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

REV. xxi.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

(D) *Ἀπειθία*, disobedience, obstinacy. (β') *Unbelief*. From *ἀπειθής*. Occurs seven times:

(a) Translated unbelief:

ROM. xi. 30, 32.

<sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

<sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

HEB. iv. 6, 11.

<sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(b) Disobedience:

EPH. ii. 2.

<sup>1</sup> And you *hath he quickened*, who were dead in trespasses and sins; <sup>2</sup> wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

EPH. v.

<sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

COL. iii. 6.

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, unclean-

ness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: <sup>6</sup> for which things' sake the wrath of God cometh on the children of disobedience: <sup>7</sup> in the which ye also walked some time, when ye lived in them.

(E) *Ἀπειθεῖν*, to refuse compliance, to be disobedient; that is, through *unbelief*. From same as preceding. Occurs 16 times:

(a) Translated believeth not:

JOHN iii.

<sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

ACTS xvii.

<sup>5</sup> But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

ACTS xix.

<sup>9</sup> But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

ROM. xi. 30, 31.

<sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> even so have these also now not believed, that through your mercy they also may obtain mercy.

ROM. xv. 31.

<sup>30</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; <sup>31</sup> that I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; <sup>32</sup> that I may come unto you with joy by the will of God, and may with you be refreshed.

HEB. iii.

<sup>18</sup> And to whom swear he that they should not enter into his rest, but to them that believed not?

## HEB. xi.

<sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

## (b) Unbelieving :

## ACTS xiv.

<sup>2</sup> But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

## (c) Not obey :

## ROM. ii. 8.

<sup>8</sup> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup> but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: <sup>11</sup> for there is no respect of persons with God.

## (d) Disobedient :

## ROM. x.

<sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

## I PETER ii. 7, 8.

<sup>7</sup> Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

## I PETER iii. 20.

<sup>19</sup> By which also he went and preached unto the spirits in prison; <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

## (e) Obey not :

## I PETER iii.

<sup>1</sup> Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; <sup>2</sup> while they behold your chaste conversation coupled with fear.

## I PETER iv.

<sup>16</sup> Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. <sup>17</sup> For the time *is come* that judgment must begin at the house of God: and if it first begin at us, what shall the end *be* of them that obey not the gospel of God?

(F) Ἀπειθή (it was used to express the *unmanageable conduct* of a ship), *disobedient*. (β') Active sense, *not persuading*. From a privative, and πειθῶμαι, Pres. Mid. of πείθω, *to persuade*. Occurs six times:

## (a) Translated disobedient :

## LUKE i.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

## ACTS xxvi. 19.

<sup>18</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles that they should repent and turn to God, and do works meet for repentance.

## ROM i.

<sup>29</sup> Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

## 2 TIM. iii.

<sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

## TITUS i.

<sup>16</sup> They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

## TITUS iii.

<sup>3</sup> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

(G) Πείθω, *to prevail upon, win over, persuade*. In a bad sense, *to mislead*.

*over-persuade, to cheat.* (β') *To prevail on by entreaty, to appease, propitiate.* (γ') *To move, impel, stir up.* (δ') *To make, to obey.* Passive and Middle, *to be won over, to be prevailed on, to be persuaded.* (β') *To comply with, to yield, to trust in, to be persuaded of, to rely on one's testimony.* (γ') *To have confidence in.* Perf. Pass., *to be fully persuaded, believe, trust in; of things to be believed in:*

MATT. xxvii.

3. Pl. Aor. 1. Ind. Act.

<sup>30</sup> But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

MATT. xxvii.

3. Sing. Perf. Mid.

<sup>43</sup> He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

MATT. xxviii.

1. Pl. Fut. 1. Ind. Act.

<sup>14</sup> And if this come to the governor's ears, we will persuade him, and secure you.

MARK x.

Acc. Pl. Par. Perf. Mid.

<sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

LUKE xi. 22.

3. Sing. Pluperf. Mid.

<sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

LUKE xvi.

3. Pl. Fut. 1. Pass.

<sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

LUKE xviii.

Acc. Pl. Par. Perf. Mid.

<sup>9</sup> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

LUKE xx.

Par. Perf. Pass.

<sup>6</sup> But and if we say, Of men; all the

people will stone us: for they be persuaded that John was a prophet.

ACTS v.

3. Pl. Imperf. Pass.

<sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

ACTS v.

3. Pl. Perf. Pass.

<sup>37</sup> After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

ACTS v.

3. Pl. Aor. 1. Pass.

<sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

ACTS xii.

Nom. Pl. Par. Aor. 1. Act.

<sup>20</sup> And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

ACTS xiii.

3. Pl. Imper. Ind. Act.

<sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded *them* to continue in the grace of God.

ACTS xiv.

Nom. Pl. Par. Aor. 1. Act.

<sup>19</sup> And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

ACTS xvii.

3. Pl. Aor. 1. Pass.

<sup>4</sup> And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

ACTS xviii.

3. Sing. Imperf. Ind. Act.

<sup>4</sup> And he reasoned in the synagogue

abbath, and persuaded the Jews and Greeks.

ACTS xix.

1. Sing. Par. Pres. Ind. Act.  
he went into the synagogue, and abode daily for the space of three months, teaching and persuading the things concerning the kingdom of God.

ACTS xix.

1. Sing. Par. Aor. 1. Ind. Act.  
to cover ye see and hear, that not at Ephesus, but almost throughout the whole of Asia, this Paul hath persuaded and won away much people, saying that there are no gods, which are made with hands.

ACTS xxi. 14.

1. Gen. Sing. Par. Pres. Mid.  
When Paul answered, What mean ye to break mine heart? for I am bound only to the Jews, and to the Greeks, and to the Romans, and to the Syrians, for the name of the Lord Jesus, and *out of* the prophets, from morning till evening.

ACTS xxiii.

1. Sing. Aor. 1. Subj. Pass.  
do not thou yield unto them: for we are in wait for him of them more than of us: they are all frowardly men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: now are they ready, looking for a sign from thee.

ACTS xxvi. 26.

1. Sing. Pres. Ind. Mid.  
he said, I am not mad, most noble Agrippa, but speak forth the words of truth and soberness. <sup>26</sup> For the king hath heard of these things, before whom I speak freely: for I am persuaded that none of these things are hidden from thee: for this thing was not done in a

ACTS xxvi. 28.

2. Sing. Pres. Ind. Act.  
Agrippa, believest thou the prophets? I know that thou believest. Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

ACTS xxvii. 11.

3. Sing. Imper. Pass.  
said unto them, Sirs, I perceive that this voyage will be with hurt and damage, not only of the lading and

ship, but also of our lives. <sup>11</sup> Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and thence to winter; which is an haven of Crete, and lieth toward the south west and north west.*

ACTS xxviii.

Nom. Sing. Par. Pres. Ind. Act.  
<sup>28</sup> And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

ACTS xxviii. 24.

3. Pl. Imperf. Ind. Act.  
<sup>24</sup> And some believed the things which were spoken, and some believed not.

ROM. ii. 8.

Dat. Pl. Par. Pres. Mid.  
<sup>8</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>9</sup> who will render to every man according to his deeds: <sup>7</sup> to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup> but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

ROM. ii.

2. Sing. Perf. Mid.

<sup>10</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

ROM. viii. 38.

1. Sing. Perf. Pass.  
<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to

separate us from the love of God, which is in Christ Jesus our Lord.

ROM. xiv.

1. Sing. Perf. Pass.

<sup>14</sup> I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth anything to be unclean, to him *it is* unclean.

ROM. xv.

1. Sing. Perf. Pass.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

2 COR. i.

Nom. Pl. Par. Perf. Mid.

<sup>9</sup> But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

2 COR. ii.

Par. Perf. Mid.

<sup>3</sup> And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

2 COR. v.

1. Pl. Pres. Ind. Act.

<sup>11</sup> Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

2 COR. x.

3. Sing. Perf. Mid.

<sup>7</sup> Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

GAL. i.

1. Sing. Ind. Act.

<sup>10</sup> For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

GAL. iii.

Pres. Infin. Mid.

<sup>1</sup> O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

GAL. v.

Pres. Infin. Mid.

<sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth?

GAL. v.

1. Sing. Perf. Mid.

<sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

PHIL. i. 6.

Par. Perf. Mid.

<sup>5</sup> For your fellowship in the gospel from the first day until now; <sup>6</sup> being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

PHIL. i.

Acc. Pl. Par. Perf.

<sup>14</sup> And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

PHIL. i. 25.

Par. Perf. Mid.

<sup>25</sup> And having this confidence, I know that I shall abide and continue with you all for your fartherance and joy of faith; <sup>26</sup> that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

PHIL. ii.

1. Sing. Perf. Mid.

<sup>24</sup> But I trust in the Lord that I also myself shall come shortly.

PHIL. iii.

Nom. Pl. Par. Perf. Mid.

<sup>3</sup> For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

PHIL. iii.

Perf. Infin. Mid.

<sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

2 THESS. iii.

1. Pl. Perf. Mid.

<sup>4</sup> And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

2 TIM. i.

1. Sing. Perf. Pass.

<sup>5</sup> When I call to remembrance the un-

feigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

2 TIM. i.

1. Sing. Perf. Pass.

<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

PHILEMON.

Par. Perf. Mid.

<sup>21</sup> Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

HER. ii.

Par. Perf. Mid.

<sup>12</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

HEB. vi.

1. Pl. Perf. Pass.

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

HEB. xi.

Nom. Pl. Par. Aor. 1. Act.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

HEB. xiii.

2 Pl. Pres. Imp. Mid.

<sup>17</sup> Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

HEB. xiii.

1. Pl. Perf. Mid.

<sup>10</sup> Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

JAMES iii.

Pres. Infin. Mid.

<sup>2</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

1 JOHN iii.

1. Pl. Fut. 1. Act.

<sup>20</sup> And hereby we know that we are of

the truth, and shall assure our hearts before him.

It will be seen from the above numerous and complete citations bearing directly upon the subject of faith, in what light *faith, knowledge, trust, and persuasion*, separately and collectively must be viewed. It will be seen ( $\alpha'$ ) that there is a difference between *knowledge* and *faith*, ( $\beta'$ ) that while faith necessarily includes knowledge, knowledge does not necessarily include faith:

### 5. *What is the difference between knowledge and faith?*

(a) From the use of the word knowledge as equivalent to faith:

JOHN x.

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

1 JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: <sup>2</sup> and he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments.

<sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

(b) Faith is the evidence of things not seen:

HEB. xi.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen



were not made of things which do appear.

2 COR. v.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

<sup>7</sup> (For we walk by faith, not by sight:)

<sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

8. *How can the fact that knowledge is essential to faith be proved from Scripture?*

(a) From the etymology of the word πιστις:

(b) From the use of its equivalent—*knowledge*:

JOHN x.

<sup>39</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

I JOHN ii.

<sup>3</sup> And hereby we do know that we know him, if we keep his commandments.

(c) From teaching:

ROM. x.

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

<sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> and how shall they preach, except they be sent? as it is written, How beautiful are the feet of

them that preach the gospel of peace, and bring glad tidings of good things!

<sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.

(d) From spiritual enlightenment:

ACTS xxvi.

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

I COR. ii.

<sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: <sup>8</sup> which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely

given to us of God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man.

<sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

COL. iii.

<sup>1</sup> Lie not one to another, seeing that ye have put off the old man with his deeds;

<sup>10</sup> And have put on the new man, which is renewed in knowledge after the image of him that created him

<sup>14</sup> Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

(c) Means of salvation consist in the dissemination of the Truth:

1 COR. iv.

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1 TIM. iii.

<sup>2</sup> A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1 TIM. iv.

<sup>12</sup> Till I come, give attendance to reading, to exhortation, to doctrine.

(✓) The Reception of the Truth:

JOHN xvii.

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

9. *How are those passages to be explained which speak of knowledge as distinct from faith?*

(a) It might be observed that it is impossible to settle such a point as this by citing, merely and at random, passages from our English Version, which in many instances cannot guide us to the true meaning. Many of the passages cited by Dr. Hodge appear not to have received from him that requisite care in selecting, or any reference to the Original. The student will be able, with the passages all before him, to make himself acquainted with all of them and in citing any to do so in the full light of what he will not require. If the definitions of the following words (A) (B) (C) (D) (E) (F) are correct it will be seen that *knowledge* is distinct from *faith*. The power of knowing from observation is natural to all the sons of men; but the power of believing in God and in Christ is imparted by the Holy Spirit as God's gift to those who are called His on this account.

(b) Imperfect apprehension which we have while on earth contrasts with that perfect knowledge of Divine things which we shall have in heaven:

1 COR. xiii.

<sup>12</sup> For now we see through a glass, darkly; but then face to face:

now I know in part; but then shall I know even as also I am known.

(A) Γινώσκω signifies *to perceive, gain knowledge of, to mark, to know.* (β') *To form an opinion, to examine, to decide upon, to know enough to give a fair judgment.* It occurs 232 times:

MATT. i.

<sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

MATT. vi. 3.

<sup>2</sup> Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup> But when thou doest alms, let not thy left hand know what thy right hand doeth:

MATT. vii.

<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

MATT. ix. 30.

<sup>27</sup> And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us. <sup>28</sup> And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your faith be it unto you. <sup>30</sup> And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. <sup>31</sup> But they, when they were departed, spread abroad his fame in all that country.

MATT. x.

<sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

MATT. xii. 7, 15, 33.

<sup>7</sup> But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

<sup>14</sup> Then the Pharisees went out, and held a council against him, how they might destroy him. <sup>15</sup> But when Jesus knew *it*, he withdrew himself from thence: and

great multitudes followed him, and he healed them all;

<sup>23</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

MATT. xiii. 11.

<sup>10</sup> And the disciples came, and said unto him, Why speakest thou unto them in parables? <sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

MATT. xvi. 3, 8.

<sup>3</sup> And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

<sup>8</sup> Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

MATT. xxi. 45.

<sup>44</sup> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. <sup>45</sup> And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

MATT. xxii.

<sup>18</sup> But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

MATT. xxiv. 32.

<sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: <sup>33</sup> so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

MARK xiii.

<sup>28</sup> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

MATT. xxiv.

<sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is.

MARK xiii.

<sup>29</sup> So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

## LUKE xxi.

<sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

MATT. xxiv. 39, 43, 56.

<sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup> and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

<sup>43</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

<sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; <sup>50</sup> the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, <sup>51</sup> and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

MATT. xxv.

<sup>24</sup> Then he which had received the one talent came and said, Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

MATT. xxvi.

<sup>10</sup> When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

MARK iv.

<sup>11</sup> And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

LUKE viii.

<sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

MARK iv.

<sup>12</sup> And he said unto them, Know ye not this parable? and how then will ye know all parables?

MARK v. 29, 43.

<sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

<sup>43</sup> And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

MARK vi.

<sup>38</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

MARK vii.

<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

MARK viii.

<sup>17</sup> And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

MARK ix.

<sup>30</sup> And they departed thence, and passed through Galilee: and he would not that any man should know *it*.

MARK xii.

<sup>12</sup> And they sought to lay hold on him, but feared the people: for they knew that he had spoken the pafable against them: and they left him, and went their way.

MARK xv. 10, 45.

<sup>10</sup> For he knew that the chief priests had delivered him for envy.

<sup>46</sup> And when he knew *it* of the centurion, he gave the body to Joseph.

LUKE i. 18, 34.

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man?

LUKE ii.

<sup>43</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

LUKE vi.

<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramblebush gather they grapes.

LUKE vii.

<sup>29</sup> Now when the Pharisee which had

hidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him : for she is a sinner.

LUKE viii.

<sup>17</sup> For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that shall not be known and come abroad.

LUKE xii.

<sup>2</sup> For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

LUKE viii.

<sup>46</sup> And Jesus said, Somebody hath touched me : for I perceive that virtue is gone out of me.

LUKE ix.

<sup>11</sup> And the people, when they knew *it*, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

LUKE x. 11, 22.

<sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

<sup>22</sup> All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

LUKE xii.

<sup>29</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

<sup>46</sup> The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. <sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him

shall be much required : and to whom men have committed much, of him they will ask the more.

LUKE xvi. 4, 15.

<sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God.

LUKE xviii.

<sup>24</sup> And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

LUKE xix. 15, 42, 44.

<sup>15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

<sup>41</sup> And when he was come near, he beheld the city, and wept over it, <sup>42</sup> saying, If thou hadst known, even thou, at least in this thy day, the things *which becom* unto thy peace ! but now they are hid from thine eyes.

<sup>44</sup> And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

LUKE xx.

<sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them.

LUKE xxi. 20, 30.

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

<sup>29</sup> And he spake to them a parable ; Behold the fig tree, and all the trees : <sup>30</sup> when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

LUKE xxiv. 18, 35.

<sup>18</sup> And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem,

and hast not known the things which are come to pass there in these days?

<sup>33</sup> And they told what things *were done* in the way, and how he was known of them in breaking of bread.

JOHN i. 10, 49.

<sup>36</sup> He was in the world, and the world was made by him, and the world knew him not.

<sup>40</sup> Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

JOHN ii. 24, 25.

<sup>24</sup> But Jesus did not commit himself unto them, because he knew all *men*, <sup>25</sup> and needed not that any should testify of man: for he knew what was in man.

JOHN iii.

<sup>12</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

JOHN iv. 1, 53.

<sup>1</sup> When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup> (though Jesus himself baptized not, but his disciples.)

<sup>23</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

JOHN v. 6, 42.

<sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

<sup>42</sup> But I know you, that ye have not the love of God in you.

JOHN vi. 15, 69.

<sup>15</sup> When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

<sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God.

JOHN vii. 17, 26, 27, 49, 51.

<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

<sup>26</sup> But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

<sup>51</sup> Howbeit we know this man whence

he is: but when Christ cometh, no man knoweth whence he is.

<sup>40</sup> But this people who knoweth not the law are cursed. <sup>50</sup> Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) <sup>51</sup> Doth our law judge *any* man, before it hear him, and know what he doeth?

JOHN viii.

27, 28, 32, 43, 52, 55.

<sup>27</sup> They understood not that he spake to them of the Father. <sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

<sup>32</sup> And ye shall know the truth, and the truth shall make you free.

<sup>43</sup> Why do ye not understand my speech? *even* because ye cannot hear my word.

<sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

<sup>54</sup> Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: <sup>55</sup> yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

JOHN x.

6, 14 (twice), 15 (twice), 27, 38.

<sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

<sup>14</sup> I am the good shepherd, and know my *sheep*, and am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow me:

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

JOHN xi.

<sup>57</sup> Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

JOHN xii. 9, 16.

<sup>9</sup> Much people of the Jews therefore knew that he was there : and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

<sup>16</sup> These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

JOHN xiii. 7, 12, 28, 35.

<sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

<sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

<sup>28</sup> Now no man at the table knew for what intent he spake this unto him.

<sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.

JOHN xiv.

7 (thrice), 9, 17 (twice), 20, 31.

<sup>7</sup> If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

<sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father ; and how sayest thou *then*, Shew us the Father?

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; <sup>17</sup> *even* the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

<sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

<sup>31</sup> But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

JOHN xv.

<sup>18</sup> If the world hate you, ye know that it hated me before *it* hated you.

JOHN xvi. 3, 19.

<sup>3</sup> They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth

God service. <sup>3</sup> And these things will they do unto you, because they have not known the Father, nor me.

<sup>19</sup> Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me?

JOHN xvii.

3, 7, 8, 23, 25 (thrice).

<sup>8</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

<sup>22</sup> And the glory which thou gavest me I have given them ; that they may be one, even as we are one : <sup>23</sup> I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>25</sup> O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

JOHN xix.

<sup>4</sup> Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

JOHN xxi.

<sup>17</sup> He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

ACTS i.

<sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

ACTS ii.

<sup>36</sup> Therefore let all the house of Israel



know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

ACTS viii.

<sup>20</sup> And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

ACTS ix. 24.

<sup>22</sup> And after that many days were fulfilled, the Jews took counsel to kill him: <sup>24</sup> but their laying await was known of Saul. And they watched the gates day and night to kill him.

ACTS xvii. 13, 19, 20.

<sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

<sup>19</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. <sup>20</sup> And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

<sup>22</sup> For thou bringest certain strange things to our ears: we would know therefore what these things mean. <sup>23</sup> (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

ACTS xix. 15, 35.

<sup>15</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. <sup>16</sup> And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. <sup>17</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

<sup>22</sup> And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. <sup>24</sup> But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great

is Diana of the Ephesians. <sup>25</sup> And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a great worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

ACTS xx. 34.

<sup>33</sup> I have coveted no man's silver, or gold, or apparel. <sup>34</sup> Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

ACTS xxi. 24, 34, 37.

<sup>25</sup> Do therefore this that we say to thee: We have four men which have a vow on them; <sup>26</sup> them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly.

<sup>32</sup> Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. <sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

<sup>37</sup> And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

ACTS xxii. 14, 30.

<sup>15</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, <sup>16</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>17</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

<sup>28</sup> And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. <sup>29</sup> Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had

bound him. <sup>30</sup> On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

ACTS xxiii. 6, 28.

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question.

<sup>26</sup> Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

<sup>27</sup> This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

<sup>28</sup> And when I would have known the cause wherefore they accused him, I brought him forth into their council :

<sup>29</sup> whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

ACTS xxiv. 11.

<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself : <sup>11</sup> because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

ROM. i. 21.

<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse : <sup>21</sup> because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

ROM. ii. 18.

<sup>17</sup> Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, <sup>18</sup> and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

ROM. iii. 17.

<sup>16</sup> Destruction and misery *are* in their ways : <sup>17</sup> And the way of peace have they not known : <sup>18</sup> there is no fear of God before their eyes.

ROM. vi. 6.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection : <sup>6</sup> knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

ROM. vii. 1, 7, 15.

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?

<sup>7</sup> What shall we say then ? *Is* the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

<sup>15</sup> For that which I do I allow not : for what I would, that do I not ; but what I hate, that do I.

ROM. x.

<sup>10</sup> But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

ROM. xi.

<sup>24</sup> For who hath known the mind of the Lord ? or who hath been his counsellor ?

I COR. i.

<sup>21</sup> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

I COR. ii. 8 (twice). 14, 16.

<sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory : <sup>8</sup> which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory.

<sup>14</sup> But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

<sup>16</sup> For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

I COR. iii.

gain, The Lord knoweth the  
the wise, that they are vain.

I COR. iv.

will come to you shortly, if the  
and will know, not the speech  
which are puffed up, but the

2 COR. viii. 2 (twice), 3.

ny man think that he knoweth  
he knoweth nothing yet as he  
now. <sup>3</sup> But if any man love  
ame is known of him.

I COR. xiii. 9, 12.

know in part, and we prophesy  
<sup>10</sup> But when that which is per-  
e, then that which is in part  
one away.

v we see through a glass, dark-  
n face to face: now I know in  
hen shall I know even as also  
n.

I COR. xiv. 7, 9.

en things without life giving  
ether pipe or harp, except they  
nction in the sounds, how shall  
vn what is piped or harped?  
e trumpet give an uncertain  
o shall prepare himself to the  
So likewise ye, except ye utter  
gue words easy to be under-  
v shall it be known what is  
r ye shall speak into the air.

2 COR. ii. 4, 9.

of much affliction and anguish  
wrote unto you with many  
that ye should be grieved, but  
ght know the love which I have  
lantly unto you.

is end also did I write, that I  
v the proof of you, whether ye  
t in all things.

2 COR. iii.

ur epistle written in our hearts,  
read of all men:

2 COR. v. 16 (twice), 21.

ore henceforth know we no  
he flesh: yea, though we have  
rist after the flesh, yet now  
know we *him* no more.  
hath made him *to be* sin for us,  
o sin; that we might be made  
isness of God in him.

2 COR. viii.

<sup>9</sup> For ye know the grace of our Lord  
Jesus Christ, that, though he was rich,  
yet for your sakes he became poor, that  
ye through his poverty might be rich.

2 COR. xiii.

<sup>6</sup> But I trust that ye shall know that we  
are not reprobates.

GAL. ii.

<sup>9</sup> And when James, Cephas, and John,  
who seemed to be pillars, perceived the  
grace that was given unto me, they gave  
to me and Barnabas the right hands of  
fellowship; that we *should go* unto the  
heathen, and they unto the circumcision.

GAL. iii.

<sup>7</sup> Know ye therefore that they which are  
of faith, the same are the children of  
Abraham.

Twice—GAL. iv.

<sup>9</sup> But now, after that ye have known  
God, or rather are known of God, how  
turn ye again to the weak and beggarly  
elements, whereunto ye desire again to be  
in bondage?

EPH. iii. 19.

<sup>14</sup> For this cause I bow my knees unto  
the Father of our Lord Jesus Christ, <sup>15</sup> of  
whom the whole family in heaven and  
earth is named. <sup>16</sup> That he would grant  
you, according to the riches of his glory,  
to be strengthened with might by his  
Spirit in the inner man; <sup>17</sup> that Christ  
may dwell in your hearts by faith; that  
ye, being rooted and grounded in love,  
<sup>18</sup> may be able to comprehend with all  
saints what *is* the breadth, and length,  
and depth, and height; <sup>19</sup> and to know  
the love of Christ, which passeth know-  
ledge, that ye might be filled with all the  
fulness of God.

EPH. v.

<sup>5</sup> For this ye know, that no whore-  
monger, nor unclean person, nor covetous  
man, who is an idolater, hath any inherit-  
ance in the kingdom of Christ and of God.

EPH. vi. 22.

<sup>21</sup> But that ye also may know my affairs,  
*and* how I do, Tychicus, a beloved  
brother and faithful minister in the Lord,  
shall make known to you all things:  
<sup>22</sup> whom I have sent unto you for the  
same purpose, that ye might know our  
affairs, and *that* he might comfort your  
hearts.

## PHIL. i.

<sup>12</sup> But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

## PHIL. ii.

<sup>19</sup> But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

## PHIL. ii.

<sup>22</sup> But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

## PHIL. iii. 10.

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

## PHIL. iv.

<sup>5</sup> Let your moderation be known unto all men. The Lord *is* at hand.

## COL. iv. 8.

<sup>7</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord: <sup>8</sup> whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

## 1 THESS. iii.

<sup>5</sup> For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

## 2 TIM. i.

<sup>18</sup> The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

## 2 TIM. ii.

<sup>19</sup> Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

## 2 TIM. iii.

<sup>1</sup> This know also, that in the last days perilous times shall come.

## HEB. iii.

<sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

## HEB. viii.

<sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

## HEB. x.

<sup>24</sup> For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

## HEB. xiii.

<sup>23</sup> Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

## JAMES i. 3.

<sup>2</sup> My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup> knowing *this*, that the trying of your faith worketh patience.

## JAMES ii.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead?

## JAMES v. 20.

<sup>10</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup> let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## 2 PETER i.

<sup>19</sup> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: <sup>20</sup> knowing this first, that no prophecy of the scripture is of any private interpretation.

## 2 PETER iii. 3.

<sup>1</sup> This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: <sup>2</sup> that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: <sup>3</sup> knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is

the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

I JOHN ii. 3, 4, 5.

<sup>2</sup> And hereby we do know that we know him, if we keep his commandments. <sup>4</sup> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

I JOHN iii.

<sup>19</sup> And hereby we know that we are of the truth, and shall assure our hearts before him.

I JOHN iv.

<sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

I JOHN v.

<sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments.

I JOHN ii. 13, 14, 18, 29.

<sup>13</sup> I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. <sup>14</sup> I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you,

<sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

<sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I JOHN iii. (twice), 6, 16, 20, 24.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

<sup>6</sup> Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us: and

we ought to lay down *our* lives for the brethren.

<sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things.

<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

I JOHN iv. 2, 6 (twice), 7, 8, 16.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: <sup>3</sup> and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

<sup>6</sup> We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. <sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for God is love.

<sup>16</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

I JOHN v.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

2 JOHN.

<sup>1</sup> The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

REV. ii. 17, 23, 24.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every

one of you according to your works.  
<sup>24</sup> But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

REV. iii.

<sup>8</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

(B) *Γνωσις* signifies *judicial inquiry*.  
 (β') *Knowledge or wisdom, acquaintance with, recognising*. From the preceding Verb. Occurs 29 times:

(a) Knowledge:

LUKE i. 77.

<sup>76</sup> And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: <sup>77</sup> to give knowledge of salvation unto his people by the remission of their sins, <sup>78</sup> through the tender mercy of our God; whereby the dayspring from on high hath visited us, <sup>79</sup> to give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

LUKE xi.

<sup>52</sup> Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

ROM. ii.

<sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

ROM. xi.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

ROM. xv.

<sup>14</sup> And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

I COR. i. 5.

<sup>4</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup> that in every thing

ye are enriched by him, in all utterance, and *in* all knowledge;

I COR. viii. 1, 7, 10, 11.

<sup>1</sup> Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

<sup>7</sup> Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

<sup>10</sup> For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; <sup>11</sup> and through thy knowledge shall the weak brother perish, for whom Christ died?

I COR. xii. 8.

<sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: <sup>11</sup> but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

I COR. xiii. 2, 8.

<sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

<sup>8</sup> Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away.

I COR. xiv. 6.

<sup>6</sup> Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

2 COR. ii.

<sup>14</sup> Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2 COR. iv.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

2 COR. vi.

<sup>6</sup> By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

2 COR. viii.

<sup>7</sup> Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

2 COR. x. 5.

<sup>3</sup> Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; <sup>6</sup> and having in a readiness to revenge all disobedience, when your obedience is fulfilled.

2 COR. xi.

<sup>6</sup> But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

EPH. iii.

<sup>19</sup> And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

PHIL. iii.

<sup>8</sup> Yet doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

COL. ii. 3.

<sup>2</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; <sup>3</sup> in whom are hid all the treasures of wisdom and knowledge.

1 PETER iii.

<sup>7</sup> Likewise, ye husbands, dwell with *them* according to knowledge, giving honour

unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

2 PETER i. 5, 6.

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. <sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; <sup>6</sup> and to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> and to godliness brotherly kindness; and to brotherly kindness charity.

2 PETER iii.

<sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

(b) Science:

1 TIM. vi. 20.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: <sup>21</sup> which some professing have erred concerning the faith. Grace *be* with thee. Amen.

(c) To know:

REV. iii.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

(C) Γνωστός, *known*. (β') *To be known*; in the *Neuter*, capable of being *known*; as a substantive, a *friend*. From the same verb. Occurs 14 times:

(a) Acquaintance:

LUKE ii.

<sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

LUKE xxiii.

<sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.



(b) Known:

JOHN xviii. 15, 16.

<sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup> But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

ACTS i.

<sup>18</sup> And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

ACTS ii. 14.

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

ACTS iv.

<sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

ACTS ix.

<sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord.

ACTS xiii.

<sup>38</sup> Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: <sup>39</sup> and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

ACTS xxviii.

<sup>28</sup> Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

ACTS xv.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

ACTS xix. 17.

<sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

<sup>17</sup> And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

ACTS xxviii.

<sup>22</sup> But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

(c) Notable:

ACTS iv. 16.

<sup>15</sup> But when they had commanded them to go aside out of the counsel, they conferred among themselves. <sup>16</sup> Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

(D) Γνωστόν, the neuter occurs but once:

ROM. i. 19.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God hath shewed *it* unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: <sup>21</sup> because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(E) Γνώστης occurs but once, and then in the Acc. Sing. in Acts xxvi. 3. Signifies *knowing, expert, one that knows or warrants the truth of a thing*:

ACTS xxvi.

<sup>3</sup> Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

(F) Γνωρίζω, curiously rendered in our translation; but signifying *to make known, to declare*. (β) *To discover, to detect, to examine, to acknowledge, to recognise*. (γ) *To be acquainted with*. Probably from γινώσκω, *to know*. Occurs 24 times:

(a) Made known :

LUKE ii.

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

JOHN xv.

<sup>15</sup> Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

ACTS ii. 28.

<sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved : <sup>26</sup> therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

ROM. xvi. 26.

<sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith : <sup>27</sup> to God only wise, *be* glory through Jesus Christ for ever. Amen.

EPH. i. 9.

<sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; <sup>8</sup> wherein he hath abounded toward us in all wisdom and prudence ; <sup>9</sup> having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself :

EPH. iii. 3, 5, 10.

<sup>1</sup> For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, <sup>2</sup> if ye have heard of the dispensation of the grace of God which is given me to you-ward ; <sup>3</sup> how that by revelation he made known unto me the mystery ; (as I wrote afore in few words, <sup>4</sup> whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup> which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and

prophets by the Spirit ; <sup>6</sup> that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel : <sup>7</sup> whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; <sup>9</sup> and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

PHIL iv.

<sup>6</sup> Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

2 PETER i.

<sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(b) Make known :

ROM. ix.

<sup>22</sup> *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction : <sup>23</sup> and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, <sup>24</sup> even us, whom he hath called, not of the Jews only, but also of the Gentiles ?

EPH. vi. 19.

<sup>18</sup> Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints ; <sup>19</sup> and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak. <sup>21</sup> But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

COL. i.

<sup>27</sup> To whom God would make known what *is* the riches of the glory of this

mystery among the Gentiles ; which is Christ in you, the hope of glory :

COL. iv.

<sup>9</sup> With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

(c) Might be known :

EPH. iii. 10.

<sup>10</sup> To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, <sup>11</sup> according to the eternal purpose which he purposed in Christ Jesus our Lord : <sup>12</sup> in whom we have boldness and access with confidence by the faith of him.

(d) Declare :

Twice—JOHN xvii.

<sup>26</sup> And I have declared unto them thy name, and will declare *it* : that the love wherewith thou hast loved me may be in them, and I in them.

I COR. xv.

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preach unto you, which also ye have received, and wherein ye stand :

COL. iv.

<sup>7</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord :

(e) To wit :

2 COR. viii. 1.

<sup>1</sup> Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia ; <sup>2</sup> how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

(f) To understand :

I COR. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

(g) Certify :

GAL. i.

<sup>11</sup> But I certify you, brethren, that the gospel which was preached of me is not after man.

(h) I wot :

PHIL. i.

<sup>22</sup> But if I live in the flesh, this *is* the fruit of my labour : yet what I shall choose I wot not.

II. *What are the ultimate grounds of that assent to the Truth which is of the essence of faith?*

(a) Faithfulness of God :

JOHN iii.

<sup>32</sup> And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony.

<sup>33</sup> He that hath received his testimony hath set to his seal that God is true.

<sup>34</sup> For he whom God hath sent speaketh the words of God : for God giveth *us* the Spirit by measure *unto him*.

(b) The witness of the Holy Spirit :

I COR. ii.

<sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : <sup>5</sup> that your faith should not stand in the wisdom of men, but in the power of God. <sup>6</sup> Howbeit we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought : <sup>7</sup> but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory : <sup>8</sup> which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love him.

<sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

*12. What are the two kinds of evidence by which we know that God has revealed certain truths as objects of faith?*

(a) That resident in the Truth itself:

JOHN vi.

<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

JOHN xiv.

<sup>15</sup> If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

<sup>26</sup> But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

JER. xxiii.

<sup>29</sup> *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

<sup>30</sup> Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

(b) Miracles, dispensations, fulfilments:

JOHN v.

<sup>36</sup> But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

HEB. ii.

<sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

<sup>4</sup> God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

*13. How can it be shown that the authority of the Church is not a ground of faith?*

[See chapter v. ques. 18:]

*15. What is the nature of temporary faith, and of the evidence upon which it is founded?*

Sometimes the excited imagination joyfully appropriates the promises of the gospel:

MATT. xiii.

<sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

<sup>21</sup> Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

MATT. xii.

<sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets.

<sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

<sup>21</sup> And in his name shall the Gentiles trust.

16. *What is the specific evidence upon which saving faith is founded?*

Light and love are imparted to the soul of man by the Holy Spirit:

I COR. ii.

<sup>4</sup> And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup> that your faith should not stand in the wisdom of men, but in the power of God.

ROM. viii.

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

2 COR. iv.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

<sup>9</sup> Not of works, lest any man should boast.

17. *How may it be proved from Scripture and experience that spiritual illumination is the ground of saving faith?*

(a) Naturally men are blind:

2 COR. iii.

<sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

<sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

<sup>16</sup> Nevertheless when it shall turn to be Lord, the vail shall be taken away.

2 COR. iv.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

<sup>4</sup> In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

(b) Believers are said to be illuminated by the Spirit:

ACTS xiii.

<sup>46</sup> Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

2 COR. iv.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the

light of the knowledge of the glory of God in the face of Jesus Christ.

EPH. i.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers;

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: <sup>18</sup> the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

<sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

I JOHN ii.

<sup>20</sup> But ye have an unction from the Holy One, and ye know all things.

<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

I JOHN v.

<sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. <sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth

not the record that God gave of his Son.

(c) Men believe because taught of God:

JOHN vi.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(d) Proved by the effects of faith. We are said to live, to be sanctified, to overcome, and to be saved by faith:

*19. How may the fact that saving faith includes trust be proved from the language of Scripture?*

(a) The uniform condition of salvation is, believe *in* or *on* Christ, εἰς ἐπὶ τὸν Χριστὸν: [See question 2a.]

εἰς ἐμὲ

JOHN vii.

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(<sup>39</sup> But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

ἐπὶ

ACTS ix.

<sup>42</sup> And it was known throughout all Joppa; and many believed in the Lord.

ἐπὶ

ACTS xvi.

<sup>39</sup> Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, <sup>40</sup> and brought them out, and said, Sirs, what must I do to be saved?

<sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

εἰς  
GAL. ii.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(b) The same is proved by faith *in*, or *on* Christ: [see question 1.]

διὰ πίστεως τῆς ἐν

2 TIM. iii.

<sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

πίστευ τῇ εἰς ἐμέ

ACTS xxvi.

<sup>15</sup> And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. <sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; <sup>17</sup> delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

διὰ τῆς πίστεως ἐν

GAL. iii.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

HEB. xi.

Ἔστι δὲ πίστις,

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For by it the elders obtained a good report.

20. *How may the same be proved from those expressions which are used in Scripture as equivalent to the phrase "believing in Christ"?*

(a) Receiving Christ:

JOHN i.

<sup>11</sup> He came unto his own, and his own received him not.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

COL. ii.

<sup>6</sup> As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

<sup>7</sup> Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

(b) Looking to Christ:

ISAIAH xlv.

<sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

Compare—NUM. xxi.

<sup>8</sup> And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

<sup>9</sup> And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.



With—JOHN iii.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him should not perish, but have eternal life.

(c) Flying to Christ for refuge :

HEB. vi.

<sup>16</sup> For men verily swear by the greater : and an oath for confirmation *is* to them an end of all strife. <sup>17</sup> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath :

<sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

<sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ; <sup>21</sup> whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

(d) Coming to Christ :

JOHN vi.

<sup>34</sup> Then said they unto him, Lord, evermore give us this bread.

<sup>35</sup> And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

MATT. xi.

<sup>28</sup> Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and *ye* shall find rest unto your souls.

<sup>30</sup> For my yoke *is* easy, and my burden is light.

(e) Committing to Christ :

2 TIM. i.

<sup>12</sup> For *'the* which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

*21. How may the same be proved from the effects which the Scriptures ascribe to faith ?*

(a) Faith's foundation is the trustworthiness of God :

HEB. x.

<sup>23</sup> Let us hold fast the profession of *our* faith without wavering ; (for he *is* faithful that promised ;)

HEB. xi.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith *it is* impossible to please *him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith. <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country,

dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> for he looked for a city which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup> of whom it was said, That in Isaac shall thy seed be called: <sup>19</sup> accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the re-

compence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (of whom the world was not worthy;) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

*22. How may it be shewn that this view of faith does not confound faith and hope?*

Romish objection answered:

I COR. xiii.

<sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these is charity.

23. *What are the different opinions as to the relation between faith and love?*

(a) By reason of its laying hold of the merits of Christ shows that salvation is not obtained by works of love :

GAL. iii.

<sup>9</sup> So then they which be of faith are blessed with faithful Abraham.

<sup>10</sup> For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is evident* : for, The just shall live by faith.

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith ; and that not of yourselves : *it is* the gift of God : <sup>9</sup> not of works, lest any man should boast.

(b) The Protestant doctrine that love is a fruit of faith may be proved :

GAL. v.

<sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

ACTS xxvi.

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

I JOHN v.

<sup>4</sup> For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith.

EPH. iii.

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> of whom the whole family in heaven and earth is named, <sup>16</sup> that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

<sup>17</sup> That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

<sup>18</sup> May be able to comprehend with all saints what is the breadth, and length, and depth, and height ; <sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

I JOHN iii.

<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

(c) It is one of the fruits of the Spirit :

GAL. v.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance : against such there is no law.

ROM. xiii.

<sup>10</sup> Love worketh no ill to his neighbour : therefore love *is* the fulfilling of the law.

24. *What is the object of saving faith?*

JOHN vii.

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

ACTS xvi.

<sup>81</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

27. *What is the common Protestant*

*doctrine as to fundamentals in religion, and by what evidence can such fundamentals be ascertained?*

Doctrines in Scripture are declared to be fundamental:

JOHN iii.

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

ACTS xvi.

<sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

2 COR. v.

<sup>17</sup> Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

GAL. ii.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

1 JOHN i.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

*28. What is the object of that specific act of faith whereby we are justified?*

(a) By faith and with Christ as the object:

ROM. iii.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:

<sup>22</sup> Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

<sup>23</sup> For all have sinned, and come short of the glory of God: <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

GAL. ii.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

PHIL. iii.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

(b) By which we are said to be saved:

JOHN iii.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>17</sup> For God sent not his son into the world to condemn the world; but that the world through him might be saved.

<sup>36</sup> He that believeth on the Son hath everlasting life:

## ACTS x.

<sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

## ACTS xvi.

<sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

(c) Justifying faith is designated :

## JOHN i.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

## JOHN vi.

<sup>35</sup> And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

<sup>36</sup> But I said unto you, That ye also have seen me, and believe not.

<sup>37</sup> All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

## ISAIAH xlv.

<sup>22</sup> Look unto me, and be ye saved, all the ends of the earth : for I *am* God, and *there is* none else.

(d) Rejection of Christ the ground of condemnation :

## JOHN viii.

<sup>24</sup> I said therefore unto you, that ye shall die in your sins : for if ye believe not that I *am he*, ye shall die in your sins.

## JOHN iii.

<sup>18</sup> He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

<sup>20</sup> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. <sup>21</sup> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*31. How far are peace of conscience and peace with God necessary consequences of faith ?*

They are secured by it in virtue of the union with Christ :

## ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

*32. What are the three views entertained as to the relation between faith and assurance ?*

(a) Distinction between the assurance of faith :

## HEB. x.

<sup>21</sup> And *having* an high priest over the house of God ;

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(b) And the assurance of hope :

## HEB. vi.

<sup>11</sup> And we desire that every one

of you do shew the same diligence to the full assurance of hope unto the end :

<sup>18</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises.

33. *How may it be proved that assurance of our own personal salvation is not essential to saving faith ?*

Saints have doubted :

1 COR. ix.

<sup>26</sup> I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air :

<sup>27</sup> But I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.

34. *How may it be proved that assurance is attainable in this life ?*

ROM. viii

<sup>15</sup> For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God :

<sup>17</sup> And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together

2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ

1 JOHN ii.

And hereby we do know that we know him, if we keep his commandments.

1 JOHN iii.

<sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1 JOHN v.

<sup>13</sup> These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

2 TIM. i.

<sup>12</sup> For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 TIM. iv.

<sup>7</sup> I have fought a good fight, I have finished my course, I have kept the faith : <sup>8</sup> henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

35. *On what grounds may a man be assured of his salvation ?*

(a) Testimony of the Spirit of adoption.

ROM. viii.

<sup>16</sup> For as many as are led by the Spirit of God, they are the sons of God.

<sup>15</sup> For ye have not received the spirit of bondage again to fear : but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God :

<sup>17</sup> And if children, then heirs ; heirs of

God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(b) Which is the earnest of our salvation :

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2 COR. i.

<sup>21</sup> Now he which stablisheth us with you in Christ, and hath appointed us, *is* God; <sup>22</sup> who hath also sealed us, and given the earnest of the Spirit in our hearts.

(c) True assurance differs from false assurance inasmuch as (a') it begets unfeigned humility :

1 COR. xv.

<sup>10</sup> But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

GAL. vi.

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

(β') Increased diligence in practical religion :

PSALM li.

<sup>12</sup> Restore unto me the joy of thy salvation, and uphold me *with thy* free spirit. <sup>13</sup> *Then* will I teach

transgressors thy ways; and sinners shall be converted unto thee.

<sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

(γ') Candid self-examination :

PSALM cxxxix.

<sup>23</sup> Search me, O God, and know my heart: try me, and know my thoughts:

<sup>24</sup> And see if *there be any* wicked way in me, and lead me in the way everlasting.

1 JOHN iii.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

<sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

36. *How may it be shown that a living faith necessarily leads to good works?*

(a) From the testimony of Scripture :

ACTS xv.

<sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us ;

<sup>9</sup> And put no difference between us and them, purifying their hearts by faith.

<sup>10</sup> Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? <sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.



ACTS xxvi.

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

GAL. v.

<sup>3</sup> For I testify again to **every** man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

JAMES ii.

<sup>17</sup> Even so faith, if it hath not works, is dead, being alone.

<sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

<sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect?

I JOHN v.

<sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

(b) From the universal testimony of the Church:

## CHAPTER XXVIII.

## THE UNION OF BELIEVERS WITH CHRIST.

1. *To whom are all men united in their natural estate?*

To Adam:

(a) As federal head:

ROM. v.

<sup>11</sup> And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift

of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(b) Natural head:

GEN. v.

<sup>3</sup> And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

I COR. xv.

<sup>48</sup> As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

<sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(c) Our relationship is changed since we are married to Christ:

ROM. vii.

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

<sup>2</sup> For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

<sup>3</sup> So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

## 2. *What is the general nature of our union with Christ?*

I COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

JOHN xvii.

<sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *th m*, and have known surely that I came out from thee, and

they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. <sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. <sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. <sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth. <sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have declared unto them thy name, and will declare it:

that the love wherewith thou hast loved me may be in them, and I in them.

For consequences see chapters xxx., xxxi.

### 3. *What is the foundation of this union?*

(a) The eternal purpose of the Triune God:

EPH. i.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(b) The Father, as God absolute; and Christ, as Mediator:

JOHN xvii.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee: <sup>2</sup> as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

<sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>6</sup> I have manifested thy name unto the men which thou gavest

me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(c) The incarnation:

HEB. ii.

<sup>16</sup> For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

<sup>17</sup> Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

<sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(d) Mission and official work of the Spirit:

1 JOHN iv.

<sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

1 COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

(e) All such constitute the body and members of Christ:

1 COR. xii.

<sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

<sup>27</sup> Now ye are the body of Christ, and members in particular.

4. *By what analogies drawn from earthly relations is this union of believers with Christ illustrated in Scripture?*

(a) The *technical designation is mystical*:  
[See chapter xl.] word (L.)

(b) Foundation and its superstructure:

I PETER ii.

<sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

(c) Tree and its branches:

JOHN xv.

<sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

<sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. <sup>8</sup> Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(d) Head and members of the body:

EPH. iv.

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by

the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

<sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: <sup>16</sup> from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(e) Husband and wife:

EPH. v.

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> for we are members of his body, of his flesh, and of his bones.

<sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

<sup>33</sup> Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

REV. xix.

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

<sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

<sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. <sup>9</sup> And he saith unto me, Write, Blessed *are* they which are called unto the

marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

<sup>10</sup> And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

(/) Adam and his descendants in both federal and natural relations:

ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup> (for until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justifica-

tion of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

I COR. xv.

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death. <sup>27</sup> For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. <sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. <sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come? <sup>36</sup> *Thou* fool, that which thou sowest is not quickened, except it die: <sup>37</sup> and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> but God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup> All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh

of beasts, another of fishes, *and* another of birds. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup> it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. <sup>48</sup> As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

5. *What is the essential nature of this union?*

(a) Spiritual:

I COR. vi.

<sup>17</sup> But he that is joined unto the Lord is one spirit.

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

<sup>14</sup> For the body is not one member, but many.

I JOHN iii.

<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

I JOHN iv.

<sup>12</sup> No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

<sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

(b) Vital:

JOHN xiv.

<sup>18</sup> I will not leave you comfortless: I will come to you.

<sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

<sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(c) Embracing soul and body:

I COR. vi.

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

(d) Indissolvable:

JOHN x.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow me:

<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.



ROM. viii.

<sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<sup>36</sup> As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through him that loved us.

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>18</sup> Wherefore comfort one another with these words.

(e) It is between the believer and the God-man:

JOHN xiv.

<sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

<sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. <sup>25</sup> These things have I spoken unto you, being *yet* present with you.

JOHN xvii.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

<sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one:

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

## 6. *How is this union established?*

(a) By the purpose and decree of God, and the covenant of Father and Son:

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

JOHN xvii.

<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

(b) Before they are called they are as others :

EPH. ii.

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(c) By communications of the Holy Spirit we are made holy and advanced in consequent blessedness :

EPH. iii.

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> of whom the whole family in heaven and earth is named, <sup>16</sup> that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

<sup>17</sup> That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

<sup>18</sup> May be able to comprehend with all saints what is the breadth, and length, and depth and height ; <sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

*7. What are the consequences of this union to the believer ?*

(a) Community, completeness, adoption, acceptance, and inheritance :

ROM. viii.

<sup>1</sup> *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

COL. ii.

<sup>8</sup> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>9</sup> For in him dwelleth all the fulness of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power :

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : <sup>12</sup> buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

EPH. i.

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will,

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will :

<sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

PHIL. iii.

<sup>7</sup> But what things were gain to me, those I counted loss for Christ.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, <sup>9</sup> and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

(α') Our Mediator is the Anointed One (Christ), and every believer is a recipient of the unction:

ACTS xi.

<sup>23</sup> Then departed Barnabas to Tarsus, for to seek Saul:

<sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

I JOHN ii.

<sup>20</sup> But ye have an unction from the Holy One, and ye know all things.

(β') Christ is a Prophet, so is the believer:

JOHN xvi.

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

I JOHN ii.

<sup>26</sup> These *things* have I written unto you concerning them that seduce you.

<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

<sup>28</sup> And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. <sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

(γ') Christ is a Priest, so is the believer:

ISAIAH lxi.

<sup>4</sup> And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

<sup>6</sup> And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

<sup>6</sup> But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

I PETER ii.

<sup>4</sup> To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

REV. xx.

<sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

God and of Christ, and shall reign with him a thousand years.

(δ') Christ is a King, so is the believer :

1 PETER ii.

¶ But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

REV. iii.

¶ To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

REV. v.

¶ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation :

¶ And hast made us unto our God kings and priests: and we shall reign on the earth.

(δ) Every grace in Jesus reproduces itself in the believer :

JOHN i.

¶ John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me.

¶ And of his fulness have all we received, and grace for grace.

¶ For the law was given by Moses, *but* grace and truth came by Jesus Christ.

(α') In our souls :

ROM. viii.

¶ But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

PHIL. ii.

¶ Let this mind be in you, which was also in Christ Jesus:

1 JOHN iii.

¶ Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(β) In our bodies now :

1 COR. vi.

¶ Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. ¶ What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

¶ But he that is joined unto the Lord is one spirit.

¶ Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

¶ What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

¶ For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(γ) And in the resurrection-body :

ROM. vi.

¶ For if we have been planted together in the likeness of his death, we shall be also *in the likeness of* his resurrection:

1 COR. xv.

¶ It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

¶ The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

¶ As *is* the earthy, such *are* they also

that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

<sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

PHIL. iii.

<sup>50</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>51</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(*d*) Thus bring forth fruit:

JOHN xv.

<sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

2 COR. xii.

<sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

1 JOHN i.

<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(*c*) This leads the members to fellowship in experience, labour, suffering, temptation, and death:

GAL. vi.

<sup>17</sup> From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

PHIL. iii.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, <sup>9</sup> and be found in him, not having mine own righteousness, which is

of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

<sup>11</sup> If by any means I might attain unto the resurrection of the dead.

HEB. xii.

<sup>2</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin.

1 PETER iv.

<sup>12</sup> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

<sup>13</sup> But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

(*d*) Fellowship in all they possess:

PROV. xix.

<sup>17</sup> He that hath pity upon the poor lendeth unto the LORD: and that which he hath given will he pay him again.

ROM. xiv.

<sup>7</sup> For none of us liveth to himself, and no man dieth to himself.

<sup>8</sup> For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

1 COR. vi.

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in

your body, and in your spirit, which are God's.

(c) And in the spiritual reception of the holy sacraments :

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

I COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>17</sup> For we *being* many are one bread, *and* one body : for we are all partakers of that one bread.

I COR. xi.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

JOHN vi.

<sup>46</sup> Not that any man hath seen the Father, save he which is of God, he hath seen the Father. <sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eat manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

<sup>51</sup> I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal

life ; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

<sup>57</sup> As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me.

(✓) Fellowship one with another :

MATT. xxiii.

<sup>8</sup> But be not ye called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren.

ACTS ii.

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

2 COR. viii.

<sup>3</sup> For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves ;

<sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

<sup>5</sup> And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

PHIL. i.

<sup>3</sup> I thank my God upon every remembrance of you, <sup>4</sup> always in every prayer of mine for you all making request with joy,

<sup>5</sup> For your fellowship in the gospel from the first day until now ;

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ :

I JOHN i.

<sup>2</sup> (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;)

<sup>3</sup> That which we have seen and heard declare we unto you, that ye

also may have fellowship with us : and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

8. *What is the nature of that "communion of saints" which springs from the union of each saint with the Lord?*

They are mutually related ; this involves,  
(a) Reciprocal action :

I COR. xii.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; <sup>9</sup> to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; <sup>10</sup> to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues : <sup>11</sup> but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing ? If the whole *were* hearing, where *were* the smelling ? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body ? <sup>20</sup> But now

*are they* many members, yet but one body.

<sup>21</sup> And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you.

EPH. iv.

<sup>11</sup> And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; <sup>12</sup> for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : <sup>13</sup> till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ :

(b) Gifts and complementary graces contributing special lustre and loveliness to the whole :

EPH. iv.

<sup>14</sup> That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive ;

<sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ : <sup>16</sup> from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(c) Reciprocal duties in temporal interests :

GAL. ii.

<sup>10</sup> Only *they would* that we should remember the poor ; the same which I also was forward to do.

I JOHN iii.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down



our lives for the brethren. <sup>17</sup> But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? <sup>18</sup> My little children, let us not love in word, neither in tongue; but in deed and in truth.

(d) In faith and doctrine:

ACTS ii.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

<sup>43</sup> And fear came upon every soul: and many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common: <sup>45</sup> and sold their possessions and goods, and parted them to all *men*, as every man had need.

GAL. ii.

<sup>9</sup> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

(e) In mutual respect and subordination:

ROM. xii.

<sup>10</sup> *Be* kindly affectioned one to another, with brotherly love; in honour preferring one another;

EPH. v.

<sup>21</sup> Submitting yourselves one to another in the fear of God.

HEB. xiii.

<sup>17</sup> Obey them that have the rule

over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

(f) In mutual love and sympathy:

ROM. xii.

<sup>10</sup> *Be* kindly affectioned one to another, with brotherly love; in honour preferring one another;

I COR. xii.

<sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

(a') Which death does not destroy:

EPH. iii.

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ,

<sup>15</sup> Of whom the whole family in heaven and earth is named,

<sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

(β') But in glory will be perfected:

JOHN x.

<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

JOHN xvii.

<sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one:

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

## CHAPTER XXIX.

### REPENTANCE.

1. *What are the words used in the Original to express this change of mind and feeling?*

(A) Μεταμέλομαι, *to change one's care, to be concerned about* something of the past, *to rue, to regret, to change* one's intended course. From μετά, in composition frequently signifies *to change*, and μέλω, *to care*. Occurs six times :

MATT. xxi. 29, 32.

<sup>28</sup> But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. <sup>29</sup> He answered and said, I will not: but afterward he repented, and went. <sup>30</sup> And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. <sup>31</sup> Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. <sup>32</sup> For John came unto *you* in the way of righteousness, and ye *ye*lieved him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

MATT. xxvii. 3.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup>saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. <sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Twice—2 COR. vii.

<sup>8</sup> For though I made you sorry with a

letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

HEB. vii.

<sup>21</sup> (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord *sware* and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

(B) Μετανοέω, *to change one's mind*, either before or after it is too late; *to have one's mind awakened* to a true sense of one's position or conviction; *to repent*. From μετά, *change*, and νόος, *mind*. Occurs 34 times :

MATT. iii.

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judæa, <sup>2</sup>and saying, Repent ye: for the kingdom of heaven is at hand.

MATT. iv.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

MATT. xi. 20, 21.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: <sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

MATT. xii.

<sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

## MARK i. 15.

<sup>13</sup> And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. <sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

## MARK vi. 12.

<sup>11</sup> And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. <sup>12</sup> And they went out, and preached that men should repent.

## LUKE x.

<sup>13</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

## LUKE xi.

<sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

## LUKE xiii. 3, 5.

<sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish.

## LUKE xv. 7, 10.

<sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

<sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

## LUKE xvi. 30.

<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## LUKE xvii.

<sup>3</sup> Take heed to yourselves: If thy brother trespass against thee, rebuke him: and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

## ACTS ii. 38.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

## ACTS iii. 19.

<sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> and he shall send Jesus Christ, which before was preached unto you; <sup>21</sup> whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

## ACTS viii.

<sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

## ACTS xvii. 30.

<sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ACTS xxvi.

<sup>20</sup> But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

2 COR. xii. 21.

<sup>20</sup> For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: <sup>21</sup> *and* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

REV. ii. 5 (twice), 16, 21 (twice), 22.

<sup>8</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

<sup>16</sup> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

<sup>21</sup> And I gave her space to repent of her fornication; and she repented not. <sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

REV. iii. 3, 19.

<sup>3</sup> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.

REV. ix. 20, 21.

<sup>20</sup> And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: <sup>21</sup> neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

REV. xvi. 9, 11.

<sup>9</sup> And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

<sup>10</sup> And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain, <sup>11</sup> and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

(C) *Μετάνοια*, *afterthought*, *a change of mind* produced by reflection, *repentance*. From the same as *μετανοέω*. Occurs 24 times:

MATT. iii. 8.

<sup>7</sup> But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

LUKE iii. 8.

<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

MATT. ix. 13.

<sup>12</sup> But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. <sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## MARK ii. 17.

<sup>16</sup> And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? <sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

## LUKE v. 32.

<sup>31</sup> And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. <sup>32</sup> I came not to call the righteous, but sinners to repentance.

## MARK i.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

## LUKE iii. 3.

<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; <sup>4</sup> as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

## ACTS xiii. 24.

<sup>23</sup> Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus: <sup>24</sup> when John had first preached before his coming the baptism of repentance to all the people of Israel.

## ACTS xix.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

## LUKE xv.

<sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

## LUKE xxiv. 47.

<sup>45</sup> Then opened he their understanding, that they might understand the scriptures, <sup>46</sup> and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> and that repentance and remission of sins should be preached in his name among

all nations, beginning at Jerusalem. <sup>48</sup> And ye are witnesses of these things.

## ACTS v. 31.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

## ACT xi.

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

## ACTS xx.

<sup>21</sup> Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

## ACTS xxvi. 20.

<sup>19</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: <sup>20</sup> but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

## ROM. ii.

<sup>4</sup> Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

## 2 COR. vii. 9, 10.

<sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. <sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

## 2 TIM. ii. 25.

<sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, <sup>25</sup> in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; <sup>26</sup> and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

HEB. vi. 1, 6.

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

<sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

HEB. xii. 17.

<sup>16</sup> Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. <sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

2 PETER iii.

<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

3. *Prove that repentance is a grace or gift of God.*

(a) Presupposes faith:

GAL. v.

<sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

(b) The Scriptures expressly affirm it:

ZECH. xii.

<sup>9</sup> And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree.

<sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

ACTS xi.

<sup>17</sup> Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

<sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

2 TIM. ii.

<sup>24</sup> And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

<sup>25</sup> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

<sup>26</sup> And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

4. *What is the nature of that sense of sin which is an essential element of repentance?*

ROM. iii.

<sup>17</sup> And the way of peace have they not known : <sup>18</sup> there is no fear of God before their eyes. <sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin.

JOB xlii.

<sup>1</sup> Then Job answered the LORD, and said, <sup>2</sup> I know that thou canst do every thing and that no thought can be withholden from thee. <sup>3</sup> Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. <sup>4</sup> Hear, I beseech thee, and I will speak : I will demand of thee, and declare thou unto me. <sup>5</sup> I have heard of thee by the hearing of the ear : but now mine eye seeth thee.

<sup>6</sup> Wherefore I abhor myself, and repent in dust and ashes.

PSALM li.

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness : according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions : and my sin is ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

<sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me.

<sup>6</sup> Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

<sup>7</sup> Purge me with hyssop, and I

shall be clean : wash me, and I shall be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice. <sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities.

<sup>10</sup> Create in me a clean heart, O God ; and renew a right spirit within me.

<sup>11</sup> Cast me not away from thy presence ; and take not thy holy spirit from me.

<sup>12</sup> Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

<sup>13</sup> Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

PSALM cix.

<sup>21</sup> But do thou for me, O GOD the Lord, for thy name's sake : because thy mercy is good, deliver thou me.

<sup>22</sup> For I am poor and needy, and my heart is wounded within me.

<sup>23</sup> I am gone like the shadow when it declineth : I am tossed up and down as the locust.

5. *What are the fruits and evidences of this sense of sin?*

Confession of sin :

PSALM xxxii.

<sup>5</sup> I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD ; and thou forgavest the iniquity of my sin. Selah. <sup>6</sup> For this shall every one that is godly pray unto thee in a time when thou mayest be found : surely in the floods of great waters they shall not come nigh unto him.

<sup>7</sup> Thou art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. Selah.

PROV. xxviii.

<sup>13</sup> He that covereth his sins shall not prosper : but whoso confess-



eth and forsaketh *them* shall have mercy.

<sup>14</sup> Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

JAMES v.

<sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

<sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

<sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

6. *Show that an apprehension of the mercy of God in Christ is essential to repentance?*

I JOHN i.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

DEUT. iv.

<sup>21</sup> Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance: <sup>22</sup> but I must die in this land, I must not

go over Jordan: but ye shall go over, and possess that good land. <sup>23</sup> Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

<sup>24</sup> For the LORD thy God *is* a consuming fire, *even* a jealous God.

HEB. xii.

<sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

<sup>29</sup> For our God *is* a consuming fire.

PSALM li.

<sup>4</sup> Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

PSALM li.

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

PSALM cxxx.

<sup>1</sup> Out of the depths have I cried unto thee, O LORD. <sup>2</sup> Lord, hear my voice: let thine ears be attentive to the voice of my supplications. <sup>3</sup> If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?

<sup>4</sup> But *there is* forgiveness with thee, that thou mayest be feared.

<sup>5</sup> I wait for the LORD, my soul doth wait, and in his word do I hope. <sup>6</sup> My soul waiteth for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

8. *What are the evidences of genuine repentance?*

2 COR. vii.

<sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us

in nothing. <sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

<sup>11</sup> For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

(A) *λύπη*, *pain*, physical or mental sorrow, sadness, grief, suffering, or affliction. Occurs 16 times:

(a) Sorrow:

LUKE xxii.

<sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

JOHN xvi. 6, 20, 21, 22.

<sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

<sup>21</sup> A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

<sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

ROM. ix.

<sup>2</sup> That I have great heaviness and continual sorrow in my heart.

2 COR. ii. 3, 7.

<sup>3</sup> And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the* joy of you all.

<sup>7</sup> So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

Twice—2 COR. vii.

<sup>10</sup> For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Twice—PHIL. ii.

<sup>27</sup> For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

(b) Heaviness:

2 COR. i.

<sup>1</sup> But I determined this with myself, that I would not come again to you in heaviness.

(c) Grievous:

HEB. xii.

<sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

(d) Grief:

1 PETER ii.

<sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

(e) Grudgingly:

2 COR. ix.

<sup>7</sup> Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

(B) *λυπέω*, *to pain, to cause one to grieve or sorrow; to vex, to perplex, to cause distress*. From *λύπη*, *pain*. Occurs 20 times:

(a) Sorry:

MATT. xiv.

<sup>9</sup> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

MATT. xvii.

<sup>23</sup> And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

MATT. viii.

<sup>31</sup> So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Twice—2 COR. ii.

<sup>2</sup> For if I make you sorry, who is he then,

that maketh me glad, but the same which is made sorry by me?

Twice—2 COR. vii. 8, 9.

<sup>8</sup> For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season, <sup>9</sup> now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

(b) Sorrowful:

MATT. xix.

<sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.

MATT. xxvi. 22, 37.

<sup>22</sup> And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

<sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

MARK xiv.

<sup>19</sup> And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

JOHN xvi.

<sup>20</sup> Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

2 COR. vi.

<sup>10</sup> As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

MARK x.

<sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions.

(c) Grieved:

JOHN xxi.

<sup>17</sup> He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

ROM. xiv.

<sup>13</sup> But if thy brother be grieved with *thy* meat, now walkest thou not charitably.

Destroy not him with thy meat, for whom Christ died.

2 COR. ii.

<sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

(d) Grief:

2 COR. ii. (Grief and grieved.)

<sup>5</sup> But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

(e) Sorrowed:

2 COR. iv.

<sup>9</sup> Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

2 COR. vii.

<sup>11</sup> For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves, to be clear in this matter.

(f) Grieve:

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(g) Sorrow:

I THESS. iv.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

(h) Heaviness:

I PETER i.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

(C) *Kardia*, heart. (β') *Stomach*. (γ') *The inward part*. From *κηρ*, heart. Occurs 160 times.

MATT. iii.

<sup>8</sup> Blessed are the pure in heart: for they shall see God.

<sup>23</sup> But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

MATT. vi.

<sup>21</sup> For where your treasure is, there will your heart be also.

MATT. ix.

<sup>4</sup> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

MATT. xi.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

MATT. xii. 34, 35, 40.

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

<sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Twice—MATT. xiii.

<sup>15</sup> For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

MATT. xiii.

<sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

MATT. xv.

<sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

MARK vii.

<sup>6</sup> He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

MATT. xv. 18, 19.

<sup>18</sup> But those things which proceed out of the mouth come forth from the heart;

and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

MATT. xviii.

<sup>25</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

MATT. xxii.

<sup>37</sup> Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.

MATT. xxiv.

<sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming;

MARK ii. 6, 8.

<sup>6</sup> But there were certain of the scribes sitting there, and reasoning in their hearts.

<sup>8</sup> And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

LUKE v.

<sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

MARK iii. 5, 15.

<sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

<sup>15</sup> And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

MARK vi.

<sup>52</sup> For they considered not *the miracle* of the loaves: for their heart was hardened.

MARK vii.

<sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

<sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

MARK viii.

<sup>17</sup> And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither

understand? have ye your heart yet hardened?

MARK xi.

<sup>23</sup> For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

MARK xii.

<sup>29</sup> And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

LUKE x.

<sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

MARK xii.

<sup>32</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

LUKE i.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

LUKE i. 51, 66.

<sup>41</sup> He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

<sup>40</sup> And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

LUKE ii. 19, 35, 51.

<sup>18</sup> But Mary kept all these things, and pondered them in her heart.

<sup>29</sup> (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

<sup>31</sup> And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

LUKE iii.

<sup>18</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

LUKE iv.

<sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Thrice—LUKE vi.

<sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

LUKE viii. 12, 15.

<sup>12</sup> Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

<sup>15</sup> But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

LUKE ix.

<sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him.

LUKE xii.

<sup>34</sup> For where your treasure is, there will your heart be also.

<sup>48</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

LUKE xvi.

<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

LUKE xxi.

<sup>14</sup> Settle it therefore in your hearts, not to meditate before what ye shall answer:

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

## LUKE xxiv.

<sup>25</sup> Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

<sup>32</sup> And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

<sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

## Twice—JOHN xii.

<sup>40</sup> Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

## JOHN xiii.

<sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ;

## JOHN xiv. 1, 27.

<sup>1</sup> Let not your heart be troubled : ye believe in God, believe also in me.

<sup>27</sup> Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

## JOHN xvi.

<sup>6</sup> But because I have said these things unto you, sorrow hath filled your heart.

<sup>22</sup> And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

## ACTS ii. 26, 37, 46.

<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : <sup>37</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

## ACTS iv.

<sup>32</sup> And the multitude of them that believed were of one heart and of one soul : neither said any of *them* that ought of the things which he possessed was his own ; but they had all things common.

## ACTS v. 3, 4.

<sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

## ACTS vii.

<sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

<sup>26</sup> To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers *did*, so *do ye*.

<sup>54</sup> When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

## ACTS xviii. 21, 22, 37.

<sup>21</sup> Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

## ACTS xi.

<sup>35</sup> But in every nation he that seareth him, and worketh righteousness, is accepted with him.

## ACTS xiii.

<sup>22</sup> And when he had removed him, he raised up unto them David to be their king ; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

## ACTS xiv.

<sup>17</sup> Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

## ACTS xv.

<sup>9</sup> And put no difference between us and them, purifying their hearts by faith.

ACTS xvi.

<sup>14</sup> And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

ACTS xxi.

<sup>13</sup> Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Twice—ACTS xxviii.

<sup>27</sup> For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

ROM. i.

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

ROM. ii.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

<sup>13</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

<sup>29</sup> But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

ROM. v.

<sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

ROM. vi.

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

ROM. viii.

<sup>27</sup> And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

ROM. ix.

<sup>2</sup> That I have great heaviness and continual sorrow in my heart.

ROM. x. 1, 6, 8, 9, 10.

<sup>1</sup> Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

<sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

<sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup> that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

<sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

ROM. xvi. 18.

<sup>18</sup> For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

I COR. ii.

<sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

I COR. iv.

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Twice—I COR. vii.

<sup>27</sup> Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

I COR. xiv.

<sup>25</sup> And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.



2 COR. i.

<sup>22</sup> Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 COR. ii.

<sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

2 COR. iii. 2, 3, 15.

<sup>2</sup> Ye are our epistle written in our hearts, known and read of all men: <sup>3</sup> *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

2 COR. iv.

<sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

2 COR. v.

<sup>12</sup> For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

2 COR. vi.

<sup>11</sup> O ye Corinthians, our mouth is open unto you, our heart is enlarged.

2 COR. vii.

<sup>3</sup> I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

2 COR. viii.

<sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

2 COR. ix.

<sup>7</sup> Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

GAL. iv.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

EPH. iii.

<sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

EPH. iv.

<sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

EPH. v.

<sup>19</sup> Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

EPH. vi. 5, 22.

<sup>5</sup> Servants be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

<sup>22</sup> Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

PHIL. i.

<sup>7</sup> Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

PHIL. iv.

<sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

COL. ii.

<sup>3</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

COL. iii. 15, 16, 22.

<sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

<sup>22</sup> Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

COL. iv.

<sup>8</sup> Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

1 THESS. ii. 4, 17.

<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

<sup>17</sup> But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

1 THESS. iii.

<sup>18</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

2 THESS. ii.

<sup>17</sup> Comfort your hearts, and stablish you in every good word and work.

2 THESS. iii.

<sup>8</sup> And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

1 TIM. i.

<sup>8</sup> Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

2 TIM. xxii.

<sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

HEB. iii. 8, 10, 12, 15.

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

<sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

<sup>15</sup> While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

HEB. iv.

<sup>7</sup> Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

HEB. iv.

<sup>12</sup> For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asun-

der of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

HEB. viii.

<sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

HEB. x. 22 (twice).

<sup>10</sup> This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

HEB. xiii.

<sup>9</sup> Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

JAMES i.

<sup>26</sup> If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.

JAMES iii.

<sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

JAMES iv.

<sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

JAMES v. 5, 8.

<sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1 PETER i.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1 PETER iii. 4, 15.

<sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible.

*even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

<sup>13</sup> But sanctify the Lord God in your hearts : and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

2 PETER i.

<sup>19</sup> We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts :

2 PETER ii.

<sup>14</sup> Having eyes full of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children :

1 JOHN iii. 19, 20 (twice), 21.

<sup>19</sup> And hereby we know that we are of the truth, and shall assure our hearts before him. <sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things. <sup>21</sup> Beloved, if our heart condemn us not, *then* have we confidence toward God.

REV. ii.

<sup>23</sup> And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works.

REV. xvii.

<sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

REV. xviii.

<sup>7</sup> How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

(D) *Eip̄hyn*, *peace, harmony ; a time of peace, of concord.* (β') *Rest, repose.* From (uncertain) *εἶπω*, *to tie*, or *εἶπω*, *to ask*, *εἰς*, *into*, and *ἐν*, *unity*. Occurs 91 times :

MATT. x. 13 (twice), 34 (twice).

<sup>13</sup> And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

<sup>34</sup> Think not that I am come to send

peace on earth : I came not to send peace, but a sword.

MARK v.

<sup>24</sup> And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

LUKE i.

<sup>79</sup> To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

LUKE ii. 14, 29.

<sup>14</sup> Glory to God in the highest, and on earth peace, good will toward men.

<sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word :

LUKE vii.

<sup>50</sup> And he said to the woman, Thy faith hath saved thee ; go in peace.

LUKE viii.

<sup>48</sup> And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

LUKE x. 5, 6 (twice).

<sup>5</sup> And into whatsoever house ye enter, first say, Peace *be* to this house. <sup>6</sup> And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

LUKE xi.

<sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace :

LUKE xii.

<sup>51</sup> Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

LUKE xiv.

<sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

LUKE xix. 38, 42.

<sup>38</sup> Saying, Blessed *be* the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.

<sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.

LUKE xxiv.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

JOHN xx. 19, 21, 26.

<sup>19</sup> Then the same day at evening, being the first day of the week, when the doors

were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

<sup>21</sup> Then said Jesus to them again, Peace *be* unto you : as *my* Father hath sent me, even so send I you.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them : *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Twice—JOHN xiv.

<sup>27</sup> Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

JOHN xvi.

<sup>33</sup> These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

ACTS ix.

<sup>31</sup> Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

ACTS x.

<sup>36</sup> The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ : (he is Lord of all :)

ACTS xii.

<sup>20</sup> And Herod was highly displeased with them of Tyre and Sidon : but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's *country*.

ACTS xv.

<sup>23</sup> And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

ACTS xvi.

<sup>26</sup> And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

ACTS xxiv.

<sup>3</sup> And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

ROM. i.

<sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints : Grace to you and peace from God our Father, and the Lord Jesus Christ.

ROM. ii.

<sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile :

ROM. iii.

<sup>17</sup> And the way of peace have they not known :

ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :

ROM. viii.

<sup>6</sup> For *to be* carnally minded *is* death ; but to be spiritually minded *is* life and peace.

ROM. x.

<sup>15</sup> And how shall they preach, except they be sent ? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

ROM. xiv. 7, 19.

<sup>7</sup> For none of us liveth to himself, and no man dieth to himself.

<sup>19</sup> Let us therefore follow after the things which make for peace, and things where-with one may edify another.

ROM. xv.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

<sup>23</sup> Now the God of peace *be* with you all. Amen.

ROM. xvi.

<sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

I COR. i.

<sup>3</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

2 COR. i.

<sup>3</sup> Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

EPH. i.

<sup>3</sup> Grace *be* to you, and peace, from God

our Father, and *from* the Lord Jesus Christ.

PHIL. i.

<sup>2</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

COL. i.

<sup>2</sup> To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

I THESS. i.

<sup>1</sup> Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 THESS. i.

<sup>2</sup> Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

PHILEMON 3.

<sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

2 PETER i.

<sup>2</sup> Grace and peace *be* multiplied unto you through the knowledge of God, and of Jesus our Lord,

REV. i.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

I COR. vii.

<sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

I COR. xiv.

<sup>33</sup> For God is not *the author* of confusion, but of peace, as in all churches of the saints.

I COR. xvi.

<sup>11</sup> Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

2 COR. iii.

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

GAL. i.

<sup>3</sup> Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

GAL. v.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

GAL. vi.

<sup>16</sup> And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

EPH. ii. 14, 15, 17.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace: <sup>16</sup> and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh.

EPH. iv.

<sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace.

EPH. vi. 15, 23.

<sup>15</sup> And your feet shod with the preparation of the gospel of peace;

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

PHIL. iv. 7, 9.

<sup>7</sup> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

<sup>9</sup> Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

COL. iii.

<sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

I THESS. v.

<sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh

upon them, as travail upon a woman with child ; and they shall not escape.

2 THESS. iii. (twice).

<sup>16</sup> Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

ACTS vii.

<sup>26</sup> And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

1 TIM. i.

<sup>2</sup> Unto Timothy, *my* own son in the faith : Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

2 TIM. i.

<sup>2</sup> To Timothy, *my* dearly beloved son : Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

TITUS i.

<sup>4</sup> To Titus, *mine* own son after the common faith : Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

2 JOHN 3.

<sup>3</sup> Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

2 TIM. ii.

<sup>22</sup> Flee also youthful lusts : but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

HEB. vii.

<sup>2</sup> To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

HEB. xi.

<sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

HEB. xii.

<sup>14</sup> Follow peace with all *men*, and holiness, without which no man shall see the Lord :

HEB. xiii.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that

great shepherd of the sheep, through the blood of the everlasting covenant,

JAMES ii.

<sup>16</sup> And one of you say unto them, Depart in peace, be *ye* warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what *doth it* profit ?

JAMES iii. (twice).

<sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.

1 PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied.

1 PETER iii.

<sup>11</sup> Let him eschew evil, and do good ; let him seek peace, and ensue it.

1 PETER v.

<sup>14</sup> Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

2 PETER iii.

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

3 JOHN 14.

<sup>14</sup> But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

JUDE 2.

<sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

REV. vi.

<sup>4</sup> And there went out another horse *that was* red : and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword.

9. *What are the relations which the ideas represented by the terms "faith," "repentance," "regeneration," and "conversion" mutually sustain to each other ?*

(a) Conversion : backslider's return :

LUKE xxii.

<sup>31</sup> And the Lord said, Simon, Simon,

behold, Satan hath desired *to have* you, that he may sift *you* as wheat :

<sup>32</sup> But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren.

<sup>33</sup> And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. <sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

PSALM xix.

<sup>12</sup> Who can understand *his* errors? cleanse thou me from secret *faults*.

<sup>13</sup> Keep back thy servant also from presumptuous *sins*; let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression.

(b) Repentance : cross-bearing :

LUKE ix.

<sup>23</sup> And he said to *them* all, If any *man* will come after me, let him deny himself. and take up his cross daily, and follow me.

<sup>24</sup> For whosoever will save his life shall lose it : but whosoever shall lose his life for my sake, the same shall save it.

GAL. vi.

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

GAL. v.

<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

<sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

14. *What are the Protestant arguments against auricular confession ?*

We are commanded to confess to God immediately :

MATT. xi.

<sup>28</sup> Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

<sup>30</sup> For my yoke *is* easy, and my burden is light.

I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus ;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

I JOHN i.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

<sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

15. *What is the nature of that absolution which the Romish priests claim the power to grant ?*

They claim the following passages as in support :

MATT. xvi.

<sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.

<sup>19</sup> And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

<sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.



MATT. xviii.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

<sup>16</sup> But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. <sup>17</sup> And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

<sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

<sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

<sup>22</sup> Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

JOHN xx.

<sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

<sup>22</sup> And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: <sup>23</sup> whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

*16. What are the arguments against the possession upon the part of the Christian ministry of such a power to absolve?*

Absolution is the act of the Sovereign, not that of a priest:

HEB. v.

<sup>1</sup> For every high priest taken from

among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself to offer for sins. <sup>4</sup> And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup> As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup> though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup> and being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> called of God an high priest after the order of Melchisedec.

The power of the keys was not made to the ministry as such, but to the body of the Disciples:

MATT. xviii.

<sup>1</sup> At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? <sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them, <sup>3</sup> and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup> Whosoever therefore shall humble himself as

this little child, the same is greatest in the kingdom of heaven.

<sup>5</sup> And whoso shall receive one such little child in my name receiveth me. <sup>6</sup> But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

<sup>7</sup> Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! <sup>8</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. <sup>9</sup> And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

<sup>10</sup> Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

<sup>11</sup> For the Son of man is come to save that which was lost. <sup>12</sup> How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? <sup>13</sup> And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. <sup>14</sup> Even so it is not the will of your Father which

is in heaven, that one of these little ones should perish.

<sup>15</sup> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. <sup>16</sup> But if

he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

<sup>17</sup> And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. <sup>18</sup> Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

<sup>19</sup> Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

*17. What is the Romish doctrine concerning satisfaction as a part of penance, and what are the objections?*

(a) Then Christ's satisfaction is vain:

(b) But ours *is* vain:

COL. ii.

<sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the

world, are ye subject to ordinances, <sup>21</sup> (Touch not; taste not; handle not; <sup>22</sup> which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

## CHAPTER XXX.

## JUSTIFICATION.

1. *What is the sense in which the word δίκαιος, just, is used in the New Testament?*

(a) The meaning of the word is *observant of right, upright, righteous, just*:

(b) In the New Testament perfect conformity to the moral law:

(a') Of things or actions:

MATT. xx.

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

COL. iv.

1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

(β') Of persons:

MATT. v. 45.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

MATT. ix. 13.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

(γ') Some quality in an eminent degree:

MATT. i.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

LUKE xxiii. 50.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

(δ') Forensically, just:

ROM. i. 17.

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(ε') Spoken of God's attribute of distributive justice:

ROM. iii. 26.

<sup>26</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

<sup>25</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

I JOHN i. 9.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

(c') Spoken of Christ with regard to His human perfection:

ACTS iii. 14.

<sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

<sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ACTS vii. 52.

<sup>52</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

<sup>53</sup> Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

<sup>54</sup> Who have received the law by the disposition of angels, and have not kept it.

ACTS xxii. 14.

<sup>14</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, <sup>15</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

<sup>14</sup> And he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see

that Just One, and shouldest hear the voice of his mouth.

<sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard.

(c) *Δίκαιος* occurs also in the following passages, making altogether 81 times:

Translated (α') righteous:

MATT. x. 41 (twice).

<sup>40</sup> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. <sup>42</sup> And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

MATT. xiii.

<sup>17</sup> For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

MATT. xxiii.

<sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

<sup>30</sup> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

MATT. xxv.

<sup>27</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed *thee*? or thirsty, and gave *thee* drink?

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

## MARK ii.

<sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

## LUKE i.

<sup>9</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

## LUKE v.

<sup>32</sup> I came not to call the righteous, but sinners to repentance.

## LUKE xviii.

<sup>9</sup> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

## LUKE xxiii.

<sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

## JOHN vii.

<sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

## JOHN xvii.

<sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

## ROM. iii.

<sup>10</sup> As it is written, There is none righteous, no, not one:

## ROM. v.

<sup>7</sup> For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

## ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

## 2 THESS. i.

<sup>5</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: <sup>6</sup> seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

## 1 TIM. i.

<sup>9</sup> Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

## 2 TIM. iv.

<sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

## HEB. xi.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

## JAMES v.

<sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

## 1 PETER iii. 12, 18.

<sup>12</sup> For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

<sup>18</sup> And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

## 2 PETER ii.

<sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

## 1 JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

## 1 JOHN ii.

<sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

## 1 JOHN iii.

<sup>7</sup> Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

<sup>12</sup> Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

## REV. xvi.

<sup>5</sup> And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

<sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

## REV. xix.

\* For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

## REV. xxii.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

(β) Just:

## MATT. xiii.

40 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

## MATT. xxvi. 19, 24.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

## MARK vi.

40 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

## LUKE i.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

## LUKE ii.

22 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

## LUKE xiv.

12 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

## LUKE xv.

7 I say unto you, that likewise joy shall

be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

## LUKE xx.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

## LUKE xxiii.

40 And, behold, *there was* a man named Joseph, a counsellor; and he was a good man, and a just:

## JOHN v.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

## ACTS x.

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

## ACTS xxiv.

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

## ROM. ii.

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

## ROM. vii.

13 Wherefore the law *is* holy, and the commandment holy, and just, and good.

## GAL. iii.

21 But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

## PHIL. iv.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

## COL. iv.

1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.



## TITUS i.

<sup>3</sup> But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

## HEB. x.

<sup>28</sup> Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

## HEB. xii.

<sup>22</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

## JAMES v.

<sup>6</sup> Ye have condemned *and* killed the just; *and* he doth not resist you.

## 1 PETER iii.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

## 2 PETER ii.

<sup>7</sup> And delivered just Lot, vexed with the filthy conversation of the wicked:

## 1 JOHN i.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

## REV. xv.

<sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

(γ') Right:

## MATT. xx.

<sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

## LUKE xii.

<sup>57</sup> Yea, and why even of yourselves judge ye not what is right?

## ACTS iv.

<sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

## EPIH. vi.

<sup>1</sup> Children, obey your parents in the Lord: for this is right.

(ζ') Meet:

## PHIL. i.

<sup>2</sup> Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

## 2 PETER i.

<sup>12</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

2. *What is the usage of the verb δικαιώω?*

It signifies, *to make right; to think right, or fair.* (β') *To judge; to condemn, to punish.* (γ') *To make just; to hold guiltless; to justify:*

(a) Conformed to the moral law:

## LUKE vii. 29.

<sup>28</sup> For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

<sup>29</sup> And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

<sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

## ROM. iii.

<sup>4</sup> God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

(b) Forensically, *i.e.*, satisfying the law as a condition of life:

## ACTS xiii. 39.

<sup>38</sup> Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

<sup>39</sup> And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

<sup>3</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.

ROM. viii. 30 (twice).

<sup>30</sup> Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

<sup>31</sup> What shall we then say to these things ? If God *be* for us, who *can be* against us ?

<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

<sup>33</sup> Who shall lay any thing to the charge of God's elect ? *It is* God that justifieth.

1 COR. vi.

<sup>11</sup> And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

GAL. ii.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin ? God forbid

GAL. iii.

<sup>11</sup> But that no man is justified by the law in the sight of God, *it is*

evident : for, The just shall live by faith.

<sup>12</sup> And the law is not of faith : but, The man that doeth them shall live in them.

3. *How can it be proved that the word δικαιωσις is used in a forensic sense when used in the Scriptures with reference to the justification of sinners under the Gospel ?*

(a) The ungodly are thus justified ; and in many instances nothing else could be intended :

ROM. ii.

<sup>17</sup> Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, <sup>18</sup> and knowest his will, and approvest the things that are more excellent, being instructed out of the law ; <sup>19</sup> and art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

<sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup> Thou therefore which teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? <sup>22</sup> Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ? <sup>23</sup> Thou that makest thy boast of the law, through breaking the law dishonourest thou God ? <sup>24</sup> For the name of God is blasphemed among the Gentiles through you, as it is written. <sup>25</sup> For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? <sup>27</sup> And shall not un-

circumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? <sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

<sup>29</sup> But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

ROM. iv. 5.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

<sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin.

ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

GAL. ii. 16 (thrice).

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

<sup>11</sup> But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.

GAL. v.

<sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.

1 JOHN ii.

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

<sup>2</sup> And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

(b) Used as the contrary of condemnation:

ROM. viii.

<sup>33</sup> Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. <sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(c) The idea is conveyed in many equivalent and interchangeable expressions:

JOHN iii.

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>19</sup> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

JOHN v.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

ROM. iv.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

2 COR. v.

<sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

*ANAGORON* occurs also in the following passages, making altogether 40 times:

MATT. xi.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

LUKE vii.

<sup>35</sup> But wisdom is justified of all her children.

MATT. xii.

<sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

LUKE vii.

<sup>36</sup> But he, willing to justify himself, said unto Jesus, And who is my neighbour?

LUKE x.

<sup>20</sup> And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

LUKE xvi.

<sup>18</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

LUKE xviii.

<sup>14</sup> I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Twice—ACTS xiii.

<sup>38</sup> And by him all that believed are justified from all things, from which ye could not be justified by the law of Moses.

ROM. ii.

<sup>13</sup> (For not the hearers of the law are just before God, but the doers of the law shall be justified.

ROM. iii.

<sup>30</sup> Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

ROM. iv.

<sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

[Freed]—ROM. vi.

<sup>7</sup> For he that is dead is freed from sin.

1 COR. iv.

<sup>4</sup> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

1 COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

GAL. ii.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

GAL. iii. 8, 21.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

<sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

## 1 TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

## TITUS iii.

<sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.

## JAMES ii. 21, 24, 25.

<sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. <sup>24</sup> Ye see then how that by works a man is justified, and not by faith only. <sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

## REV. xxii.

<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

3a. *What are the meaning and usage of the word δικαίωμα?*

(α') *An act of justice: making good a wrong: acquittal: act of justification.*

(β') *A plea: a claim to justice: much the same usage as δικαίωμα:*

## LUKE i.

<sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

## ROM. i.

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

## ROM. ii.

<sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

## ROM. v. 16, 18.

<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

<sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

## ROM. viii. 4.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

## HEB. ix.

<sup>1</sup> Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

<sup>10</sup> Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation.

## REV. xv.

<sup>4</sup> Whoso shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

## REV. xix

<sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

4. *What is the usage of the term δικαιοσύνη, righteousness, and of the phrase "righteousness of God" in the New Testament?*

(a) The signification is *justice* or *righteousness*. The term *righteousness* is abstract, designating that quality, obedience, or suffering, which satisfies the demands of the law, and constitutes the ground upon which justification proceeds; consequently used for:

(a') Holiness of character :

MATT. v.

<sup>6</sup> Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

ROM. vi.

<sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

(β') As the original ground of justification under the covenant of works:

ROM. x. 3 (thrice).

<sup>8</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

<sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

PHIL. iii.

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ;

<sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> that being justified by his grace, we should be made heirs according to the hope of eternal life.

(γ') As ours by imputation :

ROM. iv.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

ROM. x.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

1 COR. i.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

<sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

(δ') Ours by faith :

ROM. iii.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

<sup>22</sup> Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe : for there is no difference :

<sup>23</sup> For all have sinned, and come short of the glory of God ;

Twice—ROM. iv.

<sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also :

<sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

ROM. x.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

2 Q

<sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup> But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) <sup>7</sup> or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

HEB. xi.

<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

(†) The phrase "Righteousness of God" signifies the *perfect satisfaction* provided

and accepted by God. Occurs in the following passages:

MATT. vi.

<sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

ROM. i.

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

ROM. iii.

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

<sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

ROM. x.

<sup>3</sup> For they being ignorant of God's righteousness, and going about to



establish their own righteousness, have not submitted themselves unto the righteousness of God.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

PHIL. iii.

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

JAMES i.

<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

<sup>20</sup> For the wrath of man worketh not the righteousness of God.

2 PETER i.

<sup>1</sup> Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

These are the other passages in which *δικαιοσύνη* occurs, making in all 92 times:

MATT. iii. 15.

<sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? <sup>15</sup> And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

MATT. v. 10, 11.

<sup>10</sup> Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

<sup>20</sup> For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall

in no case enter into the kingdom of heaven.

MATT. xxi.

<sup>28</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

LUKE i. 75.

<sup>74</sup> The oath which he sware to our father Abraham, <sup>74</sup> that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, <sup>75</sup> in holiness and righteousness before him, all the days of our life.

JOHN xvi. 8, 9.

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they believe not on me; <sup>10</sup> of righteousness, because I go to my Father, and ye see me no more:

ACTS x. 35.

<sup>34</sup> Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: <sup>35</sup> but in every nation he that feareth him, and worketh righteousness, is accepted with him.

ACTS xiii. 10.

<sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

ACTS xvii. 31.

<sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ROM iv. 3, 5, 6, 9, 13, 22.

<sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him

that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> saying, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin. <sup>9</sup> *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

<sup>11</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

<sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup> And therefore it was imputed to him for righteousness.

## ROM. v.

<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ:

<sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

## ROM. vi.

<sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now

ashamed? for the end of those things *is* death.

## ROM. viii.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin: but the Spirit *is* life because of righteousness.

## ROM. ix.

<sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> for he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. <sup>31</sup> But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

## ROM. xiv.

<sup>17</sup> For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.

## 2 COR. iii.

<sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: <sup>8</sup> how shall not the ministration of the spirit be rather glorious? <sup>9</sup> For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. <sup>10</sup> For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

## 2 COR. vi.

<sup>7</sup> By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness.

## 2 COR. ix.

<sup>8</sup> And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: <sup>9</sup> (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness

remaineth for ever. <sup>10</sup> Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) <sup>11</sup> being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

2 COR. xi.

<sup>12</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

GAL. iii.

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham.

<sup>8</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

GAL. v.

<sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith.

EPH. iv.

<sup>22</sup> And be renewed in the spirit of your mind; <sup>23</sup> and that ye put on the new man, which after God is created in righteousness and true holiness. <sup>24</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

EPH. v.

<sup>3</sup> (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

EPH. vi.

<sup>14</sup> Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

PHIL. i.

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; <sup>10</sup> that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; <sup>11</sup> being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

PHIL. iii.

<sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which *is* in the law, blameless.

1 TIM. vi.

<sup>9</sup> But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. <sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 TIM. ii.

<sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2 TIM. iii.

<sup>16</sup> All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 TIM. iv.

<sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost;

HEB. i.

<sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

HEB. v.

<sup>13</sup> For every one that useth milk *is* unskilful in the word of righteousness: for he *is* a babe.

HEB. vii.

<sup>1</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

HEB. xi.

<sup>22</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>24</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made

strong, waved valiant in fight, turned to flight the armies of the aliens.

HAB. xii.

<sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

JAMES ii.

<sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

JAMES iii.

<sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.

I PETER ii.

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. <sup>25</sup> For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

I PETER iii.

<sup>14</sup> But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled:

2 PETER ii.

<sup>5</sup> And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly:

<sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

<sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

2 PETER iii.

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

I JOHN ii.

<sup>29</sup> If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I JOHN iii.

<sup>7</sup> Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

<sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

REV. xix.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

5. *What is the usage of the term δικαίωσις, justification, in the New Testament?*

(A) *A setting right; doing justice to: punishment.* (B) *A claim: demand of right.* (γ) *Judgment: good pleasure.*

It occurs but twice in the New Testament, and then expresses the position we are in with regard to the law, after we are made recipients, by application and through faith, of the righteousness of Christ:

ROM. iv.

<sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

ROM. v. (not 16).

<sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

<sup>18</sup> Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

(B) *Δικαιῶς*, justly, righteously, deservedly. (β') *Fully, properly*. From *δικαιο*, just. Occurs five times:

(a) The Father's judgment:

1 PETER ii.

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

(b) The Christian's life:

TITUS ii.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

1 THESS. ii.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

1 COR. xv.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

(c) Judicial sentence:

LUKE xxiii. 41.

20 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.  
40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

5a. *What other words are of importance in considering this subject?*

(A) *Δικαστής*, a judge, a juror, one authorised to hear cases for legal settlement. From *δικάζω*, to judge. Occurs three times:

LUKE xii.

14 And he said unto him, Man, who made me a judge or a divider over you?

ACTS vii. 27. 35.

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

(B) *Δίκην*, right; that which was in harmony with custom, law or justice; custom, law, justice. (β') A sentence given by a judge, or the punishment imposed. Occurs four times:

ACTS xxv.

18 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

The conduct of the Goddess of Retribution:

ACTS xxviii.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

2 THESS. i.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

JUDE 7.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

(C) *Κρίσις*, a judgment, a distinction, a sentence. (β') A matter for judgment; a time for judging. (γ') Sometimes a charge or an indictment. From *κρίνω*, to judge. Occurs 26 times:

(a) Judgment:

MATT. vii.

2 For with what judgment ye judge, ye shall be judged: and with what measure

ye mete, it shall be measured to you again.

JOHN ix.

<sup>39</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

ACTS xxiv.

<sup>25</sup> And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

ROM. ii. 2, 3.

<sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things. <sup>3</sup> And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

ROM. xi.

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

GAL. v.

<sup>10</sup> I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

HEB. vi.

<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

I PETER iv.

<sup>17</sup> For the time *is* come that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

REV. xvii.

<sup>1</sup> And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

REV. xx.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their

foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(b) Damnation:

MATT. xxiii.

<sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

MARK xii.

<sup>40</sup> Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

LUKE xx.

<sup>47</sup> Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

ROM. iii.

<sup>8</sup> And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come! whose damnation is just.

ROM. xiii.

<sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

I COR. xi.

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

I TIM. v.

<sup>12</sup> Having damnation, because they have cast off their first faith.

2 PETER ii.

<sup>3</sup> And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

(c) Condemnation:

LUKE xxii.

<sup>40</sup> But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

ROM. v.

<sup>10</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

I COR. xi.

<sup>24</sup> And if any man hunger, let him eat

at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

I TIM. iii.

<sup>6</sup> Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

JAMES iii.

<sup>1</sup> My brethren, be not many masters, knowing that we shall receive the greater condemnation.

JUDE 4.

<sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into the lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(d) Condemned :

LUKE xxiv.

<sup>30</sup> And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

(e) Law :

I COR. vi.

<sup>7</sup> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? why do ye not rather *suffer yourselves* to be defrauded ?

(f) Avenged :

REV. xviii.

<sup>30</sup> Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets ; for God hath avenged you on her.

(E) *Κρίνω*, to separate, divide, put asunder ; to place one here and another there ; hence, to arrange ; to go into a matter, by search or inquiry. Mid., to choose for oneself ; to make a decision, as for competitors. Mid. and Pass., to be in a state of separation, disagreement ; to fight ; to judge ; to criticise ; to expound ; to get up a case. In Pass., to be judged, to be sentenced. Occurs 111 times :

MATT. v.

<sup>40</sup> And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

MATT. vii. 1, 2.

<sup>1</sup> Judge not, that ye be not judged. <sup>2</sup> For

with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

MATT. xix.

<sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

LUKE vi.

<sup>37</sup> He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

LUKE vii.

<sup>43</sup> Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

LUKE xii.

<sup>57</sup> Yea, and why even of yourselves judge ye not what is right ?

LUKE xix.

<sup>32</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

LUKE xxii.

<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. .

JOHN iii. 17, 18 (twice).

<sup>17</sup> For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

<sup>18</sup> He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

JOHN v. 22, 30.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son :

<sup>30</sup> I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.

JOHN vii. 24 (twice), 51.

<sup>24</sup> Judge not according to the appearance, but judge righteous judgment.



<sup>51</sup> Doth our law judge *any* man, before it hear him, and know what he doeth?

JOHN viii. 15 (twice), 16, 26, 50.

<sup>15</sup> Ye judge after the flesh: I judge no man. <sup>16</sup> And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

<sup>26</sup> I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

<sup>50</sup> And I seek not mine own glory: there is one that seeketh and judgeth.

JOHN xii. 47 (twice), 48 (twice).

<sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

JOHN xvi.

<sup>11</sup> Of judgment, because the prince of this world is judged.

JOHN xviii.

<sup>31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

ACTS iii.

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

ACTS iv.

<sup>19</sup> But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

ACTS vii.

<sup>7</sup> And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

ACTS xiii. 27, 46.

<sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

<sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word

of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

ACTS xv.

<sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

ACTS xvi. 4, 15.

<sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

<sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

ACTS xvii.

<sup>31</sup> Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ACTS xx.

<sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

ACTS xxi.

<sup>25</sup> As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

ACTS xxiii. 3, 6.

<sup>3</sup> Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council. Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

ACTS xxiv. 6, 21.

<sup>6</sup> Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

<sup>21</sup> Except it be for this one voice, that I

standing among them, Touching  
surrection of the dead I am called  
stion by you this day.

ACTS xxv. 9, 10, 20, 25.

Festus, willing to do the Jews a  
re, answered Paul, and said, Wilt  
go up to Jerusalem, and there be  
of these things before me? <sup>10</sup> Then  
Paul, I stand at Cæsar's judgment  
where I ought to be judged: to the  
have I done no wrong, as thou  
vell knowest.

And because I doubted of such man-  
questions, I asked *him* whether he  
go to Jerusalem, and there be  
of these matters.

And when I found that he had com-  
mitted nothing worthy of death, and that  
he himself hath appealed to Augustus, I  
determined to send him.

ACTS xxvi. 6, 8.

And now I stand and am judged for  
hope of the promise made of God  
our fathers:

Why should it be thought a thing in-  
de with you, that God should raise  
me up?

ACTS xxvii.

And when it was determined that we  
should sail into Italy, they delivered Paul  
certain other prisoners unto *one*  
Julius, a centurion of Augustus'

ROM. ii. 1 (thrice), 3, 12, 16, 27.

Therefore thou art inexcusable, O man,  
because thou art that judgest: for  
in thou judgest another, thou con-  
demnest thyself; for thou that judgest  
the same things.

I thinkest thou this, O man, that  
thou shalt escape the wrath of God?  
And thou that do such things, and  
the same, that thou shalt escape the  
wrath of God?

For as many as have sinned without  
law shall also perish without law: and  
they as have sinned in the law shall  
be judged by the law;

For the day when God shall judge the  
world of men by Jesus Christ according  
to the gospel.

For shall not uncircumcision which is  
the law, if it fulfil the law, judge thee,  
ye the letter and circumcision dost  
renew the law?

ROM. iii. 4, 6, 7.

<sup>4</sup> God forbid: yea, let God be true, but  
every man a liar; as it is written, That  
thou mightest be justified in thy sayings,  
and mightest overcome when thou art  
judged.

<sup>6</sup> God forbid: for then how shall God  
judge the world? <sup>7</sup> For if the truth of  
God hath more abounded through my lie  
unto his glory; why yet am I also judged  
as a sinner?

ROM. xiv.

3, 4, 5 (twice), 10, 13 (twice), 22.

<sup>3</sup> Let not him that eateth despise him  
that eateth not; and let not him which  
eateth not judge him that eateth: for God  
hath received him. <sup>4</sup> Who art thou that

judgest another man's servant? to his own  
master he standeth or falleth. Yea, he  
shall be holden up: for God is able to  
make him stand. <sup>5</sup> One man esteemeth

one day above another: another esteem-  
eth every day *alike*. Let every man be  
fully persuaded in his own mind.

<sup>10</sup> But why dost thou judge thy brother?  
or why dost thou set at nought thy bro-  
ther? for we shall all stand before the  
judgment seat of Christ.

<sup>13</sup> Let us not therefore judge one another  
any more: but judge this rather, that no  
man put a stumbling-block or an occasion  
to fall in *his* brother's way.

<sup>22</sup> Hast thou faith? have it to thyself be-  
fore God. Happy *is* he that condemn-  
eth not himself in that thing which he al-  
loweth.

I COR. ii.

<sup>3</sup> For I determined not to know any  
thing among you, save Jesus Christ, and  
him crucified.

I COR. iv.

<sup>3</sup> Therefore judge nothing before the  
time, until the Lord come, who both will  
bring to light the hidden things of dark-  
ness, and will make manifest the counsels  
of the hearts: and then shall every man  
have praise of God.

I COR. v. 3, 12 (twice), 13.

<sup>3</sup> For I verily, as absent in body, but  
present in spirit, have judged already, as  
though I were present, *concerning* him  
that hath so done this deed,

<sup>12</sup> For what have I to do to judge them  
also that are without? do not ye judge  
them that are within? <sup>13</sup> But them that

are without God judgeth. Therefore put away from among yourselves that wicked person.

1 COR. vi. 1, 2 (twice) 3, 6.

<sup>1</sup> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more things that pertain to this life?

<sup>6</sup> But brother goeth to law with brother, and that before the unbelievers.

1 COR. vii.

<sup>27</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

1 COR. x. 15, 29.

<sup>15</sup> I speak as to wise men; judge ye what I say.

<sup>29</sup> Conscience, I say. not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

1 COR. xi. 13, 31, 32.

<sup>13</sup> Judge in yourselves: is it comely that a woman pray unto God uncovered?

<sup>31</sup> For if we would judge ourselves, we should not be judged. <sup>32</sup> But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

2 COR. ii.

<sup>1</sup> But I determined this with myself, that I would not come again to you in heaviness.

2 COR. v.

<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

COL. ii.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:

2 THESS. ii.

<sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 TIM. iv.

<sup>1</sup> I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

TITUS iii.

<sup>12</sup> When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

HEB. x.

<sup>26</sup> For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

HEB. xiii.

<sup>4</sup> Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

JAMES ii.

<sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty.

JAMES iv. 11 (twice), 12.

<sup>11</sup> Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup> There is one law-giver, who is able to save and to destroy: who art thou that judgest another?

1 PETER i.

<sup>17</sup> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

1 PETER ii.

<sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

1 PETER iv. 5, 6.

<sup>5</sup> Who shall give account to him that is ready to judge the quick and the dead. <sup>6</sup> For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

REV. vi.

<sup>10</sup> And they cried with a loud voice, saying, How long, () Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

## REV. xi.

<sup>10</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

## REV. xvi.

<sup>9</sup> And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

## REV. xviii. 8, 20.

<sup>8</sup> Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

<sup>20</sup> Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

## REV. xix. 2, 11.

<sup>2</sup> For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

<sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

## REV. xx. 12, 13.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(F) *Kpious*, a separating, a severing; a choosing. (B') A determining, as a judge, a judgment, a condemnation. (Y') A trial, or its issue. (D') A place where trials are conducted. From *xpiw*, to judge. Occurs 46 times:

## MATT. v. 21, 22.

<sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

## MATT. x.

<sup>12</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

## MATT. xi. 22, 24.

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

## MATT. xii.

<sup>26</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

## MATT. xii. 18, 20, 41.

<sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

<sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

<sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

## LUKE xi.

<sup>28</sup> The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

## MATT. xii.

<sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

## LUKE xi.

<sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

## MATT. xxiii. 23, 33.

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

<sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

## MARK iii.

<sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

## LUKE x.

<sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

## LUKE xi.

<sup>42</sup> But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

## JOHN iii.

<sup>19</sup> And this is the condemnation, that light is come into world, and men loved darkness rather than light, because their deeds were evil.

## JOHN v. 22, 24, 27, 29, 30.

<sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son:

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

<sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

## JOHN vii.

<sup>24</sup> Judge not according to the appearance, but judge righteous judgment.

## JOHN viii.

<sup>16</sup> And yet if I judge, my judgment true: for I am not alone, but I and the Father that sent me.

## JOHN xii.

<sup>31</sup> Now is the judgment of this world now shall the prince of this world be cast out.

## JOHN xvi. 8, 11.

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness and of judgment:

<sup>11</sup> Of judgment, because the prince of this world is judged.

## ACTS viii.

<sup>23</sup> In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

## 2 THESS. i.

<sup>5</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye also suffer:

## 1 TIM. v.

<sup>24</sup> Some men's sins are open beforehand going before to judgment; and some as they follow after.

## HEB. ix.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

## HEB. x.

<sup>27</sup> But a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries.

## Twice—JAMES ii.

<sup>13</sup> For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

## 2 PETER iv. 4, 9, 11.

<sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness to be reserved unto judgment;

<sup>9</sup> The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

## 2 PETER iii.

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the

of judgment and perdition of ungodly men.

2 PETER ii.

<sup>11</sup> Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

1 JOHN iv.

<sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

JUDE 6, 9, 15.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

<sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

<sup>15</sup> To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

REV. xiv.

<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

REV. xvi.

<sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

REV. xviii.

<sup>10</sup> Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

REV. xix.

<sup>2</sup> For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

(G) *Κριτήριον*, that by which the measurement of any thing is tried; a standard. (β') A judgment-seat; a court of justice. (γ') A law-suit. From *κρίτης*, a judge. Occurs three times:

1 COR. vi. 2, 4.

<sup>2</sup> Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

<sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

JAMES ii.

<sup>6</sup> But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

(H) *Κριτής*, a judge; a critic. (β') Also perhaps, in the New Testament, a ruler or chief. (γ') At Athens, one who decided on the merits of poetic compositions. From *κρίνω*, to judge. Occurs 17 times:

Twice—MATT. v.

<sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

MATT. xii.

<sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

LUKE xi.

<sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

Twice—LUKE xii.

<sup>58</sup> When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

LUKE xviii.

<sup>2</sup> Saying, There was in a city a judge, which feared not God, neither regarded man:

<sup>6</sup> And the Lord said, Hear what the unjust judge saith.

ACTS x.

<sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

ACTS xiii.

<sup>20</sup> And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

## ACTS xviii.

<sup>18</sup> But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

## ACTS xxiv.

<sup>10</sup> Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

## 2 TIM. iv.

<sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

## HEB. xii.

<sup>23</sup> To the general assembly and church of the firstborn, which *are* written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

## JAMES ii.

<sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts?

## JAMES iv.

<sup>11</sup> Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

## JAMES v.

<sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

(I) *Κριτικός*, *one competent to judge, or determine*. From *κρίνω*, *to judge*. Occurs once:

## HEB. iv.

<sup>12</sup> For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart.

7. *What does the law require in order to the justification of a sinner?*

(a) Obedience:

## GEN. ii.

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for

in the day that thou eatest thereof thou shalt surely die.

## GEN. iii.

<sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup> but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

## EZEK. xviii.

<sup>1</sup> The word of the LORD came unto me again, saying, <sup>2</sup> What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? <sup>3</sup> As I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel. <sup>4</sup> Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

<sup>5</sup> But if a man be just, and do that which is lawful and right, <sup>6</sup> and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, <sup>7</sup> and hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; <sup>8</sup> he *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, <sup>9</sup> hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

(b) On the part of transgressors, obedience and penalty:

## ROM. x.

<sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

## GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things



which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

**8. Prove that works cannot be the ground of a sinner's justification?**

(a) St. Paul asserts this:

GAL. II.

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

PHIL. III.

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

(b) St. Paul argues that the law demands perfect obedience:

GAL. III.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

<sup>20</sup> Now a mediator is not a mediator of one, but God is one.

<sup>21</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

GAL. V.

<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

<sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

GAL. II.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

GAL. V.

<sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

(c) If of works, then not of grace:

ROM. XI.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

EPH. ii.

<sup>4</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast.

(d) A ground of boasting, if of works:

ROM. iii.

<sup>27</sup> Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

ROM. iv.

<sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

<sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

(e) St. Paul makes quotations to prove:

(a') That all men are sinners:

ROM. iii.

<sup>9</sup> What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

<sup>10</sup> As it is written, There is none righteous, no, not one:

<sup>11</sup> There is none that understandeth, there is none that seeketh after God.

(b') That consequently they cannot justify themselves before God:

PSALM cxliii.

<sup>1</sup> Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

<sup>2</sup> And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

ROM. iv.

<sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup> Blessed *is* the man to whom the Lord will not impute sin.

(y') That all that is possible is life by faith:

HAB. ii.

<sup>4</sup> Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

GAL. iii.

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.

10. *How may it be shown that no class of works, whether ceremonial, moral, or spiritual, can justify?*

(a) Good works are the results of grace, not the conditions:

ROM. xi.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

ROM. iv.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(b) God demands obedience of every individual:

ROM. ii.

<sup>13</sup> (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

<sup>14</sup> For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup> which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

(c) But self-justification is universally impossible :

ROM. iii.

<sup>9</sup> What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> as it is written, There is none righteous, no, not one:

<sup>11</sup> There is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

(d) The believer is justified without the deeds of the law :

ROM. iii.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

(e) The ungodly are so justified :

ROM. iv.

<sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(f) Justification is based upon a different basis, and is said to be so :

I COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

ROM. v.

<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.

ROM. iii.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. <sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> even the righteousness of God *which is*

by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: <sup>23</sup> for all have sinned, and come short of the glory of God;

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.

<sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

(g) Good works are only possible through justification :

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

ROM. vi.

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

## ROM. vii.

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup> So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. <sup>7</sup> What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew me. <sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup> Now then it is no more I

that do it, but sin that dwelleth in me.

<sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

11. *How can James ii. 14-26 be reconciled with this doctrine?*

JAMES ii.

<sup>14</sup> What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? <sup>17</sup> Even so faith, if it hath not works, is dead, being alone. <sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. <sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. <sup>24</sup> Ye see then how that by works a man is justified, and not by

faith only. <sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

(a) James is not speaking of the ground of justification, but of the relation which good works sustain to genuine faith:

(b) The only ground of justification is the righteousness of Jesus Christ:

ROM. x.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

1 COR. i.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

<sup>2</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

(c) Faith is the instrument:

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

(d) St. Paul also declares that this faith produces works as a living principle:

GAL. v.

<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>6</sup> For we through the Spirit wait for the hope of righteousness by faith.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

ROM. xiii.

<sup>10</sup> Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

12. *What do the Scriptures declare to be the true and only ground of justification?*

(a) Justification is God's declaration that the law is satisfied. This is by the obedience and suffering of Christ, the merits of which are imputed to us for righteousness:

ROM. iii.

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

ROM. v.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

ROM. viii.

1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

ROM. x.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

I COR. i.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

I COR. vi.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

2 COR. v.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

ACTS xiii.

28 Be it known unto you therefore, ~~men~~ and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that Believe are justified from all things, from which ye could not be justified by the law of Moses.

13. *How can it be proved that Christ's active obedience to the precepts of the law is included in that righteousness by which we are justified?*

(a) All promises of salvation are attached to obedience, not to suffering:

MATT. xix.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments.

GAL. iii.

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

(b) Christ came to render obedience:

ISAIAH xlii.

21 The LORD is well pleased for his righteousness' sake: he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are

for a prey, and none delivereth; for a spoil, and none saith, Restore.

ROM. iii.

<sup>20</sup> Seeing *it* is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

<sup>21</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

I COR. i.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

<sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

(c) The work of the second Adam is contrasted with that of the first Adam:

ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

**15. In what sense is Christ's righteousness imputed to believers?**

(a) God as the Sovereign Judge places the righteousness of Christ to our advantage after having made our position His, and punishing our sins in Him:

ISAIAH liii.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

JOHN i.

<sup>20</sup> The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

(b) Then makes all the merits and legal rights of Christ ours; and so we are treated as invested with those rights:

ROM. iv.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

ROM. x.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

I COR. i.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

<sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord.

2 COR. v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

PHIL. iii.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

(c) The transfer is guilt from us to Him, and of merit from Him to us. He suffered the punishment justly due to our sins, and we receive the rewards justly due to His righteousness:



## I JOHN i.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

17. *How may the fact of this imputation be proved from Scripture?*

## ROM v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

<sup>13</sup> (For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup> Nevertheless

death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. <sup>15</sup> But not as the offence, so also *is* the free gift.

For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned by one; much more they which receive

abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) <sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were

made sinners, so by the obedience of one shall many be made righteous. <sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup> that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Compare—ROM. iv.

<sup>6</sup> Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup> *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

## ROM. iii.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

<sup>22</sup> Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

## With—ROM. v.

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(a) Doctrine of imputation involved in that of substitution:

## ISAIAH liii.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

## 2 COR v.

<sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

I PETER ii.

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

JAMES ii.

<sup>24</sup> Ye see then how that by works a man is justified, and not by faith only.

(b) Consequences flow to us:

MATT. xx.

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

I TIM. ii.

<sup>5</sup> For *there is* one God, and one mediator between God and men, the man Christ Jesus;

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

I PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

See chapter xxii. ques. 13, page 371.

(c) The same doctrine is also taught by those passages which teach that Christ fulfilled the law, and that we are justified by His righteousness:

ROM. iii.

<sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

ROM. x.

<sup>4</sup> For Christ *is* the end of the law for righteousness to every one that believeth.

I COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the

name of the Lord Jesus, and by the Spirit of our God.

ROM. viii.

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

*22. Prove from Scripture that faith is only the instrumental cause of justification?*

(a) It is God's gift:

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> not of works, lest any man should boast.

PHIL. i.

<sup>29</sup> For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

<sup>30</sup> Having the same conflict which ye saw in me, and now hear *to be* in me.

(b) One of the fruits of the Spirit, and not the meritorious ground of spiritual blessing:

GAL. v.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance: against such there is no law. <sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

(c) It is an act of the soul, but it is not of works that the soul is justified:

ROM. iv.

<sup>2</sup> For if Abraham were justified by works, he hath *whereof* to glory: but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was counted un-

to him for righteousness. <sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

ROM. xi.

<sup>6</sup> And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

(d) And faith terminates upon an object—upon Christ: His sacrifice, His Father's promises:

ROM. iii.

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

ROM. iv.

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

<sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God:

<sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform.

<sup>22</sup> And therefore it was imputed to him for righteousness.

GAL. iii.

<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

EPH. i.

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

<sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

I JOHN v.

<sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

(e) The Scriptures, when referring to the relation of justification to faith, use the terms *ἐκ πίστεως*, by faith, and *διὰ πίστεως*, by or through faith, but never *διὰ πίστεως*, on account of faith:

GAL. ii.

<sup>15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(f) Faith is distinguished from the righteousness which it apprehends:

ROM. i.

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

<sup>17</sup> For therein is the righteousness

of God revealed from faith to faith: as it is written, The just shall live by faith.

PHIL. iii.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, <sup>9</sup> and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: <sup>10</sup> that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

*23. What is the specific object of justifying faith?*

(a) The renewed heart believes every ascertained word of God. The specific act of faith, whereby we are justified, terminates upon the person and merits of Christ as Mediator:

ROM. iii.

<sup>22</sup> Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

<sup>25</sup> Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

GAL. ii.

<sup>16</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>16</sup> Knowing that a man is not justified by the works of the law, but

by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

PHIL. iii.

<sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

<sup>9</sup> And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; <sup>11</sup> if by any means I might attain unto the resurrection of the dead.

ACTS x.

<sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

ACTS xvi.

<sup>30</sup> And brought them out, and said, Sirs, what must I do to be saved?

<sup>31</sup> And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

JOHN iii.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him should not perish, but have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life.

<sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>35</sup> The Father loveth the Son, and hath given all things into his hand.

<sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

ISAIAH xlv.

<sup>20</sup> Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

<sup>21</sup> Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

<sup>22</sup> Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

JOHN i.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JOHN vi.

<sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

<sup>37</sup> All that the Father giveth me shall come to me; and him that

cometh to me I will in no wise cast out.

MATT. xi.

<sup>28</sup> Come unto me, all ye that labour and are heavy laden, and I will give you rest.

(b) Unbelieving is the refusing of the righteousness which God provides, i.e., Christ:

ROM. x.

<sup>3</sup> For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ is the end of the law for righteousness to every one that believeth.

24. *What is the nature of that peace which flows from justification?*

(a) Peace with God, satisfaction having been rendered:

ROM. v.

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

2 COR. v.

<sup>18</sup> And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

COL. i.

<sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

EPH. ii.

<sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us.*

(*b*) In witness whereof the Holy Spirit is given:

ROM. viii.

<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

HEB. x.

<sup>16</sup> *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

<sup>18</sup> This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

<sup>17</sup> And their sins and iniquities will I remember no more.

(*c*) Christ's love given:

ROM. v.

<sup>3</sup> And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup> and patience, experience; and experience, hope:

<sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(*d*) Our fellowship secured:

1 JOHN i.

<sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the

Father, and with his Son Jesus Christ.

(*e*) We are reconciled, and conscience finds rest and peace:

HEB. ix.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

HEB. x.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

<sup>18</sup> Now where remission of these *is*, *there is* no more offering for sin. <sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> and *having* an high priest over the house of God;

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

26. *How may it be shown that this view of justification is not inconsistent with its free and gracious character?*

See chap. xxii. ques. 21, page 334.

27. *How does the apostle show that justification by faith does not lead to licentiousness?*

(*a*) Prop. I. Where sin abounded grace did much more abound:

ROM. v.

<sup>20</sup> Moreover the law entered, that the offence might abound. But

where sin abounded, grace did much more abound :

<sup>2</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

(b) Prop. II. Shall sin promote holiness?

ROM. vi.

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein?

(c) Prop. III. Our union with Christ secures new spiritual life:

ROM. vi.

<sup>1</sup> What shall we say then? Shall we continue in sin, that grace may abound?

<sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For it we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: <sup>6</sup> knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin.

<sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him: <sup>9</sup> knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

(d) Prop. IV. This method of justification, so far from leading to sin, is the

only way out of it. (a) By changing our relation to God. (b) Giving us adoption and love. (c) Delivering from spiritual bondage and fear:

ROM. vi.

<sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

ROM. vii.

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

<sup>2</sup> For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

<sup>3</sup> So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

ROM. viii.

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup> For the law of the Spirit of life in



Christ Jesus hath made me free from the law of sin and death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup> that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup> For to be carnally minded is death; but to be spiritually minded is life and peace. <sup>7</sup> Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup> So then they that are in the flesh cannot please God. <sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. <sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. <sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again

to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

ROM. xiii.

<sup>10</sup> Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

GAL. v.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

I JOHN iv.

<sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

2 JOHN.

<sup>6</sup> And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

29. *How may it be shown that justification is not mere pardon?*

(a) The claims of law terminate not upon natures, but upon persons:

(b) There is a difference between a federal relation to law as a condition of salvation, and a natural relation to law as a rule of life:

(c) Justification is more than pardon, because it means to pronounce just:

(d) The righteousness of Christ has satisfied the claims of justice:

(e) We are not under the law as a means of justification:

## ROM. vi.

8 *When ye have put on members as in the law, ye shall not be under the law, but under grace.*

9 *For in shall not have dominion over you: for ye are not under the law, but under grace.*

10 *Wherefore shall we sin, because we are not under the law, but under grace? God forbid.*

## GAL. iv.

1 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*

2 *Because ye are, by grace, reconciled to God through the blood of Christ, and have the adoption of sons, and the inheritance of glory, and eternal life.*

## ROM. v.

1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 2 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 3 and patience, experience; and experience, hope: 4 and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 5 For when we were yet without strength, in due time Christ died for the ungodly. 6 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 7 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 8 Much more then,*

*being now justified by his blood, we shall be saved from wrath through him. 9 For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 10 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

## ACTS xvi.

13 *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

## REV. i.

1 *John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;*

2 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 3 and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

## ROM. iv.

5 *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.*

## CHAPTER XXXI.

## ADOPTION.

1. *To what classes of creatures is the term "sons," or "children of God," applied in the Scriptures, and on what ground is that application made?*

(a) In the *Singular* it is applied, in a supreme and incommunicable sense, to the Second Person of the Trinity:

(A) Βρέφος, is used to designate *an unborn child*. (β') *A new-born babe, a whelp, or cub*. It occurs eight times in the New Testament:

(a) Applied to the unborn, and the newly-born Jesus:

LUKE i. 41, 44.

<sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

<sup>44</sup> For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

LUKE ii. 12, 16.

<sup>12</sup> And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

<sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

(b) Those brought to Jesus:

LUKE xviii.

<sup>15</sup> And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

(c) Infants of the Israelites destroyed in Egypt:

ACTS vii.

<sup>19</sup> The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

(d) To Timothy:

2 TIM. iii. 15.

<sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; <sup>15</sup> and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

(e) To new converts:

1 PETER ii. 2.

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, <sup>2</sup> as new born babes, desire the sincere milk of the word, that ye may grow thereby: <sup>3</sup> if so be ye have tasted that the Lord is gracious.

(B) Παῖς, in respect of descent, *a child, a son, or a daughter*. (β') In respect of age, *a child, a boy, a youth, a lad, a maiden, a girl, a servant*. Occurs 24 times in the New Testament:

(a) Of Jesus in His youth:

MATT. xii. 18.

<sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, <sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

LUKE ii.

<sup>48</sup> And when they had fulfilled the days, as they returned, the child Jesus tarried

held in Jerusalem: and Joseph and his mother knew not of it.

ACTS iii. 13. 26.

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

<sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ACTS iv. 27. 30.

<sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

<sup>30</sup> By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

(i) Of David:

LUKE i.

<sup>69</sup> And hath raised up an horn of salvation for us in the house of his servant David;

ACTS iv.

<sup>27</sup> Who by the means of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

(c) Children:

MATT. ii.

<sup>16</sup> Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

MATT. xxi. 15.

<sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, <sup>16</sup> and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

(d) Servants:

LUKE xii.

<sup>48</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

LUKE xv.

<sup>28</sup> And he called one of the servants, and asked what these things meant.

MATT. xiv.

<sup>2</sup> And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

(e) Servant:

MATT. viii. 6, 8.

<sup>5</sup> And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, <sup>6</sup> and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

LUKE vii.

<sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

MATT. viii.

<sup>13</sup> And Jesus said unto the centurion, Go thy way: and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

(f) Servant (Israel):

LUKE viii.

<sup>54</sup> He hath holpen his servant Israel: in remembrance of his mercy;

(g) Child:

MATT. xvii.

<sup>18</sup> And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour.

LUKE ix.

<sup>42</sup> And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

(h) Son:

JOHN iv.

<sup>51</sup> And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

(i) Young man :

ACTS xi.

<sup>11</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. <sup>12</sup> And they brought the young man alive, and were not a little comforted.

(j) Maiden :

LUKE viii.

<sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

(k) Maid :

LUKE i.

<sup>34</sup> And he put them all out, and took her by the hand, and called, saying, Maid, arise.

(C) *Τέκνον*, *that which is borne or born, a bairn, a child*, whether *son or daughter*. Often used by elderly people in addressing young people; an epithet of affection. It occurs 99 times, and is translated :

(a) Sons (of God) :

JOHN i. 12.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup> which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

PHIL. ii. 15.

<sup>14</sup> Do all things without murmurings and disputings: <sup>15</sup> that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

I JOHN iii. 1, 2.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. <sup>2</sup> Beloved, now are we the sons of God, and it doth not yet ap-

pear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(b) Children (of God) :

JOHN xi.

<sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

ROM. viii. 16, 17, 21.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Thrice—ROM. ix.

<sup>8</sup> That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Twice—I JOHN iii.

<sup>10</sup> In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

I JOHN v.

<sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments.

(c) Children :

MATT. ii. 18.

<sup>17</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, <sup>18</sup> In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

MATT. iii. 9.

<sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is

able of these stones to raise up children unto Abraham.

LUKE iii.

<sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

MATT. vii.

<sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Twice—MATT. x.

<sup>21</sup> And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

Twice—MARK xiii.

<sup>12</sup> Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

MATT. xi.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children.

MATT. xv.

<sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

MATT. xviii.

<sup>25</sup> But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

MATT. xix.

<sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

MARK x.

<sup>21</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

MATT. xxii.

<sup>24</sup> Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

MATT. xxiii.

<sup>27</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

MATT. xxvii.

<sup>25</sup> Then answered all the people, and said, His blood *be* on us, and on our children.

Twice—MARK vii.

<sup>27</sup> But Jesus said unto her. Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

MARK x.

<sup>24</sup> And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

MARK x. 30.

<sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, <sup>30</sup> but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

MARK xii. 19.

<sup>18</sup> Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, <sup>19</sup> Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

LUKE i. 7. 17.

<sup>7</sup> And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just;

to make ready a people prepared for the Lord.

LUKE vii.

<sup>28</sup> But wisdom is justified of all her children.

LUKE xi.

<sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

LUKE xiii.

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

LUKE xiv.

<sup>26</sup> If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

LUKE xviii. 29.

<sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> who shall not receive manifold more in this present time, and in the world to come life everlasting.

LUKE xix.

<sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

LUKE xx.

<sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died.

LUKE xxiii.

<sup>28</sup> But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

JOHN viii.

<sup>39</sup> They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

ACTS ii.

<sup>39</sup> For the promise is unto you, and to your children, and to all *that* are afar off,

*even* as many as the Lord our God shall call.

ACTS vii.

<sup>5</sup> And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

ACTS xiii. 32.

<sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

ACTS xxi. 5, 21.

<sup>5</sup> And when he had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

<sup>21</sup> And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

ROM. ix.

<sup>7</sup> Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

I COR. vii

<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

2 COR. vi.

<sup>13</sup> Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

Twice—2 COR. xii.

<sup>14</sup> Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

GAL. iv. 25, 27, 28, 31.

<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.



<sup>27</sup> For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.

<sup>41</sup> So then, brethren, we are not children of the bondwoman, but of the free.

EPH. ii.

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

EPH. v. 1, 8.

<sup>1</sup> Be ye therefore followers of God, as dear children;

<sup>2</sup> For ye were sometimes darkness, but now *are* ye light in the Lord: walk as children of light;

EPH. vi. 1, 4.

<sup>1</sup> Children, obey your parents in the Lord: for this is right.

<sup>4</sup> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

COL. iii. 20, 21.

<sup>20</sup> Children, obey *your* parents in all things: for this is well pleasing unto the Lord. <sup>21</sup> Fathers, provoke not your children *to anger*, lest they be discouraged.

1 THESS. ii. 7, 11.

<sup>7</sup> But we were gentle among you, even as a nurse cherisheth her children:

<sup>11</sup> As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, <sup>12</sup> that ye would walk worthy of God, who hath called you unto his kingdom and glory.

1 TIM. iii. 4, 12.

<sup>4</sup> One that ruleth well his own house, having his children in subjection with all gravity;

<sup>11</sup> Let the deacons be the husbands of one wife, ruling their children and their own houses well.

1 TIM. v.

<sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

TITUS i.

<sup>6</sup> If any be blameless, the husband of

one wife, having faithful children not accused of riot or unruly.

1 PETER i.

<sup>14</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

2 PETER ii.

<sup>14</sup> Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

2 JOHN 1, 4, 13.

<sup>1</sup> The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

<sup>4</sup> I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

<sup>13</sup> The children of thy elect sister greet thee. Amen.

3 JOHN.

<sup>4</sup> I have no greater joy than to hear that my children walk in truth.

REV. ii.

<sup>23</sup> And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

REV. xii. 4, 5.

<sup>4</sup> And his tail drew the third part of the stars of heaven, and it cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. <sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

(c) Son:

MATT. ix.

<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Twice—MATT. xxi.

<sup>28</sup> But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Mark ii.

<sup>5</sup> When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

(d) (Respecting Jesus):

LUKE ii.

<sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

(e) Son or sons:

LUKE xv.

<sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine.

LUKE xvi.

<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

I COR. iv. 14, 17.

<sup>14</sup> I write not these things to shame you, but as my beloved sons I warn *you*.

<sup>17</sup> For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

PHIL. ii.

<sup>23</sup> But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

I TIM. i. 2, 18.

<sup>3</sup> Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

<sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

2 TIM. i.

<sup>9</sup> To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

2 TIM. ii.

<sup>1</sup> Thou therefore, my son, be strong in the grace that is in Christ Jesus.

TITUS i.

<sup>4</sup> To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace,

from God the Father and the Lord Jesus Christ our Saviour.

PHILEMON.

<sup>10</sup> I beseech thee for my son Onesimus, whom I have begotten in my bonds:

(f) Daughters:

I PETER iii.

<sup>6</sup> Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

(D) Υἱός, *a son*, either by birth or adoption. Plural sometimes used for *disciples* or *followers*:

It is translated:

(a) Son (of man):

MATT. viii.

<sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

MATT. ix.

<sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

MATT. x.

<sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

MATT. xi.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

MATT. xii. 8, 32, 40.

<sup>8</sup> For the Son of man is Lord even of the sabbath day.

<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

<sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the

Son of man be three days and three nights in the heart of the earth.

MATT. xiii. 37, 41.

<sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man;

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

MATT. xvi. 13, 27, 28.

<sup>13</sup> When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

<sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

MATT. xvii. 9, 12, 22.

<sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

<sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

<sup>22</sup> And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

MATT. xviii.

<sup>11</sup> For the Son of man is come to save that which was lost.

MATT. xix.

<sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

MATT. xx. 18, 28.

<sup>18</sup> Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATT. xxiv.

27, 37, 39, 30 (twice), 44.

<sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

<sup>37</sup> But as the days of Noe were, so shall also the coming of the Son of man be.

<sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

<sup>44</sup> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

MATT. xxv. 13, 31.

<sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

MATT. xxvi. 2, 45.

<sup>2</sup> Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

<sup>45</sup> Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

MARK ix.

<sup>31</sup> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

MATT. xxvi. 24 (twice), 64.

<sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

<sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

## MARK xiv.

<sup>62</sup> And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

## MARK ii. 10, 28.

<sup>10</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

<sup>28</sup> Therefore the Son of man is Lord also of the sabbath.

## MARK viii. 31, 38.

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

## MARK ix. 9, 12.

<sup>9</sup> And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

<sup>12</sup> And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

## MARK x. 33, 45.

<sup>33</sup> Saying, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

<sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## MARK xiii.

<sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory.

## MARK xiv. 21, 41.

<sup>21</sup> The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born.

<sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

## LUKE v.

<sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

## LUKE vi. 5, 22.

<sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath.

<sup>22</sup> Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

## LUKE vii.

<sup>34</sup> The Son of man is come eating and drinking ; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners !

## LUKE ix. 22, 26, 44, 56, 58.

<sup>22</sup> Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

<sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

<sup>44</sup> Let these sayings sink down into your ears : for the Son of man shall be delivered into the hands of men.

<sup>56</sup> For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

<sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air *have* nests ; but the Son of man hath not where to lay *his* head.

## LUKE xi.

<sup>20</sup> For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

## LUKE xii. 8, 10, 40.

<sup>8</sup> Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God :

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be for-

given him : but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

<sup>42</sup> Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

LUKE xvii. 22, 24, 26, 30.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

<sup>24</sup> For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his day.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man.

<sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.

LUKE xviii. 8, 31.

<sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>31</sup> Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

LUKE xix.

<sup>10</sup> For the Son of man is come to seek and to save that which was lost.

LUKE xxi. 27, 36.

<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.

<sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

LUKE xxii. 22, 48, 69.

<sup>22</sup> And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed !

<sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

<sup>69</sup> Hereafter shall the Son of man sit on the right hand of the power of God.

LUKE xxiv.

<sup>7</sup> Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

JOHN i.

<sup>21</sup> And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

JOHN iii. 13, 14.

<sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

JOHN v.

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

JOHN vi. 27, 53, 62.

<sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

<sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

<sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> *Is that* and if ye shall see the Son of man ascend up where he was before?

JOHN viii.

<sup>28</sup> Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself ; but as my Father hath taught me, I speak these things.

JOHN xii. 23, 34.

<sup>23</sup> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

<sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up? who is this Son of man?

JOHN xiii.

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

ACTS vii.

<sup>56</sup> And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

## REV. i.

<sup>1</sup> And in the midst of the seven candle-  
cks *one* like unto the Son of man,  
clothed with a garment down to the foot,  
and girt about the paps with a golden  
girdle.

## REV. xiv.

<sup>1</sup> And I looked, and behold a white  
cloud, and upon the cloud *one* sat like  
unto the Son of man, having on his head  
a golden crown, and in his hand a sharp  
sickle.

## HEB. ii.

<sup>1</sup> But one in a certain place testi-  
fied, saying, What is man, that thou  
art mindful of him? or the Son of  
man, that thou visitest him?

b) Son (of God):

## MATT. ii.

<sup>1</sup> And was there until the death of  
Herod: that it might be fulfilled which  
is spoken of the Lord by the prophet,  
saying, Out of Egypt have I called my  
Son.

## MATT. iii.

And lo a voice from heaven, saying,  
This is my beloved Son, in whom I am  
well pleased.

## MATT. xvii.

While he yet spake, behold, a bright  
cloud overshadowed them: and behold a  
voice out of the cloud, which said, This  
is my beloved Son, in whom I am well  
pleased; hear ye him.

## MARK ix.

<sup>1</sup> There was a cloud that oversha-  
dowed them: and a voice came out of  
the cloud, saying, This is my beloved  
Son, hear him.

## LUKE ix.

And there came a voice out of the  
cloud, saying, This is my beloved Son:

## MATT. iv. 3, 6.

When the tempter came to him, he  
said, Thou art the Son of God, com-  
mand these stones be made bread.  
And he answered and said unto him, If thou be the  
Son of God, cast thyself down: for it is  
written, He shall give his angels charge  
over thee: and in *their* hands they  
shall uphold thee, lest at any time thou  
be tempted against a stone.

## MATT. xxvii. 40.

<sup>39</sup> And they that passed by reviled him,  
wagging their heads, <sup>40</sup> and saying, Thou  
that destroyest the temple, and buildest  
it in three days, save thyself. If thou be  
the Son of God, come down from the  
cross.

## LUKE iv.

<sup>8</sup> And the devil said unto him, If thou  
be the Son of God, command this stone  
that it be made bread.

## MATT. viii.

<sup>29</sup> And, behold, they cried out, saying,  
What have we to do with thee, Jesus,  
thou Son of God? art thou come hither  
to torment us before the time?

## MATT. xiv.

<sup>33</sup> Then they that were in the ship came  
and worshipped him, saying, Of a truth  
thou art the Son of God.

## MATT. xvi.

<sup>16</sup> And Simon Peter answered and said,  
Thou art the Christ, the Son of the living  
God.

## MATT. xxvi.

<sup>63</sup> But Jesus held his peace. And the  
high priest answered and said unto him,  
I adjure thee by the living God, that  
thou tell us whether thou be the Christ,  
the Son of God.

## MATT. xxvii. 43, 54.

<sup>43</sup> He trusted in God; let him deliver  
him now, if he will have him: for he  
said, I am the Son of God.

<sup>54</sup> Now when the centurion, and they  
that were with him, watching Jesus, saw  
the earthquake, and those things that  
were done, they feared greatly, saying,  
Truly this was the Son of God.

## MARK i. 1, 11.

<sup>1</sup> The beginning of the gospel of Jesus  
Christ, the Son of God;

<sup>11</sup> And there came a voice from heaven,  
saying, Thou art my beloved Son, in  
whom I am well pleased.

## LUKE iii.

<sup>22</sup> And the Holy Ghost descended in a  
bodily shape like a dove upon him, and  
a voice came from heaven, which said,  
Thou art my beloved Son; in thee I am  
well pleased.

## MARK iii.

<sup>11</sup> And unclean spirits, when they saw  
him, fell down before him, and cried,  
saying, Thou art the Son of God.

## MARK v.

<sup>7</sup> And cried with a loud voice, and said, What have I to do with thee, Jesus; *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

## MARK xiv.

<sup>61</sup> But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

## MARK xv.

<sup>29</sup> And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

## LUKE i.

<sup>32</sup> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

<sup>35</sup> And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

## LUKE iv. 9, 41.

<sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

<sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

## LUKE viii.

<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

## LUKE xxii.

<sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

## JOHN i. 34.

<sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy

Ghost. <sup>34</sup> And I saw, and bare record that this is the Son of God.

## JOHN i.

<sup>40</sup> Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

## JOHN iii. 16, 17, 18, 35.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. <sup>17</sup> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

<sup>25</sup> The Father loveth the Son, and hath given all things into his hand.

## JOHN v. 25.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

## JOHN vi.

<sup>69</sup> And we believe and are sure that thou art that Christ, the Son of the living God.

## JOHN ix. 35.

<sup>34</sup> They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>35</sup> Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

## JOHN x.

<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

## JOHN xi. 4, 27.

<sup>4</sup> When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

<sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son



of God, which should come into the world.

Twice—JOHN xvii.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

JOHN xix.

<sup>7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

JOHN xx.

<sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

ACTS viii.

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

ACTS ix.

<sup>20</sup> And straightway he preached Christ in the synagogues, that he is the Son of God.

ACTS xiii.

<sup>23</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

ROM. i. 3, 4, 9.

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: <sup>4</sup> and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

<sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

ROM. v.

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

ROM. viii. 3, 29, 32.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>29</sup> For whom he did foreknow, he also did predestinate to be conformed to the

image of his Son, that he might be the firstborn among many brethren.

<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

I COR. i.

<sup>9</sup> God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

2 COR. i.

<sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

GAL. i.

<sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

GAL. iv. 4, 6 (twice).

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

EPH. iv.

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

COL. i.

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

I THESS. i.

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

HEB. i. 2, 5.

<sup>3</sup> Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

<sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day

have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

HEB. v.

<sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

HEB. vi.

<sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

HEB. vii.

<sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

HEB. x.

<sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

2 PETER i.

<sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

1 JOHN i. 3, 7.

<sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 JOHN iii. 8, 23.

<sup>8</sup> He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

<sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1 JOHN iv.

<sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

<sup>15</sup> Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 JOHN v. 5, 9, 10, 11, 12.

<sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>9</sup> If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. <sup>10</sup> He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. <sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son hath life; and he that hath not the Son of God hath *not* life. <sup>13</sup> These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

2 JOHN.

<sup>3</sup> Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

REV. ii.

<sup>18</sup> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

(c) Son (of David):

MATT. i.  
 of the generation of Jesus  
 the son of David, the son of

MATT. ix.  
 When Jesus departed thence, two  
 followed him, crying, and say-  
 Son of David, have mercy on

MATT. xii.  
 the people were amazed, and  
 this the Son of David?

MATT. xv.  
 behold, a woman of Canaan  
 of the same coasts, and cried  
 saying, Have mercy on me, O  
 Son of David; my daughter  
 is vexed with a devil.

MATT. xx. 30, 31.  
 behold, two blind men sitting  
 by the side, when they heard that  
 Jesus was by, cried out, saying, Have  
 mercy on us, O Lord, *thou* Son of David.  
 A multitude rebuked them be-  
 cause they should hold their peace: but  
 they cried the more, saying, Have mercy  
 on us, O Lord, *thou* Son of David.

MATT. xxi. 9, 15.  
 multitudes that went before,  
 followed, cried, saying, Hosanna  
 unto the Son of David: Blessed is he that  
 comes in the name of the Lord; Hosanna  
 in the highest.

When the chief priests and scribes  
 wondered at the wonderful things that he did,  
 the children crying in the temple,  
 Hosanna to the Son of David;  
 were sore displeased.

MATT. xxii.  
 And then call him Lord, how is

MARK x. 47, 48.  
 When he heard that it was Jesus  
 Christ, he began to cry out, and  
 saying, *thou* Son of David, have  
 mercy on me.

Any charged him that he should  
 hold his peace: but he cried the more a-  
 loud, saying, *Thou* Son of David, have  
 mercy on me.

MARK xii. 35, 36, 37.  
 Jesus answered and said, while  
 he was in the temple, How say the  
 Pharisees, Christ is the Son of David?  
 David himself said by the Holy

Ghost, The LORD said to my Lord, Sit  
 thou on my right hand, till I make thine  
 enemies thy footstool. <sup>37</sup> David there-  
 fore himself calleth him Lord; and  
 whence is he *then* his son? And the  
 common people heard him gladly.

LUKE xviii. 38, 39.  
<sup>38</sup> And he cried, saying, Jesus, *thou* Son  
 of David, have mercy on me. <sup>39</sup> And  
 they which went before rebuked him,  
 that he should hold his peace: but he  
 cried so much the more, *Thou* Son of  
 David, have mercy on me.

LUKE xx. 41, 44.  
<sup>41</sup> And he said unto them, How say they  
 that Christ is David's son?  
<sup>44</sup> David therefore calleth him Lord, how  
 is he then his son?

(d) Son:

MATT. i.  
<sup>21</sup> And she shall bring forth a son, and  
 thou shalt call his name JESUS: for he  
 shall save his people from their sins.

Thrice—MATT. xi.  
<sup>27</sup> All things are delivered unto me of  
 my Father: and no man knoweth the  
 Son, but the Father; neither knoweth  
 any man the Father, save the Son, and  
*he* to whomsoever the Son will reveal  
*him*.

MATT. xxii.  
<sup>42</sup> Saying, What think ye of Christ?  
 whose son is he? They say unto him,  
*The Son of David*.

MATT. xxviii.  
<sup>19</sup> Go ye therefore, and teach all nations,  
 baptizing them in the name of the Fa-  
 ther, and of the Son, and of the Holy  
 Ghost:

MARK xiii.  
<sup>32</sup> But of that day and *that* hour knoweth  
 no man, no, not the angels which are in  
 heaven, neither the Son, but the Father.

LUKE iii.  
<sup>23</sup> And Jesus himself began to be about  
 thirty years of age, being (as was sup-  
 posed) the son of Joseph, which was *the*  
*son of Heli*.

Thrice—LUKE x.  
<sup>22</sup> All things are delivered to me of my  
 Father: and no man knoweth who the  
 Son is, but the Father; and who the Fa-  
 ther is, but the Son, and *he* to whom the  
 Son will reveal *him*.

JOHN i. 18, 45.

<sup>18</sup> No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

<sup>45</sup> Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Twice—JOHN iii.

<sup>36</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

JOHN v.

<sup>19</sup> (twice), <sup>20</sup>, <sup>21</sup>, <sup>22</sup>, <sup>23</sup> (twice), <sup>26</sup>.

<sup>19</sup> Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. <sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. <sup>22</sup> For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>23</sup> that all *men* should honour the Son, even as they honour the Father. He that honour-eth not the Son honoureth not the Father which hath sent him.

<sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself;

JOHN vi. 40, 42.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

JOHN viii. 35, 36.

<sup>35</sup> And the servant abideth not in the house for ever: *but* the Son abideth ever.

<sup>36</sup> If the Son therefore shall make you free, ye shall be free indeed.

JOHN xiv.

<sup>13</sup> And whatsoever ye shall ask in my

name, that will I do, that the Father may be glorified in the Son.

I COR. xv.

<sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

HEB. i.

<sup>8</sup> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

HEB. vii.

<sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

I JOHN ii.

<sup>22</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

2 JOHN.

<sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

(c) Son (in respect of Jesus Christ):

MATT. i. 23, 25.

<sup>23</sup> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

<sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

MATT. xiii.

<sup>55</sup> Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

LUKE i.

<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

LUKE ii.

<sup>7</sup> And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

LUKE iv.

<sup>22</sup> And all bear him witness, and wondered at the gracious words which pro-

ceeded out of his mouth. And they said,  
Is not this Joseph's son?

LUKE x.

<sup>6</sup> And if the son of peace be there,  
your peace shall rest upon it: if  
not, it shall turn to you again.

HEB. iii.

<sup>6</sup> But Christ as a son over his own house;  
whose house are we, if we hold fast the  
confidence and the rejoicing of the hope  
firm unto the end.

HEB. v.

<sup>8</sup> Though he were a Son, yet learned he  
obedience by the things which he suffered;

I JOHN ii. 23, 24.

<sup>23</sup> Whosoever denieth the Son, the same  
hath not the Father: [*but*] *he that ac-*  
*knowledgeth the Son hath the Father also.*

<sup>24</sup> Let that therefore abide in you, which  
ye have heard from the beginning. If  
that which ye have heard from the be-  
ginning shall remain in you, ye also shall  
continue in the Son, and in the Father.

I JOHN iv.

<sup>14</sup> And we have seen and do testify that  
the Father sent the Son *to be* the Saviour  
of the world.

(/) Son (reference—general):

MATT. vii.

<sup>9</sup> Or what man is there of you, whom if  
his son ask bread, will he give him a stone?

MATT. x.

<sup>37</sup> He that loveth father or mother more  
than me is not worthy of me: and he  
that loveth son or daughter more than  
me is not worthy of me.

MATT. xvii.

<sup>15</sup> Lord, have mercy on my son: for he  
is lunatick, and sore vexed: for oftentimes  
he falleth into the fire, and oft into the  
water.

MATT. xx. 20 (twice), 21.

<sup>20</sup> Then came to him the mother of  
Zebedee's children with her sons, wor-  
shipping *him*, and desiring a certain thing  
of him. <sup>21</sup> And he said unto her, What  
wilt thou? She saith unto him, Grant  
that these my two sons may sit, the one  
on thy right hand, and the other on the  
left, in thy kingdom.

MATT. xxi. 37 (twice), 38.

<sup>37</sup> But last of all he sent unto them his  
son, saying, They will reverence my son.

<sup>38</sup> But when the husbandmen saw the son,  
they said among themselves, This is the  
heir; come, let us kill him, and let us  
seize on his inheritance.

MATT. xxii.

<sup>2</sup> The kingdom of heaven is like unto  
a certain king, which made a marriage  
for his son.

MATT. xxiii.

<sup>35</sup> That upon you may come all the  
righteous blood shed upon the earth,  
from the blood of righteous Abel unto  
the blood of Zacharias son of Barachias,  
whom ye slew between the temple and  
the altar.

MATT. xxvi.

<sup>37</sup> And he took with him Peter and the  
two sons of Zebedee, and began to be  
sorrowful and very heavy.

MARK iii. 17, 28.

<sup>17</sup> And James the *son* of Zebedee, and  
John the brother of James; and he sur-  
named them Boanerges, which is, The  
sons of thunder:

<sup>28</sup> Verily I say unto you, All sins shall  
be forgiven unto the sons of men, and  
blasphemies wherewith soever they shall  
blaspheme:

MARK ix.

<sup>17</sup> And one of the multitude answered  
and said, Master, I have brought unto  
thee my son, which hath a dumb spirit;

MARK x. 35, 46.

<sup>35</sup> And James and John, the sons of Ze-  
bedee, come unto him, saying, Master,  
we would that thou shouldest do for us  
whatsoever we shall desire.

<sup>46</sup> And they came to Jericho: and as he  
went out of Jericho with his disciples and  
a great number of people, blind Bar-  
timæus, the son of Timæus, sat by the  
highway side begging.

Twice—MARK xii.

<sup>6</sup> Having yet therefore one son, his well-  
beloved, he sent him also last unto them,  
saying, They will reverence my son.

LUKE i. 13, 36, 57.

<sup>13</sup> But the angel said unto him, Fear not,  
Zacharias: for thy prayer is heard; and  
thy wife Elisabeth shall bear thee a son,  
and thou shalt call his name John.

<sup>36</sup> And, behold, thy cousin Elisabeth,  
she hath also conceived a son in her old  
age: and this is the sixth month with her,  
who was called barren.

<sup>27</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

LUKE iii.

<sup>2</sup> Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

LUKE v.

<sup>10</sup> And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

LUKE vii.

<sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

LUKE ix.

<sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

LUKE xi. 11, 19.

<sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

<sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

Twice - LUKE xii.

<sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

LUKE xv. 11, 13, 19, 21, 24, 25, 30.

<sup>11</sup> And he said, A certain man had two sons:

<sup>13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

<sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants.

<sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

<sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

<sup>29</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

LUKE xix.

<sup>9</sup> And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

LUKE xx.

<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

JOHN i.

<sup>42</sup> And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

JOHN iv. 5, 46, 47, 50, 53.

<sup>5</sup> Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

<sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

<sup>50</sup> Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

<sup>53</sup> So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

JOHN ix. 19, 20.

<sup>19</sup> And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? <sup>20</sup> His parents answered them and said, We know that this is our son, and that he was born blind:

## JOHN xvii.

<sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

## JOHN xix.

<sup>26</sup> When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

## JOHN xxi.

<sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of his disciples.

## ACTS ii.

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

## ACTS iv. 36.

<sup>36</sup> And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, <sup>37</sup> having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

## ACTS vii. 16, 21, 29.

<sup>16</sup> And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

<sup>21</sup> And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

<sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

## ACTS xiii.

<sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

## ACTS xvi.

<sup>1</sup> Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

## ACTS xix.

<sup>14</sup> And there were seven sons of *one*

Sceva, a Jew, *and* chief of the priests, which did so.

## ACTS xxiii. 6, 16.

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

<sup>16</sup> And when Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul.

## ROM. viii. 14, 19.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God.

<sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

## ROM. ix.

<sup>9</sup> For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

## 2 COR. vi.

<sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## GAL. iv. 7, 22, 30 (thrice).

<sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

<sup>22</sup> For it is written, that Abraham had two sons, one by a bondmaid, the other by a freewoman.

<sup>30</sup> Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

## EPH. iii.

<sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

## 2 THESS. ii.

<sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

## HEB. ii.

<sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.



## HEB. vii.

<sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

## HEB. xi. 21, 24.

<sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

<sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

## HEB. xii. 5, 6, 7 (twice), 8.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

## JAMES ii.

<sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

## I PETER v.

<sup>13</sup> The *church that is* at Babylon, elected together with *you*, saluteth you; and so *doth* Marcus my son.

## REV. xxi.

<sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(*g*) Child:

## MATT. v. 9, 45.

<sup>9</sup> Blessed *are* the peacemakers: for they shall be called the children of God.

<sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

## MATT. viii.

<sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

## MATT. ix.

<sup>15</sup> And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

## MARK ii.

<sup>19</sup> And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

## MATT. xii.

<sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

## Twice—MATT. xiii.

<sup>28</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

## MATT. xvii. 25, 26.

<sup>25</sup> He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? <sup>26</sup> Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

## MATT. xxvii.

<sup>56</sup> Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

## MATT. xxiii. 15, 31.

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

## MATT. xxvii.

<sup>9</sup> Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

## LUKE i.

<sup>16</sup> And many of the children of Israel shall he turn to the Lord their God.

## LUKE v.

<sup>24</sup> And he said unto them, Can ye make

the children of the bridechamber fast, while the bridegroom is with them?

## LUKE vi.

<sup>25</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

## LUKE ix.

<sup>28</sup> And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

## Twice—LUKE xvi.

<sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

## LUKE xx. 34, 36 (twice).

<sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup> but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

## JOHN iv.

<sup>12</sup> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

## JOHN xii.

<sup>26</sup> While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

## ACTS iii.

<sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

## ACTS v.

<sup>21</sup> And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought

## ACTS vii.

<sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

<sup>37</sup> This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

## ACTS ix.

<sup>15</sup> But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

## ACTS x.

<sup>36</sup> The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

## ACTS xiii.

<sup>10</sup> And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

<sup>26</sup> Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

## ROM. ix.

<sup>26</sup> And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. <sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

## 2 COR. iii.

<sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

<sup>13</sup> And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

## GAL. iii.

<sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham.

<sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

EPH. ii.

<sup>2</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

EPH. v.

<sup>6</sup> Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

COL. iii.

<sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience:

Twice—I THESS. v.

<sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

HEB. xi.

<sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel: and gave commandment concerning his bones.

REV. ii.

<sup>14</sup> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

REV. vii.

<sup>4</sup> And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

REV. xii.

<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

REV. xxi.

<sup>12</sup> And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

(h) Foal:

MATT. xxi.

<sup>5</sup> Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and *sitting upon an ass*, and a colt the foal of *an ass*.

(i) Son (of Mary):

MARK vi.

<sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

(j) Son (of David):

MATT. i.

<sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

(E) *Ἑιοθεσία*, the adoption of a person as a son. From *υἱός*, son; and *τιθεμι*, to place. Occurs only five times in the New Testament:

ROM. viii.

<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

ROM. ix.

<sup>4</sup> Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

GAL. iv. 5.

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons.

EPH. i. 5.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(F) *Νήπιος*, strictly *not speaking*. (13) Metaphorically, childish, senseless, without

*forethought, weak, helpless.* From *οὐκ*, *not*, and *λέγω*, *to speak*. Occurs 14 times:

MATT. xi.

<sup>28</sup> At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

MATT. xxi.

<sup>16</sup> And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

LUKE x.

<sup>21</sup> In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

ROM. ii. 20.

<sup>19</sup> And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

I COR. iii.

<sup>1</sup> And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

Five—I COR. xiii.

<sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

GAL. iv. 1.

<sup>1</sup> Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup> but is under tutors and governors until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup> but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

EPH. iv.

<sup>14</sup> That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the

sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

HEB. v.

<sup>13</sup> For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup> But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

(G) *Νηπιάζω*, *to be childish, play like a child*. From *νήπιος*. Occurs only once:

I COR. xiv.

<sup>20</sup> Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

(H) *Παιδάριον*, *a little boy or girl, a lad*. (β') *A young child*. Diminutive of *παῖς*. Occurs twice:

MATT. xi.

<sup>16</sup> But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

JOHN vi.

<sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

(I) *Παιδεία*, *the bringing up of a child; the education, correction, or discipline of a child*. From *παιδεύω*, *to rear, or bring up*. Occurs six times:

EPH. vi.

<sup>4</sup> And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

2 TIM. iii.

<sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

HEB. xii. 5, 7, 8, 11.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father

chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

<sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

(J) *Ἰαῖδιον*, a young child (boy or girl).  
(β') A little slave. Diminutive of *παῖς*.  
Occurs 51 times:

MATT. ii. 8, 9, 11, 13 (twice), 14, 20, 21.

<sup>8</sup> And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. <sup>9</sup> When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

<sup>11</sup> And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

13 (first), 14, 20, 21.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. <sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. <sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel.

MATT. xiv.

<sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

MATT. xv.

<sup>38</sup> And they that did eat were four thousand men, beside women and children.

MATT. xviii. 2, 3, 4, 5.

<sup>2</sup> And Jesus called a little child unto

him, and set him in the midst of them, <sup>3</sup> and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. <sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. <sup>5</sup> And whoso shall receive one such little child in my name receiveth me.

MATT. xix. 13, 14.

<sup>13</sup> Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

MARK x.

<sup>14</sup> But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

MARK v. 39, 40 (twice), 41.

<sup>39</sup> And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. <sup>40</sup> And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. <sup>41</sup> And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel, I say unto thee, arise.

MARK vii.

<sup>28</sup> And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

MARK ix. 24, 36, 37.

<sup>24</sup> And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

<sup>36</sup> And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them. <sup>37</sup> Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

MARK x. 13, 15.

<sup>13</sup> And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

<sup>16</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

LUKE xviii.

<sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

LUKE i. 59, 66, 76, 80.

<sup>59</sup> And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

<sup>66</sup> And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

<sup>76</sup> And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

LUKE ii. 17, 21, 27, 40.

<sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

<sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

LUKE vii.

<sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

LUKE ix. 47, 48.

<sup>47</sup> And Jesus, perceiving the thought of their heart, took a child, and set him by him, <sup>48</sup> and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

LUKE xi.

<sup>7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

LUKE xviii.

<sup>16</sup> But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

JOHN iv.

<sup>49</sup> The nobleman saith unto him, Sir, come down ere my child die.

JOHN xvi.

<sup>21</sup> A woman when she is in travail hath sorrow, because the hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

JOHN xxi.

<sup>5</sup> Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

I COR. xiv.

<sup>20</sup> Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

HEB. ii. 13, 14.

<sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

HEB. xi.

<sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

I JOHN ii.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

<sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

(K) Παιδική, a young girl, a maiden, a damsel. (β') A young female slave. (γ')

*A courtesan.* From *παῖς*, a boy. Occurs thirteen times :

MATT. xxvi.

“ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

MARK xiv. 66, 69.

“ And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

“ And a maid saw him again, and began to say to them that stood by, This is one of them.

LUKE xii.

“ But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

LUKE xxii.

“ But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

JOHN xviii.

“ Then saith the damsel that kept the door unto Peter, Art thou not also one of this man's disciples? He saith, I am not.

ACTS xii.

“ And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

ACTS xvi.

“ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying :

GAL. iv. 22, 23, 30 (twice), 31.

“ For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. “ But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

“ Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

“ So then, brethren, we are not children of the bondwoman, but of the free.

(1.) *Hausfrau*, to bring up a child, teach, educate, train, instruct. (3.) *Mid.* of

parents, to have any one educated. (γ') To correct, chasten. From *παῖς*, a boy. Occurs 13 times :

LUKE xxiii. 16, 22.

“ I will therefore chastise him, and release him.

“ And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

ACTS vii.

“ And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

ACTS xxii.

“ I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

1 COR. xi.

“ But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

2 COR. vi.

“ As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

1 TIM. i.

“ Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 TIM. ii.

“ In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

TITUS ii.

“ Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

HEB. xii. 6, 7, 10.

“ For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. “ If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

“ For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness.



## REV. iii.

<sup>19</sup> As many as I love, I rebuke and chasten : be zealous therefore, and repent.

(M) Παιδευτής, *one who brings up or educates children.* (β') *One who corrects or enforces discipline.* From παιδεύω. Occurs twice :

## ROM. ii.

<sup>20</sup> An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

## HEB. xii.

<sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto the Father of spirits, and live?

(N) Παιδιοθεν, *from childhood, from a child.* From παιδιον, *a young child, or a young slave.* Occurs once :

## MARK ix.

<sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

(O) Παιζω, *to play like a child, to sport; to jest, to be merry; to trifle.* (β') *To dance or sing; to play on an instrument.* (γ') *To make sport of.* (δ') *To treat in a playful way.* Occurs once :

## I COR. x.

<sup>7</sup> Neither be ye idolaters, as *were* some of them ; as it is written, The people sat down to eat and drink, and rose up to play.

(P) Παιδαγωγός, *attending or educating boys.* As a noun, *one who went to and from school with boys, one who watched their behaviour, and formed in them their manners ; hence remarkable for severity.* (β') *Generally a tutor.* From παῖς, *a boy*; and ἄγω, *to lead, to take with one.* Occurs three times :

## I COR. iv.

<sup>15</sup> For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers : for in Christ Jesus I have begotten you through the gospel.

## GAL. iii. 24, 25.

<sup>24</sup> Wherefore the law was our school-

master *to bring us* unto Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup> For ye are all the children of God by faith in Christ Jesus.

I. *To what classes of creatures is the term "sons" or "children of God" applied in the Scriptures, and on what grounds is that application made?*

(a) In the Singular, applied in a supreme and incommunicable sense, to the Second Person of the Trinity:

(b) To angels, because God's favoured creatures :

## JOB i.

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

## JOB xxxviii.

<sup>4</sup> Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. <sup>5</sup> Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? <sup>6</sup> Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

<sup>7</sup> When the morning stars sang together, and all the sons of God shouted for joy?

(c) To magistrates, because possessed of power resembling His :

## PSALM lxxxii.

<sup>6</sup> I have said, Ye *are* gods ; and all of you *are* children of the most High.

<sup>7</sup> But ye shall die like men, and fall like one of the princes. <sup>8</sup> Arise, O God, judge the earth : for thou shalt inherit all nations.

(d) To good men as adopted :

(e) Consequences, (a') general and external :

## EX. iv.

<sup>22</sup> And thou shalt say unto Pha-

raoh, Thus saith the LORD, Israel is my son, *even* my firstborn :

<sup>23</sup> And I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

ROM. ix.

<sup>4</sup> Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

(β') Special, spiritual, and immortal :

GAL. iv.

<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world :

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup> to redeem them that were under the law, that we might receive the adoption of sons.

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ :

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : <sup>5</sup> having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, <sup>6</sup> to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2. *What is the adoption of which believers are the subjects in Christ ; and what does the conception which this word represents in Scripture*

*sustain to those represented by the terms "justification," "regeneration," and "sanctification" ?*

[See chapters xxx., xxvi., and xxxi. Also word (E). under ques. I, of this chapter.]

3. *What is represented in Scripture as involved in being a child of God by this adoption ?*

(a) Derivation of nature from God :

JOHN i.

<sup>12</sup> But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1 JOHN v.

<sup>18</sup> We know that whosoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

(b) Born again and in His likeness :

ROM. viii.

<sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

2 COR. iii.

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

COL. iii.

<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds ;

<sup>10</sup> And have put on the new *man*, which is renewed in knowledge after the image of him that created him :

<sup>11</sup> Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free : but Christ *is* all, and in *all*.

2 PETER i.

<sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, <sup>3</sup> according as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

<sup>4</sup> Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

(c) Bearing His name :

1 JOHN iii.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is.

REV. ii.

<sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

REV. iii.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my

God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.

(d) Objects of peculiar love :

JOHN xvii.

<sup>22</sup> And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

ROM. v.

<sup>3</sup> And not only *so*, but we glory in tribulations also : knowing that tribulation worketh patience ; <sup>4</sup> and patience, experience ; and experience, hope :

<sup>5</sup> And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. <sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup> For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. <sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; <sup>6</sup> which he shed on us abundantly through Jesus Christ our Saviour ; <sup>7</sup> that being

justified by his grace, we should be made heirs according to the hope of eternal life.

1 JOHN iv.

<sup>7</sup> Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for God is love. <sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another.

(c) Possessing the Spirit of His Son:

GAL. iv.

<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(f) Filial spirit; obedience:

1 PETER i.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

<sup>14</sup> As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> because it is written, Be ye holy; for I am holy.

2 JOHN.

<sup>6</sup> And this is love, that we walk after his commandments. This is the commandment, That, as ye

have heard from the beginning, ye should walk in it.

(g) Free from the sense of guilt, legal bondage, and fear of death:

ROM. viii.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God.

<sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

<sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup> and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

<sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

2 COR. iii.

<sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

GAL. v.

<sup>1</sup> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

HEB. ii.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

## I JOHN v.

<sup>14</sup> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us :

(h) Elevated with a holy boldness and royal dignity :

## HEB. x.

<sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

<sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; <sup>21</sup> and *having* an high priest over the house of God ;

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

## I PETER ii.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light :

<sup>10</sup> Which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy.

## I PETER iv.

<sup>14</sup> If ye be reproached for the name of Christ, happy *are ye* ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

(i) Protections, consolations, provisions :

## PSALM cxxv.

<sup>2</sup> *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

## ISAIAH lxvi.

<sup>18</sup> For thus saith the LORD, Behold, I

will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

<sup>13</sup> As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem.

## LUKE xii.

<sup>27</sup> Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. <sup>28</sup> If then God

so clothe the grass, which is to day in the field, and to morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith ? <sup>29</sup> And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

<sup>30</sup> For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

<sup>31</sup> But rather seek ye the kingdom of God ; and all these things shall be added unto you. <sup>32</sup> Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.

## JOHN xiv.

<sup>18</sup> I will not leave you comfortless : I will come to you.

<sup>19</sup> Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. <sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

## I COR. iii.

<sup>21</sup> Therefore let no man glory in men. For all things are your's ;

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are your's ;

<sup>23</sup> And ye are Christ's ; and Christ *is* God's.

## 2 COR. i.

<sup>3</sup> Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

<sup>4</sup> Who comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

(j) Chastening for good:

## PSALM li.

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

## HEB. xii.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. <sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth

the peaceable fruit of righteousness unto them which are exercised thereby.

(k) Riches by heirship:

## ROM. viii.

<sup>14</sup> For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup> For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

<sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

## JAMES ii.

<sup>5</sup> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

## I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

## I PETER iii.

<sup>7</sup> Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace

fe; that your prayers be not  
ered.

Exaltation of body :

ROM. viii.

and not only *they*, but ourselves  
which have the firstfruits of  
Spirit, even we ourselves groan  
in ourselves, waiting for the  
otion, *to wit*, the redemption of  
body.

PHIL. iii.

or our conversation is in heaven;  
whence also we look for the Saviour,  
ord Jesus Christ :

Who shall change our vile body,  
it may be fashioned like unto  
glorious body, according to the  
ing whereby he is able even  
abdue all things unto himself.

*What relation do the three  
ons of the Trinity sustain to  
adoption, and into what relation  
it introduce us to each of them  
ally?*

It proceeds, according to the eternal  
se of the Father, upon the merits  
: Son, and by the efficient agency of  
Holy Spirit :

JOHN i.

He came unto his own, and his own  
ed him not.

But as many as received him,  
em gave he power to become  
ons of God, *even* to them that  
ve on his name: <sup>13</sup> which were  
, not of blood, nor of the  
of the flesh, nor of the will of  
but of God.

GAL. iv.

en so we, when we were children,  
in bondage under the elements of  
orld: <sup>4</sup> but when the fulness of the  
vas come, God sent forth his Son,  
of a woman, made under the law,  
o redeem them that were under

the law, that we might receive the  
adoption of sons. <sup>6</sup> And because  
ye are sons, God hath sent forth  
the Spirit of his Son into your  
hearts, crying, Abba, Father.

TITUS iii.

<sup>4</sup> But after that the kindness and love of  
God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness  
which we have done, but according  
to his mercy he saved us, by the  
washing of regeneration, and re-  
newing of the Holy Ghost; <sup>6</sup> which  
he shed on us abundantly through  
Jesus Christ our Saviour;

<sup>7</sup> That being justified by his grace, we  
should be made heirs according to the  
hope of eternal life.

(b) By it God the Father is made our  
Father, the Incarnate God is made our  
Elder Brother, and we are made like  
Him.

(a') By relationship, privilege, and asso-  
ciation, now and evermore :

ROM. viii.

<sup>17</sup> And if children, then heirs;  
heirs of God, and joint-heirs with  
Christ; if so be that we suffer  
with *him*, that we may be also  
glorified together.

<sup>29</sup> For whom he did foreknow,  
he also did predestinate *to be* con-  
formed to the image of his Son,  
that he might be the firstborn  
among many brethren.

HEB. ii.

<sup>17</sup> Wherefore in all things it be-  
hoved him to be made like unto  
*his* brethren, that he might be a  
merciful and faithful high priest in  
things *pertaining* to God, to make  
reconciliation for the sins of the  
people.

HEB. iv.

<sup>14</sup> Seeing then that we have a great high  
priest, that is passed into the heavens,



Jesus the Son of God, let us hold fast *our* profession.

<sup>16</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as *we are, yet* without sin.

(β') By the presence and power of the Holy Spirit, whereby all believers are brethren :

EPH. iii.

<sup>3</sup> How that by revelation he made known unto me the mystery ; (as I wrote afore in few words, <sup>4</sup> whereby, when ye read, ye may understand my knowledge in the mystery of Christ) <sup>5</sup> which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

<sup>6</sup> That the Gentiles should be fellowheirs, and of the same body,

and partakers of his promise in Christ by the gospel :

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

I JOHN iii.

<sup>13</sup> Marvel not, my brethren, if the world hate you.

<sup>14</sup> We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

I JOHN v.

<sup>1</sup> Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him.

<sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments.

## CHAPTER XXXII.

### SANCTIFICATION.

1. *What sense do the words, ἅγιος, holy, and ἁγιάζειν, to sanctify, bear in the Scriptures?*

(A) The word ἅγιος signifies, *devoted to the gods*. (β') Persons: *pious, pure, sanctified, holy*. (γ') Place: *set apart for worship, emphatically the temple*. The Neut. Plu. is once used for the inner sanctuary, *the holy of holies*, and once for the *holy heavens*, where the Divine presence is more peculiarly manifested. From ἁλῶ, *to venerate*, or a neg. and γῆ, *the earth*:

(a) Holy (Third Person of the Trinity):

MATT. i.

<sup>18</sup> Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

<sup>20</sup> But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire*.

LUKE iii.

<sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

MARK iii.

<sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> because they said, He hath an unclean spirit.

MARK xii.

<sup>36</sup> For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

MARK xiii.

<sup>11</sup> But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

LUKE i.

<sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

<sup>35</sup> And the angel answered and said unto her, ~~The~~ Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

<sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

<sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

LUKE ii.

<sup>25</sup> And, behold, there was a man in Jerusalem, whose name was Simeon;

and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.  
<sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

## LUKE iii.

<sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

## LUKE iv.

<sup>1</sup> And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

## LUKE xi.

<sup>13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

## LUKE xii.

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

<sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

## JOHN i.

<sup>31</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

## JOHN vii.

<sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

## JOHN xiv.

<sup>26</sup> But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

## JOHN xx.

<sup>22</sup> And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

## ACTS i. 2.

<sup>1</sup> The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

<sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

<sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

<sup>16</sup> Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

## ACTS ii.

<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

## ACTS iv.

<sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

<sup>31</sup> And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

## ACTS v.

<sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

<sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

## ACTS vi.

<sup>3</sup> Wherefore, brethren, look ye out a-

mong you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

<sup>5</sup> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

ACTS vii.

<sup>51</sup> Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

<sup>55</sup> But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

ACTS xi.

<sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

ACTS viii.

<sup>15</sup> Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

<sup>17</sup> Then laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup> saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

ACTS ix.

<sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

ACTS xiii. 9.

<sup>9</sup> Then Saul, (who also is *called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

ACTS ix.

<sup>21</sup> Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, *were multiplied*.

ACTS x.

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

ACTS xi.

<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

ACTS x.

<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

ACTS xi.

<sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

ACTS xiii.

<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

<sup>4</sup> So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

<sup>52</sup> And the disciples were filled with joy, and with the Holy Ghost.

ACTS xv.

<sup>8</sup> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

<sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

ACTS xvi.

<sup>6</sup> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

ACTS xix. 2 (twice), 6.

<sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

<sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

ACTS xx. 23, 28.

<sup>22</sup> And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: <sup>23</sup> save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

<sup>25</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

ACTS xxi.

<sup>11</sup> And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

ACTS xxviii.

<sup>25</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

ROM. v.

<sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

ROM. ix.

<sup>1</sup> I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

ROM. xv.

<sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

ROM. xiv.

<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

ROM. xv.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

I COR. ii.

<sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

I COR. vi.

<sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?

I COR. xii.

<sup>3</sup> Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

2 COR. vi.

<sup>6</sup> By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

I THESS. i.

<sup>5</sup> For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. <sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

I THESS. iv.

<sup>8</sup> He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

2 TIM. i.

<sup>14</sup> That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

TITUS iii. 5.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy

he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup>which he shed on us abundantly through Jesus Christ our Saviour;

HEB. ii.

<sup>4</sup>God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

HEB. iii.

<sup>7</sup>Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

HEB. vi.

<sup>4</sup>For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

HEB. ix.

<sup>8</sup>The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

HEB. x. 15.

<sup>15</sup>Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup>This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup>and their sins and iniquities will I remember no more.

1 PETER i.

<sup>12</sup>Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

2 PETER i.

<sup>21</sup>For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

1 JOHN v.

<sup>7</sup>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

JUDE.

<sup>20</sup>But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

(b) Holy (Second Person of the Trinity):

MARK i.

<sup>24</sup>Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

LUKE i.

<sup>49</sup>For he that is mighty hath done to me great things; and holy is his name.

LUKE ii.

<sup>23</sup>(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

ACTS iii. 14.

<sup>14</sup>But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup>and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ACTS iv.

<sup>27</sup>For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

<sup>30</sup>By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

1 JOHN ii.

<sup>20</sup>But ye have an unction from the Holy One, and ye know all things.

REV. iv.

<sup>8</sup>And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

REV. vi.

<sup>10</sup>And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

REV. iii.

<sup>7</sup>And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

(c) Holy (First Person of the Trinity):

1 COR. iii.

<sup>17</sup>If any man defile the temple of God,

him shall God destroy; for the temple of God is holy, which *temple* ye are.

JOHN xvii.

<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

(d) Holy (city):

MATT. iv.

<sup>8</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

REV. xi.

<sup>2</sup> But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

REV. xxi.

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

REV. xxii.

<sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

MATT. xxvii.

<sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

(e) Holy (place):

ACTS vi.

<sup>13</sup> And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

ACTS xxi.

<sup>28</sup> Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

MATT. xxiv.

<sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel

the prophet, stand in the holy place, (whoso readeth, let him understand:)

(f) Holy (temple):

EPH. ii.

<sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord:

(g) Sanctuary:

HEB. ix.

<sup>2</sup> For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

(h) Holy (Jerusalem):

REV. xxi.

<sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(i) Holy (mount):

2 PETER i.

<sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount.

(j) Saints:

MATT. xxvii.

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,

ACTS ix.

<sup>13</sup> Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

<sup>32</sup> And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

<sup>41</sup> And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

ACTS xxvi.

<sup>10</sup> Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.



ROM. i.

What be in Rome, beloved of God, *to be* saints: Grace to you from God our Father, and the Christ.

I COR. i.

The church of God, which is at Corinth, them that are sanctified in Christ, called *to be* saints, with all you place call upon the name of our Lord, both their's and

ROM. viii.

Who searcheth the hearts, that is the mind of the Spirit, maketh intercession for the saints according to *the will of* God.

ROM. xii.

According to the necessity of saints; to minister in spitality.

ROM. xv.

For I go unto Jerusalem to minister unto the saints. <sup>26</sup> For it hath been the custom of Macedonia and Achaia to give a certain contribution for the saints, which are at Jerusalem.

That may be delivered from them, that believe in Judæa; and that which *I have* for Jerusalem accepted of the saints;

ROM. xvi.

Receive her in the Lord, as sister, and that ye assist her in her business she hath need of; for she hath been a succourer of many of myself also.

Philologus, and Julia, Nereus, and Olympas, and all the saints are with them.

I COR. vi.

Ye of you, having a matter between you, go to law before the unjust, or before the saints? <sup>2</sup> Do ye not know that the saints shall judge the world? if the world shall be judged by you, are ye unworthy to judge the matters?

I COR. xiv.

It is not *the author* of confusion, but of order, as in all churches of the Lord.

I COR. xvi.

Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

<sup>15</sup> I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

2 COR. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 COR. viii.

<sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

2 COR. ix.

<sup>1</sup> For as touching the ministering to the saints, it is superfluous for me to write to you:

<sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God:

2 COR. xiii.

<sup>13</sup> All the saints salute you.

EPH. i.

<sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

EPH. ii.

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

EPH. iii.

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

<sup>18</sup> May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

EPH. iv.

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

## EPH. v.

<sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

## EPH. vi.

<sup>18</sup> Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints;

## PHIL. i.

<sup>1</sup> Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

## PHIL. iv.

<sup>21</sup> Salute every saint in Christ Jesus. The brethren which are with me greet you. <sup>22</sup> All the saints salute you, chiefly they that are of Cæsar's household.

## COL. i.

<sup>3</sup> To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

<sup>4</sup> Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

<sup>12</sup> Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

<sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

## I THESS. iii.

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

## 2 THESS. i.

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

## PHILEMON.

<sup>5</sup> Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints:

<sup>7</sup> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

## HEB. vi.

<sup>10</sup> For God *is* not unrighteous to forget your work and labour of love, which ye

have shewed toward his name, in that ye have ministered to the saints, and do minister.

## HEB. xiii.

<sup>24</sup> Salute all them that have the rule over you, and all the saints. They of Italy salute you.

## JUDE.

<sup>3</sup> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

## REV. v.

<sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

## REV. viii.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

## REV. xi.

<sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

## REV. xiii.

<sup>7</sup> And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

## REV. xiv.

<sup>13</sup> Here is the patience of the saints:

here *are* they that keep the commandments of God, and the faith of Jesus.

REV. xv.

<sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

REV. xvi.

<sup>6</sup> For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

REV. xvii.

<sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

REV. xviii.

<sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

REV. xix.

<sup>3</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

REV. xx.

<sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(*k*) Holy (angels):

MATT. xxv.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

MARK viii.

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

LUKE ix.

<sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

ACTS x.

<sup>23</sup> And they said, Cornelius the centurion,

a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

REV. xiv.

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

(*l*) Holy (prophets):

MARK vi.

<sup>20</sup> For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

LUKE i.

<sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began:

ACTS iii.

<sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

2 PETER i.

<sup>21</sup> For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2 PETER iii.

<sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

REV. xxii.

<sup>6</sup> And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

(*m*) Holy (bodies):

ROM. xii.

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

**(n) Holy (prophets and apostles):**

EPH. iii.

<sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

REV. xviii.

<sup>20</sup> Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

**(o) Holy (covenant):**

LUKE i.

<sup>72</sup> To perform the mercy *promised* to our fathers, and to remember his holy covenant;

**(p) Holy (ground):**

ACTS vii.

<sup>33</sup> Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

**(q) Holy (law):**

ROM. vii.

<sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good.

2 PETER ii.

<sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

**(r) Holy (fruit and plant):**

Twice—ROM. xi.

<sup>16</sup> For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

**(s) Holy (kiss):**

ROM. xvi.

<sup>16</sup> Salute one another with an holy kiss. The churches of Christ salute you.

1 COR. xvi.

<sup>20</sup> All the brethren greet you. Greet ye one another with an holy kiss.

2 COR. ix.

<sup>12</sup> Greet one another with an holy kiss.

1 THESS. v.

<sup>26</sup> Greet all the brethren with an holy kiss.

**(t) Holy (believers' children):**

1 COR. xvii.

<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

**(u) Holy (women):**

1 COR. xvii.

<sup>24</sup> There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

1 PETER iii.

<sup>5</sup> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

**(v) Holy (called to be):**

EPH. i.

<sup>4</sup> According as he hath chosen us in him before the foundation of the world: *that* we should be holy and without blame before him in love:

COL. i.

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

COL. iii.

<sup>12</sup> Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering:

1 PETER ii.

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>9</sup> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2 TIM. i.

<sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

I PETER i.

<sup>16</sup> Because it is written, Be ye holy; for I am holy.

(10) Holy (those whom Christ will raise up to present to His Father):

EPH. v.

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it it should be holy and without blemish.

REV. xx.

<sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

REV. xxii.

<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

(x) Holy (brethren):

I THESS. v.

<sup>27</sup> I charge you by the Lord that this epistle be read unto all the holy brethren.

HEB. iii.

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

(y) Holy (conversation):

I PETER i.

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation;

2 PETER iii.

<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

(z) Holy (faith):

JUDE.

<sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

(B) 'Αγιάζω, to hallow, to consecrate, to set apart for holy purposes. (β') To esteem as holy, to reverence, to purify, to

cleanse from sin, to consecrate to God. From ἅγιος, holy. Occurs 28 times:

(a) Hallowed:

MATT. vi.

<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

LUKE xi.

<sup>2</sup> And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

(b) Sanctifieth:

MATT. xxiii.

<sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

<sup>19</sup> Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

HEB. ix. 13.

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(c) Sanctifieth and Sanctified:

HEB. ii. 11.

<sup>11</sup> For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

(d) Sanctified:

JOHN x. 36.

<sup>34</sup> Jesus answered them, Is it not written in your law, I said, Ye are gods? <sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken; <sup>36</sup> say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

ACTS xx.

<sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace,

which is able to build you up, and to give you an inheritance among all them which are sanctified.

ACTS xxvi.

<sup>18</sup> To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

ROM. xv.

<sup>16</sup> That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I COR. i.

<sup>2</sup> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

I COR. vi.

<sup>11</sup> And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Twice—I COR. vii.

<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy.

I TIM. iv.

<sup>5</sup> For it is sanctified by the word of God and prayer.

2 TIM. ii. 21.

<sup>20</sup> But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

HEB. x. 10.

<sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*.

HEB. x.

<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

HEB. x. 29.

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses : <sup>29</sup> of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

JUDE i.

<sup>1</sup> Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called : <sup>2</sup> mercy unto you, and peace, and love, be multiplied.

(c) Sanctify and Sanctified :

JOHN xvii.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

(f) Sanctify :

JOHN xvii.

<sup>17</sup> Sanctify them through thy truth : thy word is truth.

EPH. v. 26.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly ; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

HEB. xiii.

<sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

I PETER iii. 15.

<sup>14</sup> But and if ye suffer for righteousness' sake, happy *are ye* : and be not afraid of their terror, neither be troubled ; <sup>15</sup> but sanctify the Lord God in your hearts : and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

holy :

REV. xxii.

that is unjust, let him be unjust and he which is filthy, let him be filthy: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

*γιασμός, consecration, sanctification* *the setting apart* of anything from common purposes of life for *the service* of God. From Perf. Pass. of *ἀγιάζω*. Occurs in the following passages :

Holiness :

ROM. vi.

Speak after the manner of men because of the infirmity of your flesh: for we have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness.

ROM. vi.

Now being made free from sin, come servants to God, ye have obtained unto holiness, and the end ever-life.

I THESS. iv.

God hath not called us unto uncleanness, but unto holiness.

I TIM. ii. 15.

Adam was not deceived, but the woman being deceived was in the transgression. <sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

HEB. xii.

Now peace with all men, and holiness without which no man shall see the Father.

Sanctification :

I COR. i. 30.

Of him are ye in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup> that, according as it is written, that glorieth, let him glory in the Lord.

I THESS. iv. 3, 4.

This is the will of God, *even* your sanctification, that ye should abstain from uncleanness: <sup>4</sup> that every one of you should learn how to possess his vessel in sancti-

fication and honour; <sup>5</sup> not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> that no man go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

2 THESS. ii. 13.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

I PETER i. 2.

<sup>1</sup> Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(F) *Ἀγιότης*. From *ἅγιος*, holiness, sanctity. Occurs once:

HEB. xii. 10.

<sup>10</sup> For they verily for a few days chastened us after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

(G) *Ἀγιοσύνη, sanctification*. *Πνεῦμα ἁγιοσύνης*, is a Hebraism for *Πνεῦμα ἅγιον*, the Holy Spirit, as in:

ROM. i. 4.

<sup>1</sup> Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, <sup>2</sup> (which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup> concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup> and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup> by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: <sup>6</sup> among whom are ye also the called of Jesus Christ: <sup>7</sup> to all that be in Rome, beloved of God, called to be saints: Grace to you and



peace from God our Father, and the Lord Jesus Christ.

Holiness:

I THESS. iii.

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

2 COR. vii.

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I. *What sense do the words, ἅγιος, "holy," and ἁγιάζειν, "to sanctify," bear in Scripture?*

(I.) The Verb:

(a) Ceremonial purification:

HEB. ix.

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

<sup>14</sup> How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(b) Clean in a moral sense:

I COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

HEB. xiii.

<sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

<sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach.

(c) Hence sanctified is convertible with believer:

I COR. i.

<sup>1</sup> Paul, called *to be* an apostle of Jesus

Christ through the will of God, and Sosthenes *our* brother,

<sup>2</sup> Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

<sup>3</sup> Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

(d) To set apart to holy use, (a') things:

MATT. xxiii.

<sup>16</sup> Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

<sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

(β') Persons:

JOHN x.

<sup>35</sup> If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

<sup>36</sup> Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God?

(γ') To venerate as holy:

MATT. vi.

<sup>9</sup> After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

I PETER iii.

<sup>14</sup> But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

<sup>15</sup> But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

a good conscience ; that, they speak evil of you, as of them they may be ashamed that see your good conversation in

Adjective, as such, *pure, holy,*

EPH. i. .  
the God and Father of our Christ, who hath blessed us with spiritual blessings in heavenly

Christ :  
inasmuch as he hath chosen us before the foundation of the world that we should be holy and blame before him in love : predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will to the praise of the glory of his grace wherein he hath made us acceptable beloved.

noun, saint :

ROM. i.  
that be in Rome, beloved called to be saints : Grace and peace from God our Father and the Lord Jesus Christ.

ROM. viii.  
that searcheth the hearts what is the mind of the Lord because he maketh intercession for the saints according to the will of God.

adjective, devoted :

MATT. iv.  
the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down : for it is written, he shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou shouldst dash thy foot against a stone.

ACTS vi.  
and stirred up the people, and the elders, and the scribes, and came

upon him, and caught him, and brought him to the council,

<sup>13</sup> And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

<sup>14</sup> For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

ACTS xxi.

<sup>27</sup> And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

<sup>28</sup> Crying out, Men of Israel, help : This is the man, that teacheth all men everywhere against the people, and the law, and this place : and further brought Greeks also into the temple, and hath polluted this holy place.

HEB. ix.

<sup>1</sup> Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shewbread ; which is called the sanctuary.

<sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all ;

<sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; <sup>5</sup> and over it the cherubims of glory shadowing the mercyseat ; of which we cannot now speak particularly.

(d) Used in ascriptions of praise :

JOHN xvii.

<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

## REV. iv.

<sup>6</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

4. *How may it be shown that sanctification involves more than the production of holy exercises?*

See chapter xxvi., ques. 7, 10.

Distinguished:

## MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

<sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

## LUKE vi.

<sup>40</sup> The disciple is not above his master: but every one that is perfect shall be as his master. <sup>41</sup> And why beholdest thou

the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

<sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

7. *How can it be shown that this work extends to the whole man, the understanding, will, and affections?*

(a) Mind naturally depraved:

## EPH. iv.

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

<sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

<sup>19</sup> Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

(b) Hence the need of entire sanctification:

## ROM. vi.

<sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let

therefore reign in your mortal  
hat ye should obey it in the lusts

either yield ye your members  
truments of unrighteousness  
in: but yield yourselves unto  
as those that are alive from  
dead, and your members as  
nents of righteousness unto

sin shall not have dominion over  
ye are not under the law, but  
grace.

2 COR. iv.

we preach not ourselves, but Christ  
the Lord; and ourselves your ser-  
vants Jesus' sake.

God, who commanded the  
to shine out of darkness, hath  
in our hearts, to give the  
of the knowledge of the glory  
of the face of Jesus Christ.  
we have this treasure in earthen  
that the excellency of the power  
of God, and not of us.

EPH. i.

before I also, after I heard of  
Christ in the Lord Jesus, and love  
the saints, <sup>16</sup> cease not to give  
for you, making mention of you  
in prayers; <sup>17</sup> that the God of our  
Lord Jesus Christ, the Father of glory,  
may give unto you the spirit of wisdom  
and revelation in the knowledge of him:  
that the eyes of your understanding  
may be enlightened; that ye may  
know what is the hope of his call-  
ing, and what the riches of the  
inheritance in the

what is the exceeding greatness  
of his power to us-ward who believe, ac-  
cording to the working of his mighty  
power, which he wrought in Christ,  
when he raised him from the dead, and  
set at his own right hand in the hea-  
vens.

COL. iii.

as one to another, seeing that ye  
have put off the old man with his deeds;

<sup>10</sup> And have put on the new man,  
which is renewed in knowledge  
after the image of him that created  
him:

<sup>11</sup> Where there is neither Greek nor Jew,  
circumcision nor uncircumcision, Barba-  
rian, Scythian, bond nor free: but Christ  
is all, and in all.

1 THESS. v.

<sup>23</sup> And the very God of peace  
sanctify you wholly; and *I pray*  
God your whole spirit and soul  
and body be preserved blameless  
unto the coming of our Lord Jesus  
Christ.

1 JOHN iv.

<sup>7</sup> Beloved, let us love one an-  
other: for love is of God; and  
every one that loveth is born of  
God, and knoweth God.

8. *In what sense is a body sancti-  
fied?*

(a) As consecrated:

1 COR. vi.

<sup>19</sup> What? know ye not that your  
body is the temple of the Holy  
Ghost *which is* in you, which ye  
have of God, and ye are not your  
own?

<sup>16</sup> Know ye not that your bodies  
are the members of Christ? shall  
I then take the members of Christ,  
and make *them* the members of an  
harlot? God forbid.

(b) As part of the whole nature sanc-  
tified:

ROM. vi.

<sup>13</sup> Neither yield ye your members  
as instruments of unrighteousness  
unto sin: but yield yourselves unto  
God, as those that are alive from  
the dead, and your members as  
instruments of righteousness unto  
God.

## I THESS. iv.

<sup>3</sup> For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

<sup>4</sup> That every one of you should know how to possess his vessel in sanctification and honour;

<sup>5</sup> Not in the lust of concupiscence, even as the Gentiles which know not God: <sup>6</sup> that no *man* go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

(c) It will be like Christ's glorified body:

## I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

## PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

9. *To whom is the work of sanctification referred in Scripture?*

(a) To the Father:

## I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

## HEB. xiii.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

(b) To the Son:

## EPH. v.

<sup>24</sup> Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

## TITUS ii.

<sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no *man* despise thee.

(c) To the Holy Ghost:

## I COR. vi.

<sup>11</sup> And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

## 2 THESS. ii.

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

<sup>14</sup> Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

10. *What do the Scriptures teach as to the agency of the Truth in the work of sanctification?*

Promises, judgments, and commandments exercise us in obedience:

JOHN xvii.

<sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

I PETER i.

<sup>22</sup> Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

<sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

<sup>24</sup> For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: <sup>25</sup> but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

I PETER ii.

<sup>1</sup> Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

<sup>2</sup> As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

<sup>3</sup> If so be ye have tasted that the Lord is gracious.

2 PETER i.

<sup>1</sup> Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: <sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, <sup>3</sup> according as his divine power hath given unto us all things that pertain unto life and godliness,

through the knowledge of him that hath called us to glory and virtue:

<sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

JAMES i.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

II. *What efficiency do the Scriptures ascribe in this work to the sacraments?*

They are by faith means of grace:

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

<sup>12</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

ACTS ii.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

ACTS x.

<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter,

<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptised into Jesus Christ were baptized into his death?

1 COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

<sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> that being justified by his grace, we should be made heirs according to the hope of eternal life.

1 PETER iii.

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

<sup>22</sup> Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

12. *What office do the Scriptures ascribe to faith in sanctification?*

(a) Faith is the first grace in order:

ACTS xv.

<sup>9</sup> And put no difference between us and them, purifying their hearts by faith.

ACTS xxvi.

<sup>17</sup> Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

<sup>18</sup> To open their eyes, and to turn

*them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(b) Secures the union with Christ:

1 COR. xii.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free: and have been all made to drink into one Spirit.

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> that there should be no schism in the body; but *that* the members should have the same care one for another: <sup>26</sup> And whether one member suffer, all



the members suffer with it ; or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

GAL. ii.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

COL. iii.

<sup>3</sup> For ye are dead, and your life is hid with Christ in God.

*13. What according to Scripture is necessary to constitute a good work?*

DEUT. xii.

<sup>32</sup> What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

ISAIAH i.

<sup>10</sup> Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

<sup>11</sup> To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. <sup>12</sup> When ye come to appear before me, who hath required this at your hand, to tread my courts?

COL. ii.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: <sup>17</sup> which are a shadow of things to come; but the body *is* of Christ. <sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (touch not; taste not; handle not; <sup>22</sup> which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

*14. What is the Popish doctrine as to the counsels of Christ, which are not included in the positive precepts of the law?*

But will worship is declared abhorrent in the sight of God:

COL. ii.

<sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding

the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (touch not; taste not; handle not; <sup>22</sup> which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

I TIM. iv.

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; <sup>2</sup> speaking lies in hypocrisy; having their conscience seared with a hot iron;

<sup>3</sup> Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

<sup>4</sup> For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> for it is sanctified by the word of God and prayer.

16. *In what sense are good works necessary for salvation?*

(a) From the eternal purpose of God:

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

EPH. ii.

<sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(b) From the design of Christ's death:

EPH. v.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(c) Energy of the indwelling Spirit:

JOHN xv.

<sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

<sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

GAL. v.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance: against such there is no law.

(d) From the nature of faith:

GAL. v.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

(e) From the command of God:

I PETER i.

<sup>14</sup> As obedient children, not fashioning

yourselves according to the former lusts in your ignorance :

<sup>16</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation ;

<sup>16</sup> Because it is written, Be ye holy ; for I am holy.

I THESS. iv.

<sup>1</sup> Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. <sup>2</sup> For ye know what commandments we gave you by the Lord Jesus. <sup>3</sup> For this is the will of God, *even* your sanctification, that ye should abstain from fornication : <sup>4</sup> that every one of you should know how to possess his vessel in sanctification and honour ; <sup>5</sup> not in the lust of concupiscence, even as the Gentiles which know not God :

<sup>6</sup> That no *man* go beyond and defraud his brother in *any* matter : because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

<sup>7</sup> For God hath not called us unto uncleanness, but unto holiness.

• (f) From the nature of heaven :

REV. xxi.

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie : but they which are written in the Lamb's book of life.

17. *What is the theory of the Antinomians upon this subject ?*

Answered thus :

ROM. vi.

<sup>1</sup> What shall we say then? shall we continue in sin, that grace may abound? <sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein? <sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we

are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection : <sup>6</sup> knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. <sup>7</sup> For he that is dead is freed from sin. <sup>8</sup> Now if we be dead with Christ, we believe that we shall also live with him : <sup>9</sup> knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. <sup>10</sup> For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. <sup>11</sup> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. <sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

<sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. <sup>14</sup> For sin shall not have dominion over you : for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin, ye became the servants of righteousness. <sup>19</sup> I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup> What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup> But now being

made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>22</sup> For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

20. *What is necessary that a work should be meritorious in the proper acceptance of that term?*

LUKE xvii.

<sup>9</sup> Doth he thank that servant because he did the things that were commanded him? I trow not.

<sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

21. *How can it be proved that our good works, even after the restoration of our person to God's favour by justification, do not merit heaven?*

(a) Justification proceeds upon the infinite merits of Christ:

(b) The law demands perfect obedience:

ROM. iii.

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

<sup>23</sup> For all have sinned, and come short of the glory of God;

GAL. v.

<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

(c) We are saved by grace:

EPH. ii.

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup> not of works, lest any man should boast.

(d) Good dispositions are graces from God:

I COR. xv.

<sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

PHIL. ii.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

<sup>13</sup> For it is God which worketh in you both to will and to do of his good pleasure.

I THESS. ii.

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

(e) Eternal life is also a gift:

I JOHN v.

<sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son.

22. *What do the Scriptures teach concerning the good works of believers, and the rewards promised to them?*

It is all of grace:

(a) God keeping His promise:

I JOHN i.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

(b) That it is in accordance with God's will:

MATT. xvi.

<sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

<sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

I COR. iii.

<sup>6</sup> I have planted, Apollos watered; but God gave the increase. <sup>7</sup> So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

<sup>8</sup> Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

<sup>9</sup> For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

(c) Because it prepares the soul for heaven:

2 COR. iv.

<sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

<sup>18</sup> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

IS PERFECT SANCTIFICATION ATTAINABLE BY BELIEVERS IN CHRIST IN THIS LIFE?

35. *What are the arguments upon which Perfectionists sustain their theory, and how may they be answered?*

(a) Because God never commands impossibilities:

MATT. v.

<sup>47</sup> And if ye salute your brethren only,

what do ye more *than others?* do not even the publicans so?

<sup>48</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.

(b) Provision is made to this end:

(c) God promised fully to redeem:

PSALM cxxx.

<sup>7</sup> Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

<sup>8</sup> And he shall redeem Israel from all his iniquities.

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. <sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. <sup>29</sup> I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

I JOHN i.

<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in

us. <sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

(d) From the prayers of saints, with implied approval:

PSALM li.

<sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin.

<sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me.

HEB. xiii.

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

(e) That this perfection has been attained:

ACTS xiii.

<sup>22</sup> And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

GEN. vi.

<sup>9</sup> These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

JOB i.

<sup>1</sup> There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

LUKE i.

<sup>5</sup> There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and *his wife was* of the daughters of Aaron, *and her name was* Elisabeth.

<sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Answer: All the good men of the Bible sometimes sinned:

(a) Noah:

GEN. vi.

<sup>9</sup> These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

GEN. ix.

<sup>20</sup> And Noah began *to be* an husbandman, and he planted a vineyard:

<sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent.

(b) Job:

JOB i.

<sup>1</sup> There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

JOB iii.

<sup>1</sup> After this opened Job his mouth, and cursed his day.

JOB ix.

<sup>20</sup> If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

<sup>21</sup> *Though I were* perfect, yet would I not know my soul: I would despise my life.

GAL. ii.

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

<sup>12</sup> For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the other Jews dissembled likewise with him;

insomuch that Barnabas also was carried away with their dissimulation.

<sup>14</sup> But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

PSALM xix.

<sup>12</sup> Who can understand *his* errors? cleanse thou me from secret *faults*.

ROM. vii.

<sup>1</sup> Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup> For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. <sup>3</sup> So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man. <sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. <sup>7</sup> What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup> But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. <sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup> And the commandment, which *was ordained to life*, I found *to be* unto death.

<sup>11</sup> For sin, taking occasion by the commandment, deceived me, and by it slew *me*. <sup>12</sup> Wherefore the law *is* holy, and the commandment holy, and just, and good. <sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. <sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

GAL. v.

<sup>16</sup> *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

<sup>18</sup> But if ye be led of the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup> idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> envyings, murders, drunkenness, revellings, and such like:



of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

PHIL. iii.

<sup>12</sup> Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

<sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

37. *What special objections bear against the Romish theory?*

Concupiscence is of the very essence of sin:

ROM. vii. 8-23.

[See the third passage above]:

40. *What express declarations of Scripture are contradicted by every possible modification of the theory of Christian perfection?*

I KINGS viii.

<sup>45</sup> Then hear thou in heaven their prayer and their supplication, and maintain their cause.

<sup>46</sup> If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

PROV. xx.

<sup>9</sup> Who can say, I have made my heart clean, I am pure from my sin?

ECCLES. vii.

<sup>20</sup> For *there is* not a just man upon

earth, that doeth good, and sinneth not.

JAMES iii.

<sup>2</sup> For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

I JOHN i.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us.

41. *How may it be shown to be in opposition to the experience of saints as recorded in Scripture?*

(a) St. Paul's account of himself:

ROM. vii.

<sup>14</sup> For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup> If then I do that which I would not, I consent unto the law that *it is* good. <sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do. <sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. <sup>21</sup> I find then a law, that, when I would do good, evil is present with me. <sup>22</sup> For I delight in the law of God after the inward man: <sup>23</sup> but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup> (O wretched man that I am! who shall deliver me from the body of this death?) <sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

PHIL. iii.

<sup>12</sup> Not as though I had already attained, either were already perfect:

but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, <sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

(b) Experience of David:

PSALM xix.

<sup>1</sup> Who can understand *his* errors? cleanse thou me from secret *faults*.

PSALM li.

<sup>1</sup> Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. <sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. <sup>8</sup> Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. <sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities. <sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me. <sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup> Restore unto me the joy of thy salvation; and uphold me with thy free spirit. <sup>13</sup> Then will I teach transgressors thy ways; and sinners shall be converted unto thee. <sup>14</sup> Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. <sup>15</sup> O Lord, open thou my lips; and my mouth shall shew forth thy praise. <sup>16</sup> For

thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. <sup>17</sup> The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. <sup>18</sup> Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. <sup>19</sup> Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar.

(c) Of Moses:

PSALM xc.

<sup>1</sup> Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

(d) Of Job:

JOB xlii.

<sup>1</sup> I have heard of thee by the hearing of the ear: but now mine eye seeth thee. <sup>2</sup> Wherefore I abhor *myself*, and repent in dust and ashes.

(e) Of Daniel:

DANIEL ix.

<sup>20</sup> And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

<sup>21</sup> Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

(f) See also:

LUKE xviii.

<sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. <sup>12</sup> I fast twice in the week, I give tithes of all that I possess.

<sup>13</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote

upon his breast, saying, God be merciful to me a sinner.

<sup>14</sup> I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GAL. ii.

<sup>11</sup> But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

<sup>12</sup> For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup> And the

other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

GAL. vi.

<sup>1</sup> Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

JAMES v.

<sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

## CHAPTER XXXIII.

## THE PERSEVERANCE OF THE SAINTS.

1. *What is meant by the perseverance of saints?*

That they whom God has called, accepted, and sanctified, can never be eternally lost:

2. *By what arguments may the certainty of this final perseverance of the saints be established?*

## (a) Direct testimony:

JOHN x.

<sup>26</sup> But ye believe not, because ye are not of my sheep, as I said unto you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me:

<sup>28</sup> And I give unto them eternal life: and they shall never perish, neither shall any *man* pluck them out of my hand.

<sup>29</sup> My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. <sup>30</sup> I and *my* Father are one.

ROM. xi.

<sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

<sup>29</sup> For the gifts and calling of God *are* without repentance.

<sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> even so have these also now not believed, that through your mercy they also may obtain mercy.

PHIL. i.

<sup>3</sup> I thank my God upon every remembrance of you, <sup>4</sup> *always in every prayer*

of mine for you all making request with joy, <sup>5</sup> for your fellowship in the gospel from the first day until now;

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

<sup>7</sup> Even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

## (b) By fair inference:

## (a') Election:

JER. xxxi.

<sup>3</sup> The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

MATT. xxiv.

<sup>30</sup> But pray ye that your flight be not in the winter, neither on the sabbath day: <sup>31</sup> for then shall be great tribulation, such

as was not since the beginning of the world to this time, no, nor ever shall be.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

<sup>23</sup> Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. <sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

#### ACTS xiii.

<sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. <sup>47</sup> For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

<sup>49</sup> And the word of the Lord was published throughout all the region.

#### ROM. viii.

<sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(3') Christ's reward:

#### JER. xxxii.

<sup>36</sup> And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; <sup>37</sup> behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and

in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: <sup>38</sup> and they shall be my people, and I will be their God: <sup>39</sup> and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

<sup>40</sup> And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

#### JOHN xvii.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

<sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do.

<sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

(γ') Our union with Him:

#### ROM. viii.

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

#### JOHN xiv.

<sup>18</sup> I will not leave you comfortless: I will come to you.

<sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

ROM. viii.

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GAL. ii.

<sup>19</sup> For I through the law am dead to the law, that I might live unto God.

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

(*δ*) His atonement and purchase:

ISAIAH liii.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

<sup>11</sup> He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

MATT. xx.

<sup>26</sup> But it shall not be so among you: but whosoever will be great among you, let him be your minister; <sup>27</sup> and whosoever will be chief among you, let him be your servant:

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 PETER ii.

<sup>25</sup> For ye were as sheep going astray;

but are now returned unto the Shepherd and Bishop of your souls.

<sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> who did no sin, neither was guile found in his mouth: <sup>23</sup> who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *h* *ms*elf to him that judgeth righteously:

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

(*ε*) His justification:

ROM. vi.

<sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace.

(*ς*) Indwelling of the Holy Spirit, as a seal, earnest, or instalment of the promised redemption:

JOHN xiv.

<sup>15</sup> If ye love me, keep my commandments.

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

<sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

2 COR. i.

<sup>21</sup> Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; <sup>22</sup> who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup> Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. <sup>24</sup> Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 COR. v.

<sup>5</sup> Now he that hath wrought us

for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>14</sup> which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(ζ) Christ's intercession:

JOHN xi.

<sup>42</sup> And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

JOHN xvii.

<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>41</sup> That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

ROM. viii.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

5. *What objection is urged against the orthodox doctrine on the ground of the free agency of man?*

But observe, God does govern the free acts of His creatures:

ACTS ii.

<sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

EPH. i.

<sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: *even* in him:

<sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

<sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ.

PHIL. ii.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

PROV. xxi.

<sup>1</sup> The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

6. *What objection is urged against the orthodox doctrine upon the ground of its supposed influence upon morality?*

(a) Although certain to God, it needs a careful, watchful, prayerful life to make it sure to us:



## 2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(b) God working with us to this end ought to, and must, have a different effect:

## PHIL. ii.

<sup>12</sup> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

<sup>14</sup> Do all things without murmurings and disputings: <sup>15</sup> that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; <sup>16</sup> holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

8. *What texts are relied upon to rebut the arguments of the orthodox upon this subject?*

## EZEK. xviii.

<sup>24</sup> But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

## MATT. xiii.

<sup>20</sup> But he that received the seed

into stony places, the same is he that heareth the word, and anon with joy receiveth it; <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

## 2 PETER ii.

<sup>20</sup> For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. <sup>21</sup> For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

## Especially—HEB. vi.

<sup>4</sup> For *it* is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> and have tasted the good word of God, and the powers of the world to come, <sup>6</sup> if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

## And—HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

<sup>27</sup> But a certain fearful looking for of

judgment and fiery indignation, which shall devour the adversaries.

9. *What arguments do the opponents of this doctrine urge from Bible examples and from our own daily experience of apostates?*

(a) But they are such as never had real life:

ROM. ii.

<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

<sup>29</sup> But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God.

ROM. ix.

<sup>6</sup> Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

<sup>7</sup> Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

I JOHN ii.

<sup>19</sup> While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

REV. iii.

<sup>1</sup> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

(b) Or those who have been allowed for a time to backslide:

REV. iii.

<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.

(c) No true Christian is capable of deliberate apostacy:

MATT. xxiv.

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

LUKE xxii.

<sup>31</sup> And the Lord said, Simon, Simon, behold, Satan hath desired to *to have* you, that he may sift *you* as wheat:

<sup>32</sup> But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

## CHAPTER XXXIV.

## DEATH, AND THE STATE OF THE SOUL AFTER DEATH.

I. *By what forms of expression is death described in the Bible?*

(a) Departure:

2 TIM. iv.

<sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand.

<sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup> henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

(b) The way of the earth:

JOSHUA xxiii.

<sup>14</sup> And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

(c) Gathered to one's fathers:

JUDGES ii.

<sup>8</sup> And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. <sup>9</sup> And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

<sup>10</sup> And also all that generation were gathered unto their fathers: and there arose another generation

after them, which knew not the LORD, nor yet the works which he had done for Israel.

(d) Gathered to one's people:

DEUT. xxxii.

<sup>48</sup> And the LORD spake unto Moses that selfsame day, saying, <sup>49</sup> Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

<sup>50</sup> And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

<sup>51</sup> Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

(e) Dissolving of the tabernacle:

2 COR. v.

<sup>1</sup> For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

(f) Returning of the dust:

ECCLES. xii.

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

(g) A sleep:

## JOHN xi.

<sup>10</sup> But if a man walk in the night, he stumbleth, because there is no light in him.

<sup>11</sup> These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep.

<sup>12</sup> Then said his disciples, Lord, if he sleep, he shall do well. <sup>13</sup> Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

<sup>14</sup> Then said Jesus unto them plainly, Lazarus is dead. <sup>15</sup> And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. <sup>16</sup> Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. <sup>17</sup> Then when Jesus came, he found that he had *lain* in the grave four days already.

(h) A giving up of the spirit :

## ACTS v.

<sup>10</sup> Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

(i) Absent here, present with the Lord :

## 2 COR. v.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

<sup>7</sup> (for we walk by faith, not by sight :)

<sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

(j) Sleeping in Jesus :

## 1 THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and*

remain unto the coming of the Lord shall not prevent them which are asleep.

2. *What is death ?*

The temporary suspension of the union between body and soul :

## ECCLES. xii.

<sup>7</sup> Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it

3. *How does death stand related to sin ?*

(a) The penalty is death :

## GEN. ii.

<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

## ROM. v.

<sup>12</sup> Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :

<sup>13</sup> (for until the law sin was in the world : but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

<sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

## HEB. ix.

<sup>22</sup> And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

#### 4. *Why do the justified die?*

(a) Death remains as part of the penalty; yet it is changed in their case to an element of good, and becomes necessary to their entering heaven:

(b) They are made free from its sting:

I COR. xv.

<sup>55</sup> O death, where *is* thy sting? O grave, where *is* thy victory?

<sup>56</sup> The sting of death *is* sin; and the strength of sin *is* the law.

<sup>57</sup> But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

HEB. ii.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

(c) Blessed, because they die in the Lord:

REV. xiv.

<sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(d) And finally shall be delivered from all its power:

I COR. xv.

<sup>25</sup> For he must reign, till he hath put all enemies under his feet.

<sup>26</sup> The last enemy *that* shall be destroyed *is* death.

#### 7. *What argument on this subject may be derived from the distributive justice of God?*

(a) Good is associated with happiness, and evil with misery; yet as this is not

the place for retribution, we conclude a future state to be necessary:

PSALM lxxiii.

<sup>1</sup> Truly God *is* good to Israel, *even* to such as are of a clean heart. <sup>2</sup> But as for me, my feet were almost gone; my steps had well nigh slipped. <sup>3</sup> For I was envious at the foolish, *when* I saw the prosperity of the wicked. <sup>4</sup> For *there are* no bands in their death: but their strength *is* firm. <sup>5</sup> They *are* not in trouble *as other* men; neither are they plagued like *other* men. <sup>6</sup> Therefore pride compasseth them about as a chain; violence covereth them *as* a garment. <sup>7</sup> Their eyes stand out with fatness: they have more than heart could wish. <sup>8</sup> They are corrupt, and speak wickedly *concerning* oppression: they speak loftily. <sup>9</sup> They set their mouth against the heavens, and their tongue walketh through the earth. <sup>10</sup> Therefore his people return hither: and waters of a full *cup* are wrung out to them. <sup>11</sup> And they say, How doth God know? and is there knowledge in the most High? <sup>12</sup> Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches. <sup>13</sup> Verily I have cleansed my heart *in* vain, and washed my hands in innocency. <sup>14</sup> For all the day long have I been plagued, and chastened every morning. <sup>15</sup> If I say, I will speak thus; behold, I should offend *against* the generation of thy children. <sup>16</sup> When I thought to know this, it *was* too painful for me; <sup>17</sup> until I went into the sanctuary of God; *then* understood I their end. <sup>18</sup> Surely thou didst set them in slippery places: thou castedst them down into destruction. <sup>19</sup> How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors. <sup>20</sup> As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image. <sup>21</sup> Thus my heart was grieved, and I was pricked in my reins. <sup>22</sup> So foolish *was* I, and ignorant: I was *as* a beast before thee. <sup>23</sup> Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand. <sup>24</sup> Thou shalt guide me with thy counsel, and afterward receive me to glory. <sup>25</sup> Whom have I in heaven *but* thee? and *there is* none upon earth *that* I desire beside thee. <sup>26</sup> My flesh and my heart faileth: *but* God *is* the strength of

my heart, and my portion for ever. <sup>27</sup> For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. <sup>28</sup> But *it is good* for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

10. *Show that the Old Testament teaches the same distinction between soul and body as the New Testament?*

(a) In creation, the body was of the earth, but the spirit from God:

GEN. i.

<sup>26</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. .

<sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them.

GEN. ii.

<sup>7</sup> And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(b) In the definition of death, Eccles. xii. 7, the separation is the same as in the New Testament:

ECCLES. xii.

<sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

ECCLES. iii.

<sup>20</sup> All go unto one place; all are of the dust, and all turn to dust again.

<sup>21</sup> Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

11. *What does the Old Testament teach concerning "Sheol," and how is it shown from the usage of that word that the immortality of the soul is a doctrine of the ancient covenant?*

(a) The word is derived from a Verb signifying *to ask*; answering to our English proverb, "Grave crieth, Give? give?" used in a vague and general sense to signify the state of the departed, irrespective of moral conditions, until the time of the great resurrection:

HOSEA xiii.

<sup>13</sup> The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay long in *the place of* the breaking forth of children.

<sup>14</sup> I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

(b) Generally gloomy associations:

DEUT. xxxii.

<sup>22</sup> For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

AMOS ix.

<sup>2</sup> Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

<sup>3</sup> And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: <sup>4</sup> and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

(c) Hence used for the grave :

GEN. xxxvii.

<sup>35</sup> And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

JOB xiv.

<sup>10</sup> But man dieth, and wasteth away : yea, man giveth up the ghost, and where *is* he ? <sup>11</sup> *As* the waters fail from the sea, and the flood decayeth and drieth up : <sup>12</sup> so man lieth down, and riseth not : till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

<sup>13</sup> O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me !

<sup>14</sup> If a man die, shall he live *again* ? all the days of my appointed time will I wait, till my change come. <sup>15</sup> Thou shalt call, and I will answer thee : thou wilt have a desire to the work of thine hands.

(d) Principally, for the receptacle of departed spirits, which are in a state of activity and consciousness :

I SAM. xxviii. 7-20.

<sup>7</sup> Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. <sup>8</sup> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. <sup>9</sup> And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land : wherefore then layest thou a snare for my life, to cause me to die ? <sup>10</sup> And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

<sup>11</sup> Then said the woman, Whom shall I bring up unto thee ? And he said, Bring me up Samuel. <sup>12</sup> And when the woman saw Samuel, she cried with a loud voice : and the woman spake to Saul, saying, Why hast thou deceived me ? for thou *art* Saul. <sup>13</sup> And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth. <sup>14</sup> And he said unto her, What form *is* he of ? And she said, An old man cometh up ; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

<sup>15</sup> And Samuel said to Saul, Why hast thou disquieted me, to bring me up ? And Saul answered, I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do. <sup>16</sup> Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy ? <sup>17</sup> And the LORD hath done to him, as he spake by me : for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David : <sup>18</sup> because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. <sup>19</sup> Moreover the Lord will also deliver Israel with thee into the hand of the Philistines : and to-morrow *shalt* thou and thy sons *be* with me : the LORD also shall deliver the host of Israel into the hand of the Philistines. <sup>20</sup> Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel : and there was no strength in him ; for he had eaten no bread all the day, nor all the night.

ISAIAH xiv.

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning ! *how* art thou cut down to the ground, which didst weaken the nations ! <sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation in the sides of the north :



<sup>14</sup> I will ascend above the heights of the clouds ; I will be like the most High.

<sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit.

<sup>16</sup> They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is this the man that made the earth to tremble, that did shake kingdoms ;* <sup>17</sup> *that* made the world as a wilderness, and destroyed the cities thereof ; *that* opened not the house of his prisoners ?

<sup>18</sup> All the kings of the nations, *even* all of them, lie in glory, every one in his own house. <sup>19</sup> But thou art cast out of thy grave like an abominable branch, *and* as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcase trodden under feet. <sup>20</sup> Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people : the seed of evildoers shall never be renowned. <sup>21</sup> Prepare slaughter for his children for the iniquity of their fathers ; that they do not rise nor possess the land, nor fill the face of the world with cities. <sup>22</sup> For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

(c) With regard to the good, Sheol was viewed only as the intermediate state between death and a happy resurrection :

PSALM xlix.

<sup>14</sup> Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling.

<sup>15</sup> But God will redeem my soul from the power of the grave : for he shall receive me. Selah.

*12. What is the purport of our Lord's argument on this subject against the Sadducees ?*

God calls Himself the God of those who have long since been dead :

LUKE xx.

<sup>87</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>88</sup> For he is not a God of the dead, but of the living : for all live unto him.

EXOD. iii.

<sup>6</sup> Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

*13. What passages of the Old Testament assert or imply the hope of a state of blessedness after death ?*

NUM. xxiii.

<sup>8</sup> How shall I curse, whom God hath not cursed ? or how shall I defy, *whom* the LORD hath not defied ? <sup>9</sup> For from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations.

<sup>10</sup> Who can count the dust of Jacob, and the number of the fourth *part* of Israel ? Let me die the death of the righteous, and let my last end be like his !

<sup>11</sup> And Balak said unto Balaam, What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

JOB xix.

<sup>25</sup> For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth :

<sup>26</sup> And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God : <sup>27</sup> whom I shall see for myself, and mine eyes shall behold, and not another ; *though* my reins be consumed within me.

PSALM xvi.

<sup>9</sup> Therefore my heart is glad, and

my glory rejoiceth: my flesh also shall rest in hope. <sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. <sup>11</sup> Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

PSALM xvii.

<sup>15</sup> As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM xlix.

<sup>14</sup> Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. <sup>15</sup> But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

PSALM lxxiii.

<sup>24</sup> Thou shalt guide me with thy counsel, and afterward receive me to glory. <sup>25</sup> Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee. <sup>26</sup> My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

ISAIAH xxv.

<sup>6</sup> And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. <sup>7</sup> And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

<sup>8</sup> He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall

he take away from off all the earth: for the LORD hath spoken *it*.

<sup>9</sup> And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

ISAIAH xxvi.

<sup>19</sup> Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

<sup>20</sup> Come, my people, enter thou into thy chambers; and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

<sup>21</sup> For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

HOSEA xiii.

<sup>14</sup> I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

DANIEL xii.

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

<sup>3</sup> And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

<sup>11</sup> And from the time *that* the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. <sup>12</sup> Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

<sup>13</sup> But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

14. *What other evidences does the Old Testament afford of the continued existence of the soul?*

(a) The translation of Enoch and Elijah, and reappearance of Samuel:

GEN. v.

<sup>24</sup> And Enoch walked with God: and he *was* not; for God took him.

HER. xi.

<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

2 KINGS ii.

<sup>9</sup> And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. <sup>10</sup> And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

<sup>11</sup> And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

<sup>12</sup> And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw

him no more: and he took hold of his own clothes, and rent them in two pieces.

<sup>13</sup> He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; <sup>14</sup> and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

I SAM. xxviii. 7-20.

<sup>7</sup> Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor. <sup>8</sup> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. <sup>9</sup> And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? <sup>10</sup> And Saul swore to her by the LORD, saying, *As the LORD liveth*, there shall no punishment happen to thee for this thing. <sup>11</sup> Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. <sup>12</sup> And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. <sup>13</sup> And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. <sup>14</sup> And he said unto her, What form *is* he of? And she said, An old man cometh up: and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

<sup>15</sup> And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed: for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee,

that thou mayest make known unto me what I shall do. <sup>16</sup> Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? <sup>17</sup> And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: <sup>18</sup> because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. <sup>19</sup> Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines. <sup>20</sup> Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

(b) The command to abstain from necromancy implies the belief:

DEUT. xviii.

<sup>9</sup> When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. <sup>10</sup> There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

<sup>11</sup> Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. <sup>12</sup> For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. <sup>13</sup> Thou shalt be perfect with the LORD thy God.

<sup>14</sup> For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee *so to do*.

(c) Symbolically, Canaan represents the permanent abode of Christ's people; and

ancient saints looked forward to such an inheritance:

ACTS xxvi.

<sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: <sup>3</sup> especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. <sup>4</sup> My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; <sup>5</sup> which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

<sup>6</sup> And now I stand and am judged for the hope of the promise made of God unto our fathers: <sup>7</sup> unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. <sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

<sup>9</sup> I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

HEB. xi. 10-16.

<sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> for he looked for a city which hath foundations, whose builder and maker *is* God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that

they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15. *What does the New Testament teach as to the state of the soul after death?*

(a) The righteous are received into the immediate presence of God:

LUKE xxiii.

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

2 COR. v.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup> (for we walk by faith, not by sight:) <sup>8</sup> we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

PHIL. i.

<sup>21</sup> For to me to live *is* Christ, and to die *is* gain. <sup>22</sup> But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

<sup>23</sup> For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: <sup>24</sup> nevertheless to abide in the flesh *is* more needful for you.

(b) Souls of unbelievers are cast into Hell:

LUKE xvi.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

JUDE.

<sup>5</sup> I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. <sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

16. *What are the signification and usage of the word αἴδης, hades, in the New Testament?*

(A) "Αἴδης, hades, god of the world below. From α negative, and ἰδέν, to see. The ancient classical heathen regarded this invisible world as consisting of two contrasted regions, *Elysium* the abode of the good, and *Tartarus* the abode of the vicious and miserable: The translators in the Septuagint Version of the Old Testament use this word to translate Sheol:

Compare—ACTS ii.

<sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

<sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption:

With—PSALM xvi.

<sup>8</sup> I have set the LORD always before me: because *he is* at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

<sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

<sup>11</sup> Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

In the New Testament this word occurs only 11 times; and in each case, except 1 Cor. xv. 55, it is translated "hell," in which case it is in the more critical editions of the Greek text substituted by the word *θάνατος* from *θάνατος*, *death*:

MATT. xi. 23.

<sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

MATT. xvi. 18.

<sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

LUKE x. 15.

<sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. <sup>16</sup> He that heareth you heareth me; and he that despiseth you despiseth me;

and he that despiseth me despiseth him that sent me.

LUKE xvi. 23.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; <sup>23</sup> and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

ACTS ii. 27, 31.

<sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

<sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

1 COR. xv.

<sup>55</sup> O death, where *is* thy sting? O grave, where *is* thy victory?

REV. i. 18.

<sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: <sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

REV. vi.

<sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

REV. xx. 13, 14.

<sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.



17. *What are the signification and usage of the words παράδεισος and γέεννα?*

(a) (A) Παράδεισος, a *park* or *pleasure grounds*, said to be of Persian origin; in the Septuagint Version it is used for the *garden* of Eden:

GEN. ii.

“Καὶ ἐφύτευσεν ὁ Θεὸς παράδεισον ἐν Ἑὲμ κατὰ ἀνατολάς, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἐπλασε.”

[And throughout this chapter and in chap. iii. for the *garden* of Eden.]

GEN. ii.

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

(b) Also for garden of God:

EZEK. xxviii.

“Ἐν τῇ τρυφῇ τοῦ παραδείσου τοῦ Θεοῦ ἐγενήθης.”

EZEK. xxviii.

“Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets, and of thy pipes was prepared in thee in the day that thou wast created.

JOEL ii.

“... ὡς παράδεισος τρυφῆς ἡ γῆ πρὸ προσώπου αὐτοῦ,”

JOEL ii.

“A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

(c) Also in the following passages and others for *garden*, *pleasure grounds*:

NEH. ii.

“Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

“And a letter unto Asaph the keeper of the king’s forest, that

he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

ECCLES. ii.

“I made me great works; I builded me houses; I planted me vineyards:

“I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

“I made me pools of water, to water therewith the wood that bringeth forth trees: “I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: “I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

(d) It occurs but in three passages in the New Testament:

LUKE xxiii.

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

2 COR. xii.

“How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

REV. ii.

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(e) Which is the abode of God and of the Lamb:

REV. xxii.

“And he shewed me a pure river



of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

(f) (B) Γέεννα, (the Hebrew word Gehenna,) signifies valley of Hinnom, where Moloch was once worshipped, and infants were burned in sacrifice upon his altar. It was afterwards the abhorred place into which every thing vile and refuse was cast; hence used to signify place of torment:

(g) Its situation:

JOSHUA xv.

<sup>8</sup> And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:

(h) Its idolatrous history:

I KINGS xi.

<sup>7</sup> Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

<sup>8</sup> And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

(i) Destroyed by Josiah:

2 KINGS xxiii.

<sup>9</sup> Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

<sup>10</sup> And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. <sup>11</sup> And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire. <sup>12</sup> And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. <sup>13</sup> And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. <sup>14</sup> And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

(j) Receptacle for filth:

JER. vii.

<sup>29</sup> Cut off thine hair, O Jerusalem, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. <sup>30</sup> For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

<sup>31</sup> And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

(k) It occurs twelve times in the New Testament, and always to signify the place of torment:

MATT. v.

<sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup> but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>27</sup> Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup> but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup> And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

MATT. xviii.

<sup>9</sup> And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

MATT. xxiii.

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

MARK ix.

<sup>43</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> where their worm dieth not, and the fire is not quenched. <sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> where their worm dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> where their worm dieth not, and the fire is not quenched.

LUKE xii.

<sup>5</sup> But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.

JAMES iii.

<sup>6</sup> And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell.

19. *How may it be proved that the souls of believers do immediately pass into glory?*

(a) The greater portion believe that departed souls are conscious and active:

(b) That they are present with Christ: both of which are abundantly established;

(a') Samuel's appearing:

I SAM. xxviii. 7-20.

<sup>7</sup> Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servant said to him, Behold, *there* is a woman that hath a familiar spirit at En-dor. <sup>8</sup> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. <sup>9</sup> And the

said unto him, Behold, thou what Saul hath done, how he hath put off those that have familiar spirit and the wizards, out of the land : then layest thou a snare for my cause me to die? <sup>10</sup> And Saul answered her by the LORD, saying, *As* the LORD saith, there shall no punishment come to thee for this thing. <sup>11</sup> Then said the woman, Whom shall I bring up for thee? And he said, Bring me up <sup>12</sup> And when the woman saw that she cried with a loud voice : O woman spake to Saul, saying, Thou hast deceived me? for thou *art* not here. And the king said unto her, Be silent : for what sawest thou? And she said unto Saul, I saw gods : and they came out of the earth. <sup>14</sup> And he said unto her, What form *is* he of? And she said, An old man cometh up ; and he is clothed with a mantle. And Saul perceived that it *was* Samuel, and he stooped down to the ground, and bowed

himself. And Samuel said to Saul, Why hast thou troubled me, to bring me up? And he answered, I am sore distressed ; for mine enemies make war against me, and are departed from me, and answereth not unto me, neither by prophets, nor by diviners : therefore I have called thee, that thou mayest make known unto me what the LORD saith. <sup>16</sup> Then said Samuel, Wherefore dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? <sup>17</sup> And the LORD answered him, as he spake by me : the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour : to David : <sup>18</sup> because thou hast not obeyed the voice of the LORD, nor hast thou put his fierce wrath upon Amalek, which the LORD hath done this thing to thee this day. <sup>19</sup> Moreover the LORD hath delivered Israel with thee into the hands of the Philistines : and to morrow thou and thy sons *be* with me : the LORD shall deliver the host of Israel into the hands of the Philistines. <sup>20</sup> Then said David straightway all along on the way, he was sore afraid, because of the LORD : and there was no rest in him ; for he had eaten no bread the day, nor all the night.

(β') Moses and Elias appearing :

MATT. xvii.

<sup>2</sup> And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.

<sup>3</sup> And, behold, there appeared unto them Moses and Elias talking with him.

(γ') Christ's address to the thief :

LUKE xxiii.

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

(δ') Parable of the rich man and Lazarus :

LUKE xvi.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. <sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

(ε') Stephen's death :

ACTS vii.

<sup>59</sup> And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

<sup>60</sup> And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

(ς') St. Paul's dilemma :

2 COR. v. 1-8.

<sup>1</sup> For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

<sup>2</sup> For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : <sup>3</sup> if so be that being

clothed we shall not be found naked.

<sup>4</sup> For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. <sup>5</sup> Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

<sup>7</sup> (For we walk by faith, not by sight:)

<sup>8</sup> we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

PHIL. i.

<sup>23</sup> For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: <sup>24</sup> nevertheless to abide in the flesh *is* more needful for you.

I THESS. v.

<sup>10</sup> Who died for us, that, whether we wake or sleep, we should live together with him.

See also—EPH. iii.

<sup>13</sup> Wherefore I desire that ye faint not at my tribulations for you, which is your glory. <sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ,

<sup>15</sup> Of whom the whole family in heaven and earth is named.

<sup>16</sup> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; <sup>17</sup> that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup> may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; <sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

HEB. vi.

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

<sup>12</sup> That ye be not slothful, but followers of them who through faith and patience inherit the promises.

<sup>20</sup> Whither the forerunner is for us

entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

REV. v.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

<sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

REV. vi.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? <sup>11</sup> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

REV. vii.

<sup>9</sup> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

<sup>10</sup> And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

REV. xiv.

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and with

him an hundred forty *and* four thousand, having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup> and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

*20. What do Romanists teach with regard to the souls of men after death?*

(a) That infants go to "limbus infantum," where they feel no suffering, and see not God:

(b) That all unbaptized adults, and those who have forfeited the grace of baptism and die unreconciled to their church, go immediately to hell:

(c) That those who have attained to a state of Christian perfection go immediately to heaven:

(d) That the great mass of partially sanctified go to purgatory, where they suffer more or less until they receive atonement and translation to heaven, to which desirable end the prayers and labours of saints on earth avail much:

(e) That Old Testament saints went to a place called "limbus patrum," where they remained without suffering and without seeing God, until Christ went and released them:

I PETER iii.

<sup>17</sup> For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. <sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

<sup>19</sup> By which also he went and

preached unto the spirits in prison; <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: <sup>22</sup> who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

(f) The Council of Trent settled only two things—(a') That there is a purgatory. (β') That souls therein are benefited by the prayers and mass of the church on earth:

(g) Generally held that its pains are both negative and positive; its punishment, material fire; indefinite and dreadful sufferings; satisfaction could have been rendered more easily while in this world; they neither incur guilt, nor merit any blessing, but alone render satisfaction for their sins by means of passive sufferings:

(h) They confess that this doctrine is not taught in Scripture, but that it necessarily follows from their general doctrine of the satisfaction for sins, and that Christ and His disciples taught it incidentally as they did infant baptism:

MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

I COR. iii.

<sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

(i) This doctrine has confessedly no direct, and obviously no true, foundation in Scripture; and can be truly said to conflict with much clear and positive teaching concerning the merits and application of Christ's atoning sacrifice, and the immediate work of the Holy Spirit:

## CHAPTER XXXV.

## THE RESURRECTION.

1. *What are the meanings of the phrases "resurrection of the dead," and "resurrection from the dead"?*

(A) *Ἀνάστασις*, making to stand up, awakening, especially causing change in one's situation, compelling one to get up and go; usually in a bad sense. (β') A restoration, rebuilding, reviving. (γ') In Pass. a standing up in the presence of others as an expression of respect; resurrection. From ἀνίστημι, to make to stand up, get up, or sit up. Occurs 42 times:

MATT. xxii.

<sup>23</sup> The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

ACTS xxiii.

<sup>8</sup> For the Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

MATT. xxii.

<sup>28</sup> Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

MARK xii.

<sup>28</sup> In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

MATT. xxii. 30, 31.

<sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. <sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

MARK xii.

<sup>18</sup> Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

LUKE xx.

<sup>27</sup> Then came to him certain of the Sad-

ducees, which deny that there is any resurrection; and they asked him,

LUKE ii.

<sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

LUKE xiv.

<sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

LUKE xx. 33, 35, 36.

<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife.

<sup>23</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection:

Twice—JOHN v.

<sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

JOHN xi. 24, 25.

<sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day. <sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

ACTS i.

<sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

ACTS ii.

<sup>31</sup> He seeing this before spake of the re-



urrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

ACTS iv. 2, 33.

<sup>1</sup> And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

<sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

ACTS xvii. 18, 32.

<sup>18</sup> Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

ACTS xxiii.

<sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

ACTS xxiv. 15, 21.

<sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

<sup>21</sup> Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

ACTS xxvi.

<sup>23</sup> That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

ROM. i.

<sup>4</sup> And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

ROM. vi.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be *also in the likeness* of his resurrection:

I COR. xv. 12, 13, 21, 42.

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

<sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen:

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead.

<sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

PHIL. iii.

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

2 TIM. ii.

<sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

HEB. vi.

<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Twice—HEB. xi.

<sup>25</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

I PETER iii.

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

REV. xx. 5, 6.

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(B) 'Ανίστημι, *to stand up, rise, rise up; to raise, cause to rise up.* (β') *To rise up, as against a foe.* (γ') *To raise, as money*

or men for war, *call into existence*; and *to be, to exist*; *to rise from the dead*:

MATT. ix.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

MARK ii.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

MATT. xii.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

MATT. xvii.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

MATT. xx.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

MATT. xxii.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

MATT. xxvi.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

MARK xiv.

69 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

MARK i.

15 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

MARK iii.

6 And if Satan rise up against himself, he cannot stand, but with an end.

MARK v.

9 And straightway the damsel arose,

and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

MARK vii.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

MARK x.

1 And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

MARK viii.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

MARK ix. 9, 10, 27, 31, 34

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

27 But Jesus took him by the hand, and lifted him up; and he arose.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

MARK x.

50 And he, casting away his garment, rose, and came to Jesus.

MARK xii. 23, 25.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

MARK xiv.

57 And there arose certain, and bare false witness against him, saying,

## MARK xvi.

<sup>9</sup> Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

## LUKE i.

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

## LUKE iv. 16, 29, 38, 39.

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

<sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

<sup>38</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. <sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

## LUKE v. 25, 28.

<sup>25</sup> And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

<sup>28</sup> And he left all, rose up, and followed him.

## LUKE vi.

<sup>6</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

## LUKE viii.

<sup>55</sup> And her spirit came again, and she arose straightway: and he commanded to give her meat.

## LUKE ix. 8, 19.

<sup>8</sup> And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

<sup>19</sup> They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

## LUKE x.

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

## LUKE xi. 7, 8, 32.

<sup>7</sup> And he from within shall answer and

say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. <sup>9</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth.

<sup>32</sup> The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

## LUKE xv. 18, 20.

<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

<sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

## LUKE xvi.

<sup>31</sup> And he said unto him, If they bear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## LUKE xvii.

<sup>19</sup> And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## LUKE xviii.

<sup>33</sup> And they shall scourge him, and put him to death: and the third day he shall rise again.

## LUKE xxii. 45, 46.

<sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, <sup>46</sup> and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

## LUKE xxiii.

<sup>1</sup> And the whole multitude of them arose and led him unto Pilate.

## LUKE xxiv. 7, 12, 33, 46.

<sup>7</sup> Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

<sup>12</sup> Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

<sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

<sup>46</sup> And said unto them, Thus it is writ-

and thus it behoved Christ to suffer, to rise from the dead the third day :

ACTS xvii.

prophesying and alleging, that Christ must have suffered, and risen again from the dead ; and that this Jesus, whom I shew unto you, is Christ.

JOHN vi. 39, 40, 44, 54.

And this is the Father's will which he hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

For no man can come to me, except the Father which hath sent me draw him : he that will raise him up at the last day.

Who so eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

JOHN xi. 23, 24, 31.

Jesus saith unto her, Thy brother shall rise again. <sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Then the Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth into the grave to weep there.

JOHN xx.

For as yet they knew not the scripture, that he must rise again from the dead.

ACTS i.

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together, were about an hundred and twenty,)

ACTS xv.

And when there had been much disputing, Peter rose up, and said unto them, *and* brethren, ye know how that a while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

ACTS ii. 24, 30, 32.

Whom God hath raised up, having seen the pains of death : because it was impossible that he should be holden of it. Therefore being a prophet, and knowing that God had sworn with an oath to Abraham, that of the fruit of his loins, ac-

cording to the flesh, he would raise up Christ to sit on his throne ;

<sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

ACTS iii.

<sup>22</sup> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you.

ACTS vii.

<sup>37</sup> This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

ACTS iii.

<sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ACTS v. 6, 17, 34, 36, 37.

<sup>6</sup> And the young men arose, wound him up, and carried *him* out and buried *him*.

<sup>17</sup> Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

<sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ;

<sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody ; to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him : he also perished ; and all, *even* as many as obeyed him, were dispersed.

ACTS vi.

<sup>9</sup> Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

ACTS vii.

<sup>18</sup> Till another king arose, which knew not Joseph.

ACTS viii. 26, 27.

<sup>26</sup> And the angel of the Lord spake unto

Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup> And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

ACTS ix. 6, 11, 18, 34 (twice),  
39, 40, 41.

<sup>6</sup> And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

<sup>11</sup> And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

<sup>34</sup> And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

<sup>39</sup> Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. <sup>40</sup> But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. <sup>41</sup> And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

ACTS x.

<sup>13</sup> And there came a voice to him, Rise, Peter; kill, and eat.

ACTS xi.

<sup>7</sup> And I heard a voice saying unto me, Arise, Peter; slay and eat.

ACTS x. 20, 26, 41.

<sup>20</sup> Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

<sup>26</sup> But Peter took him up, saying, Stand up; I myself also am a man.

<sup>41</sup> Not to all the people, but unto witnesses chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.

ACTS xi.

<sup>28</sup> And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

ACTS xii.

<sup>7</sup> And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

[Not 32.]—ACTS xiii. 16, 33, 34.

<sup>16</sup> Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

<sup>33</sup> God hath fulfilled the same unto *us* their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. <sup>34</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

ACTS xiv. 10, 20.

<sup>10</sup> Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

<sup>20</sup> Howbeit, as the disciples stood nigh about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

ACTS xvii.

<sup>31</sup> Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

ACTS xx.

<sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

ACTS xxii. 10, 16.

<sup>10</sup> And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things which are appointed for thee to do.

<sup>16</sup> And now why tarriest thou? arise, and

ptized, and wash away thy sins, g on the name of the Lord.

ACTS xxiii.

d there arose a great cry: and the s *that were* of the Pharisees' part and strove, saying, We find no n this man: but if a spirit or an hath spoken to him, let us not fight st God.

ACTS xxvi. 16, 30.

it rise, and stand upon thy feet: for e appeared unto thee for this pur- to make thee a minister and a ss both of these things which thou seen, and of those things in the I will appear unto thee; nd when he had thus spoken, the rose up, and the governor, and Ber- and they that sat with them:

ROM. xiv.

r to this end Christ both died, and and revived, that he might be Lord of the dead and living.

ROM. xv.

nd again, Esaias saith, There shall root of Jesse, and he that shall rise gn over the Gentiles; in him shall entiles trust.

I COR. x.

ither be ye idolaters, as *were* some m; as it is written, The people sat to eat and drink, and rose up to

EPH. v.

herefore he saith, Awake thou that est, and arise from the dead, and t shall give thee light.

I THESS. iv. 14, 16.

or if we believe that Jesus died and gain, even so them also which sleep us will God bring with him. or the Lord himself shall descend heaven with a shout, with the voice e archangel, and with the trump of and the dead in Christ shall rise

HEB. vii. 11, 15.

therefore perfection were by the ical priesthood, (for under it the e received the law,) what further *was there* that another priest should fter the order of Melchisedec, and e called after the order of Aaron? nd it is yet far more evident: for

that after the similitude of Melchisedec there ariseth another priest.

(C) 'Εγείρω, in the Act. It signifies, *to awaken*, as out of sleep. (β') Metaphorically, *to rouse, to stir up; to raise from the dead; to erect a building*. In the Mid. and Pass. it signifies, *to awake or arise, to keep a look out; to arouse one-self mentally or physically*:

MATT. ii. 13, 20, 14, 21.

<sup>13</sup> And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

<sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

<sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel.

MATT. iii.

<sup>9</sup> And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

LUKE iii.

<sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

MATT. viii. 15, 25, 26.

<sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto them.

<sup>25</sup> And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. <sup>26</sup> And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

MATT. ix.

<sup>5</sup> For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

## LUKE v.

<sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

MATT. ix. 6, 7, 19, 25.

<sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. <sup>7</sup> And he arose, and departed to his house.

<sup>19</sup> And Jesus arose, and followed him, and *so did* his disciples.

<sup>25</sup> But when the people were put forth, he went in, and took her by the hand, and the maid arose.

MATT. x.

<sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

MATT. xi. 5, 11.

<sup>5</sup> The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

MATT. xii. 11, 42.

<sup>11</sup> And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

<sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

MATT. xiv.

<sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

MATT. xvi.

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

MATT. xvii. 7, 23.

<sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid.

<sup>23</sup> And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

MATT. xxiv. 7, 11, 24.

<sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

<sup>11</sup> And many false prophets shall rise, and shall deceive many.

<sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

MATT. xxv.

<sup>7</sup> Then all those virgins arose, and trimmed their lamps.

MATT. xxvi. 32, 46.

<sup>32</sup> But after I am risen again, I will go before you into Galilee.

<sup>46</sup> Rise, let us be going: behold, he is at hand that doth betray me.

MATT. xxvii. 52, 63, 64.

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,

<sup>63</sup> Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. <sup>64</sup> Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

MATT. xxviii. 7, 6.

<sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

<sup>6</sup> He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

MARK i.

<sup>31</sup> And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

MARK ii. 9, 11.

<sup>9</sup> Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee;



or to say, Arise, and take up thy bed, and walk?

<sup>11</sup> I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

MARK v.

<sup>41</sup> And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel, I say unto thee, arise.

LUKE v.

<sup>24</sup> But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

MARK ii.

<sup>12</sup> And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

MARK iii.

<sup>8</sup> And he saith unto the man which had the withered hand, Stand forth.

MARK iv.

<sup>27</sup> And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

MARK vi.

<sup>14</sup> And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

<sup>16</sup> But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

MARK ix.

<sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose.

MARK x.

<sup>40</sup> And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

MARK xii.

<sup>26</sup> And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

MARK xiii. 8, 22.

<sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there

shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

<sup>22</sup> For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

MARK xiv. 28, 42.

<sup>28</sup> But after that I am risen, I will go before you into Galilee.

<sup>42</sup> Rise up, let us go; lo, he that betrayeth me is at hand.

MARK xvi. 6, 14.

<sup>6</sup> And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

LUKE i.

<sup>69</sup> And hath raised up an horn of salvation for us in the house of his servant David:

LUKE vi.

<sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

LUKE vii. 14, 16, 22.

<sup>14</sup> And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

<sup>16</sup> And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

<sup>22</sup> Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

LUKE viii. 24, 54.

<sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

<sup>54</sup> And he put them all out, and took

her by the hand, and called, saying, Maid, arise.

LUKE ix. 7, 22.

<sup>7</sup> Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

<sup>22</sup> Saying, the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

LUKE xi. 8, 31.

<sup>8</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

<sup>31</sup> The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here.

LUKE xiii.

<sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are :

LUKE xx.

<sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

LUKE xxi.

<sup>10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom :

LUKE xxiv. 6, 34.

<sup>6</sup> He is not here, but is risen : remember how he spake unto you when he was yet in Galilee.

<sup>34</sup> Saying, The Lord is risen indeed, and hath appeared to Simon.

JOHN ii. 19, 20, 22.

<sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and

they believed the scripture, and the word which Jesus had said.

JOHN v. 8, 21.

<sup>8</sup> Jesus saith unto him, Rise, take up thy bed, and walk.

<sup>21</sup> For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

JOHN vii.

<sup>52</sup> They answered and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet.

JOHN xi.

<sup>29</sup> As soon as she heard *that*, she arose quickly, and came unto him.

JOHN xii. 1, 9, 17.

<sup>1</sup> Then Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

<sup>9</sup> Much people of the Jews therefore knew that he was there : and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

<sup>17</sup> The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

ACTS xiii.

<sup>30</sup> But God raised him from the dead :

JOHN xiii.

<sup>4</sup> He riseth from supper, and laid *aside* his garments ; and took a towel, and girded himself.

JOHN xiv.

<sup>31</sup> But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

JOHN xxi.

<sup>14</sup> This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

ACTS iii. 6, 7, 15.

<sup>6</sup> Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted *him* up : and immediately his feet and ankle bones received strength.

<sup>15</sup> And killed the Prince of life, whom

God hath raised from the dead; whereof we are witnesses.

ACTS iv.

<sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

ACTS v.

<sup>20</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

ACTS ix.

<sup>8</sup> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

ACTS x. 26, 40.

<sup>28</sup> But Peter took him up, saying, Stand up; I myself also am a man.

<sup>40</sup> Him God raised up the third day, and shewed him openly;

ACTS xii.

<sup>7</sup> And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

ACTS xiii. 22, 23, 37.

<sup>22</sup> And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will. <sup>23</sup> Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

<sup>27</sup> But he, whom God raised again, saw no corruption.

ACTS xxvi.

<sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead?

ROM. iv. 24, 25.

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup> who was delivered for our offences, and was raised again for our justification.

ROM. vi. 4, 9.

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory

of the Father, even so we also should walk in newness of life.

<sup>9</sup> Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

ROM. vii.

<sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

Twice—ROM. viii. 11 (twice), 34.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

<sup>34</sup> Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is *even* at the right hand of God, who also maketh intercession for us.

ROM. x.

<sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

ROM. xiii.

<sup>11</sup> And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

I COR. vi.

<sup>14</sup> And God hath both raised up the Lord, and will also raise up us by his own power.

I COR. xv.

4, 12, 13, 14, 17, 15 (thrice), 16 (twice), 20, 29, 32, 35, 42, 43 (twice), 44, 52.

<sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures:

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen: <sup>14</sup> and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

<sup>17</sup> And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

<sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised

not up, if so be that the dead rise not.

<sup>16</sup> For if the dead rise not, then is not Christ raised :

<sup>20</sup> But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

<sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink ; for to morrow we die.

<sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come?

<sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : <sup>43</sup> it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : <sup>44</sup> it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2 COR. i.

<sup>9</sup> But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead :

Twice—2 COR. iv.

<sup>14</sup> Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

2 COR. v.

<sup>15</sup> And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

GAL. i.

<sup>1</sup> Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

EPH. i.

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

EPH. v.

<sup>14</sup> Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

COL. ii.

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

1 THESS. i.

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

2 TIM. ii.

<sup>8</sup> Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel :

HEB. xi.

<sup>19</sup> Accounting that God *was* able to raise *him* up, even from the dead ; from whence also he received him in a figure.

JAMES v.

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

1 PETER i.

<sup>21</sup> Who by him do believe in God, *tho* raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

REV. xi.

<sup>1</sup> And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein.

2. *What Old Testament passages bear upon this subject ?*

JOB xix.

<sup>25</sup> For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth : <sup>26</sup> and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God : <sup>27</sup> whom I shall see for myself, and mine eyes shall behold and not another ; *though* my reins be consumed within me.

PSALM xlix.

<sup>15</sup> But God will redeem my soul from the power of the grave : for he shall receive me. Selah.

ISAIAH xxvi.

<sup>19</sup> Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

<sup>20</sup> Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. <sup>21</sup> For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

DAN. xii.

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. <sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. <sup>3</sup> And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

<sup>4</sup> And I heard, but I understood not: when said I, O my Lord, what shall be the end of these things? <sup>5</sup> And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. <sup>10</sup> Many shall be purged, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. <sup>11</sup> And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. <sup>12</sup> Blessed is he that

waiteth, and cometh to the thousand three hundred and five and thirty days. <sup>13</sup> But go thou thy way till the end be. for thou shalt rest, and stand in thy lot at the end of the days.

3. *What are the principal passages in the New Testament bearing upon this subject?*

MATT. v.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

MATT. xxvii.

<sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent,

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose, <sup>53</sup> and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

<sup>54</sup> Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

JOHN v.

<sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>26</sup> For as the Father hath life in himself, so hath he given to the Son to have life in himself; <sup>27</sup> and hath given him authority to execute judgment also, because he is the Son of man.

<sup>28</sup> Marvel not at this: for the hour

is coming, in the which all that are in the graves shall hear his voice, <sup>20</sup> and shall come forth; they that have done good, unto the resurrection of life; and they have done evil, unto the resurrection of damnation.

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. <sup>31</sup> If I bear witness of myself, my witness is not true.

## JOHN vi.

<sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me.

<sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

## ACTS ii.

<sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <sup>29</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and

his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

## ACTS xiii.

<sup>26</sup> Men *and* brethren, children of the stock of Abraham, and whosoever among you seareth God, to you is the word of this salvation sent. <sup>27</sup> For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. <sup>28</sup> And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. <sup>29</sup> And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. <sup>30</sup> But God raised him from the dead. <sup>31</sup> And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. <sup>32</sup> And we declare unto you glad tidings, how that the promise which was made unto the fathers, <sup>33</sup> God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also

written in the second psalm, Thou art my son, this day have I begotten thee.

<sup>84</sup> And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

<sup>85</sup> Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. <sup>86</sup> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: <sup>87</sup> but he, whom God raised again, saw no corruption.

ROM. viii.

<sup>88</sup> And if Christ *be* in you, the body is dead because of sin; but the Spirit is life because of righteousness.

<sup>89</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

<sup>90</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>91</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

PHIL. iii.

<sup>92</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: <sup>93</sup> who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 THESS. iv.

<sup>94</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow

not, even as others which have no hope. <sup>95</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>96</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. <sup>97</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>98</sup> then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>99</sup> Wherefore comfort one another with these words.

1 COR. xv.

<sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup> by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> and that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> and that he was seen of Cephas, then of the twelve: <sup>6</sup> after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. <sup>7</sup> After that, he was seen of James; then of all the apostles. <sup>8</sup> And last of all he was seen of me also, as of one born out of due time. <sup>9</sup> For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.



<sup>11</sup> Therefore whether *it were* I or they, so we preach, and so ye believed. <sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? <sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen: <sup>14</sup> and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. <sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised: <sup>17</sup> and if Christ be not raised, your faith *is* vain; ye are yet in your sins. <sup>18</sup> Then they also which are fallen asleep in Christ are perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable. <sup>20</sup> But now is Christ risen from the dead, *and* become the firstfruits of them that slept. <sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death. <sup>27</sup> For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. <sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup> And why stand we in jeopardy every hour? <sup>31</sup> I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup> If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame. <sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come? <sup>36</sup> *Thou* fool, that which thou sowest is not quickened, except it die: <sup>37</sup> and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> but God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup> All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. <sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup> it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit that *was* not first which *is* spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. <sup>48</sup> As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. <sup>51</sup> Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal *must* put on

immortality. <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup> O death, where is thy sting? O grave, where is thy victory? <sup>56</sup> The sting of death is sin; and the strength of sin is the law. <sup>57</sup> But thanks be to God, which giveth us the victory through our Lord Jesus Christ. <sup>58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

4. *What are the meanings of the phrases σῶμα ψυχικόν, natural body, and σῶμα πνευματικόν, spiritual body, as used by St. Paul?*

I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The word ψυχή, when contrasted with πνεῦμα, always designates the principle of animal life, as distinguished from the principle of intelligence and moral agency, which is the πνεῦμα. A σῶμα ψυχικόν, translated *natural body*, evidently means a body endowed with animal life, and adapted to the present condition of the soul, and to the present physical constitution of the world it inhabits. A σῶμα πνευματικόν, translated *spiritual body*, is a body adapted to the use of the soul in its glorified state, and to the moral and physical conditions of the heavenly world, and to this end assimilated by the Holy Spirit, who dwells in it, to the glorified body of Christ. See verses 45-48:

I COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first

man is of the earth, earthy: the second man is the Lord from heaven. <sup>48</sup> As is the earthy, such *are* they also that are earthy: and as is the heavenly, such *are* they also that are heavenly.

5. *How does it appear that the same body is to rise that is deposited in the ground?*

(a) They are to be our bodies:

PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(b) This corruptible:

I COR. xv.

<sup>53</sup> For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(c) In their graves:

JOHN v.

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

<sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(d) Sleeping:

I THESS. iv.

<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we be-

lieve that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>16</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

<sup>18</sup> Wherefore comfort one another with these words.

(e) Our bodies are members of Christ :

I COR. vi.

<sup>16</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

(f) Our resurrection is to be like Christ's :

JOHN xx.

<sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

7. *What do the Scriptures teach concerning the nature of the resurrection body?*

(a) It is to be spiritual :

I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(b) Like Christ's body :

PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(c) Glorious, incorruptible, and powerful :

I COR. xv.

<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(d) Deathless :

REV. xxi.

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(e) Not to be married :

MATT. xxii.

<sup>30</sup> For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

8. *How may it be proved that the material body of Christ rose from the grave?*

(a) Christ predicted it :

JOHN ii.

<sup>18</sup> Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

<sup>19</sup> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. <sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and

thou rear it up in three days?  
 out he spake of the temple of  
 body.

When therefore he was risen from the  
 , his disciples remembered that he  
 said this unto them; and they be-  
 d the scripture, and the word which  
 s had said.

He did not rise till the third day:

I COR. xv.

or I delivered unto you first of all  
 which I also received, how that  
 st died for our sins according to the  
 tures;

and that he was buried, and  
 he rose again the third day  
 ording to the scriptures:

Was seen for forty days:

LUKE xxiv.

and he said unto them, Why are ye  
 oled? and why do thoughts arise in  
 hearts?

Behold my hands and my feet,  
 it is I myself: handle me, and  
 for a spirit hath not flesh and  
 es; as ye see me have.

and when he had thus spoken, he  
 ed them *his* hands and *his* feet.

*How can the materiality of  
 ist's resurrection body be recon-  
 ' with what is said as to the  
 es of its manifestation, and of  
 scension into heaven?*

He appeared and vanished by mi-  
 ous power:

LUKE xxiv.

And their eyes were opened,  
 they knew him; and he van-  
 d out of their sight.

JOHN xx.

lary Magdalene came and told the  
 ples that she had seen the Lord, and  
 he had spoken these things unto her.  
 Then the same day at evening,  
 g the first *day* of the week,  
 n the doors were shut where

the disciples were assembled for  
 fear of the Jews, came Jesus and  
 stood in the midst, and saith unto  
 them, Peace *be* unto you.

<sup>20</sup> And when he had so said, he shewed  
 unto them *his* hands and his side. Then  
 were the disciples glad, when they saw  
 the Lord.

ACTS i.

<sup>1</sup> The former treatise have I made, O  
 Theophilus, of all that Jesus began both  
 to do and teach, <sup>2</sup> until the day in which  
 he was taken up, after that he through  
 the Holy Ghost had given command-  
 ments unto the apostles whom he had  
 chosen: <sup>3</sup> to whom also he shewed him-  
 self alive after his passion by many in-  
 fallible proofs, being seen of them forty  
 days, and speaking of the things pertain-  
 ing to the kingdom of God:

<sup>9</sup> And when he had spoken these  
 things, while they beheld, he was  
 taken up; and a cloud received  
 him out of their sight.

<sup>10</sup> And while they looked stedfastly to-  
 ward heaven as he went up, behold, two  
 men stood by them in white apparel;  
<sup>11</sup> which also said, Ye men of Galilee,  
 why stand ye gazing up into heaven? this  
 same Jesus, which is taken up from you  
 into heaven, shall so come in like manner  
 as ye have seen him go into heaven.

(b) Power such as He manifested before  
 His death:

MATT. xiv.

<sup>25</sup> And in the fourth watch of the  
 night Jesus went unto them, walk-  
 ing on the sea.

JOHN vi.

<sup>8</sup> One of his disciples, Andrew, Simon  
 Peter's brother, saith unto him,

<sup>9</sup> There is a lad here, which hath  
 five barley loaves, and two small  
 fishes: but what are they among  
 so many? <sup>10</sup> And Jesus said, Make  
 the men sit down. Now there was  
 much grass in the place. So the  
 men sat down, in number about  
 five thousand. <sup>11</sup> And Jesus took

the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. <sup>12</sup> When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>13</sup> Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. <sup>14</sup> Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

10. *How does the resurrection of Christ secure and illustrate that of His people ?*

(a) His secures ours :

ROM. viii.

<sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

(b) Because of our federal and vital union with His :

I COR. xv.

<sup>20</sup> But now is Christ risen from the dead, and become the firstfruits of them that slept.

<sup>21</sup> For since by man *came* death, by man *came* also the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

<sup>23</sup> But every man in his own order :

Christ the firstfruits ; afterward they that are Christ's at his coming.

I THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

(c) Through the indwelling Spirit :

ROM. viii.

<sup>9</sup> But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness.

<sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(d) Making our bodies members :

I COR. vi.

<sup>15</sup> Know ye not that your bodies are the members of Christ ? shall I then take the members of Christ, and make *them* the members of an harlot ? God forbid.

(e) Christ is Lord over living and dead :

ROM. xiv.

<sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

<sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(f) This union is the cause of our resurrection and likeness :

I COR. xv.

<sup>48</sup> As *is* the earthy, such *are* they also

that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

<sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

<sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

*12. How may the identity of our future body be reconciled with I Cor. xv. 42-50?*

(a) In verses 42-44, the identity is expressly asserted; the body is to be the same, though changed in several particulars, e.g., from a corruptible to an incorruptible:

(b) Verse 50 declares that "flesh and blood," that is, the present weak and depraved body, cannot inherit the kingdom of God:

I COR. xv.

<sup>42</sup> So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup> it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup> it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

<sup>45</sup> And so it is written, The first man

Adam was made a living soul; the last Adam *was made* a quickening spirit.

<sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

<sup>48</sup> As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

<sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

*16. How far was the doctrine of the resurrection of the body held by the Jews?*

(a) With the exception of some heretical sects, as the Sadducees, the Jews held it as we do now, because (a') it was clearly revealed in their Inspired Writings. (β') Christ, instead of proving this, assumes it:

LUKE xiv.

<sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind:

<sup>14</sup> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

JOHN v.

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(b) St. Paul asserts of the ancient Jews that they believed this doctrine:

HEB. xi.

<sup>35</sup> Women received their dead raised to life again: and others

were tortured, not accepting deliverance; that they might obtain a better resurrection:

(c) And also his contemporaries:

ACTS xxiv.

<sup>14</sup> But this I confess unto thee, that after the way which they call heresy, so wor-

ship I the God of my fathers, believing all things which are written in the law and in the prophets:

<sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.



## CHAPTER XXXVI.

## THE SECOND ADVENT AND GENERAL JUDGMENT.

1. *What are the meanings of the expressions "the coming," and "the day of the Lord," as used in both Testaments?*

(a) For any special manifestation of God's presence and power :

JOHN xiv.

<sup>18</sup> I will not leave you comfortless: I will come to you.

<sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

ISAIAH xiii.

<sup>6</sup> Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

IER. xlvi.

<sup>9</sup> Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

<sup>10</sup> For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with the blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

(b) In the Old Testament for Christ's first advent :

MATT. iii.

<sup>2</sup> But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

<sup>3</sup> And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

MALACHI iv.

<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

<sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

(c) The terms in the New Testament relating to this great subject are, (A) Ἀποκάλυψις, *a revelation, a manifestation*. From ἀποκαλύπτω, *to reveal*. Occurs 18 times:

1 COR. i.

<sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

2 THESS. i.

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

1 PETER i.

<sup>6</sup> Wherein ye greatly rejoice, though now

for a season, if need be, ye are in heaviness through manifold temptations:

<sup>7</sup> That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: <sup>9</sup> receiving the end of your faith, *even* the salvation of *your* souls.

<sup>13</sup> Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

#### I PETER iv.

<sup>12</sup> Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

<sup>13</sup> But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

(d) This word occurs also in the following passages, making in all 18 times:

#### LUKE ii.

<sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel.

#### ROM. ii.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

#### ROM. viii.

<sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

#### ROM. xvi.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

#### I COR. xiv. 6, 26.

<sup>6</sup> Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

<sup>26</sup> How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

#### 2 COR. xii. 1, 7.

<sup>1</sup> It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

<sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

#### GAL. i.

<sup>12</sup> For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

#### GAL. ii.

<sup>2</sup> And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

#### EPH. i.

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

#### EPH. iii.

<sup>3</sup> How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

#### REV. i.

<sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

(B) *Ἀποκαλύπτω*, to disclose, to uncover, to make manifest. From ἀπο, from, and καλύπτω, to cover. Occurs 26 times:

#### MATT. x.

<sup>26</sup> Fear them not therefore: for there is

ing covered, that shall not be revealed; and hid, that shall not be known.

MATT. xi. 25, 27.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes.

<sup>26</sup> Even Father: for so it seemed good in thy sight. <sup>27</sup> All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal

LUKE x.

All things are delivered to me of my Father: and no man knoweth who the Father is, but the Father; and who the Son is, but the Son, and *he* to whom the Son will reveal *him*.

MATT. xvi.

And Jesus answered and said unto Peter, Blessed art thou, Simon Bar-jona: for that which was hid from the wise and prudent, hath been revealed unto thee, but my Father which is in heaven.

LUKE ii.

Yea, a sword shall pierce through thy soul also,) that the thoughts of many hearts may be revealed.

LUKE x.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even Father; for so it seemed good in thy sight.

LUKE xii.

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

LUKE xvii.

Even thus shall it be in the day when the son of man is revealed.

JOHN xii.

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, we have believed our report? and to whom hath the arm of the Lord been revealed?

ROM. i. 17, 18.

For therein is the righteousness of God revealed from faith to faith: as it

is written, The just shall live by faith.

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup> because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

ROM. viii.

<sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

I COR. ii.

<sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

I COR. iii.

<sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

I COR. xiv.

<sup>30</sup> If *any thing* be revealed to another that sitteth by, let the first hold his peace.

GAL. i.

<sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

GAL. iii.

<sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

EPH. iii.

<sup>5</sup> Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

PHIL. iii.

<sup>15</sup> Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

2 THESS. ii. 3, 6, 8.

<sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

I PETER i. 5, 12.

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

I PETER v.

<sup>1</sup> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

(C) Καλύπτω, *to cover, to conceal*, as by darkness, or dishonour, or by one's garments. Occurs 8 times:

MATT. viii.

<sup>24</sup> And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

MATT. x.

<sup>26</sup> Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

LUKE viii.

<sup>16</sup> No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

LUKE xxiii.

<sup>30</sup> Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

Twice—2 COR. iv.

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

JAMES v.

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

I PETER iv.

<sup>8</sup> And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

(1) Παρουσία, *presence, a being present*. (β') *An advent or arrival*. (γ') That which

*is present*. From *παρίστω*, *to be present*. Occurs 25 times:

MATT. xxiv.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

<sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you. <sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.

<sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

<sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

<sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be.

<sup>38</sup> For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, *untill* the day that Noe entered into the ark,

<sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

<sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left.

<sup>41</sup> Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

I COR. xv.

<sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

<sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put

down all rule and all authority and power.  
<sup>23</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy *that* shall be destroyed *is* death.

I THESS. ii.

<sup>18</sup> Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

<sup>19</sup> For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

<sup>20</sup> For ye are our glory and joy.

I THESS. iii.

<sup>12</sup> And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

<sup>13</sup> To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I THESS. iv.

<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 THESS. ii. i, 8, 9.

<sup>1</sup> Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, <sup>2</sup> that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup> Let

no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup> who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. <sup>5</sup> Remember ye not, that when I was yet with you, I told you these things? <sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: <sup>9</sup> *even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup> that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

JAMES v.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. <sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

2 PETER i.

<sup>16</sup> For we have not followed un-

ningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 PETER iii.

<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

<sup>11</sup> Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness,

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1 JOHN ii.

<sup>28</sup> And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 COR. xvi.

<sup>17</sup> I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

2 COR. vii. 6, 7.

<sup>6</sup> Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; <sup>7</sup> and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

2 COR. x.

<sup>10</sup> For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

PHIL. i.

<sup>26</sup> That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

PHIL. ii.

<sup>12</sup> Wherefore, my beloved, as ye have

always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

2 PETER iii. 4, 12.

<sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

1 JOHN ii.

<sup>28</sup> And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

(E) Παρεῖμι, *to be present*, in the sense of a friend being present to help. From παρὰ, *with*, and εἰμι, *to be*. Occurs once:

HEB. xii.

<sup>12</sup> Wherefore lift up the hands which hang down and the feeble knees;

(F) Ἐπιφάνεια, *an appearance, manifestation*. From ἐπιφαίνω, *to shine forth*. Occurs six times:

2 THESS. ii.

<sup>6</sup> And now ye know what withholdeth that he might be revealed in his time. <sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

<sup>9</sup> *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

1 TIM. vi.

<sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and *living* Christ Jesus, who before Pontius Pilate witnessed a good confession;

<sup>14</sup> That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord

Jesus Christ: <sup>10</sup> which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

<sup>11</sup> Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

2 TIM. iv.

<sup>1</sup> I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

<sup>2</sup> Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup> and they shall turn away *their* ears from the truth, and shall be turned unto fables. <sup>5</sup> But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. <sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith:

<sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

TITUS ii.

<sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

<sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

2 TIM. i.

<sup>10</sup> But is now made manifest by the ap-

pearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

The designation of that day, *i.e.*, the day of the Lord, is as follows:

2 PETER iii.

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 THESS. v.

<sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

<sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 PETER iii.

<sup>10</sup> But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

1 COR. i.

<sup>6</sup> Even as the testimony of Christ was confirmed in you: <sup>7</sup> so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

<sup>8</sup> Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

PHIL. i.

<sup>4</sup> Always in every prayer of mine for you all making request with joy, <sup>5</sup> for your fellowship in the gospel from the first day until now;

<sup>6</sup> Being confident of this very thing, that he which hath begun a



good work in you will perform *it* until the day of Jesus Christ :

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment ;

<sup>10</sup> That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

<sup>11</sup> Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

2 THESS. i.

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 TIM. i.

<sup>11</sup> Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles.

<sup>12</sup> For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

<sup>16</sup> The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain : <sup>17</sup> but, when he was in Rome, he sought me out very diligently, and found *me*.

<sup>18</sup> The Lord grant unto him that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well.

JOHN vi.

<sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son,

and believeth on him, may have everlasting life : and I will raise him up at the last day.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven. <sup>42</sup> And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ? <sup>43</sup> Jesus therefore answered and said unto them, Murmur not among yourselves.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

<sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

<sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

<sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed.

JUDE.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

REV. vi.

<sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

<sup>17</sup> For the great day of his wrath is come ; and who shall be able to stand ?

ROM. ii.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ;

<sup>6</sup> Who will render to every man according to his deeds :

## 2 PETER ii.

<sup>9</sup> The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished :

(G) *ἔρχομαι*, to come, to go, to return. (B') *To come near to*. (γ') *To hold converse*. Of which *ἐρχόμενος* is the Nom. Sing. Par. Pres. Christ is called *ὁ ἐρχόμενος*, the Coming One, with reference to both dispensations. The Verb occurs above 600 times, every instance of which has been noticed, and the following selected with care, as alone being considered of importance to the subject in hand :

MATT. ix. 13, 15.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

<sup>15</sup> And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

MATT. x. 34 (twice), 35.

<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

MATT. xi. 3, 14, 18, 19.

<sup>3</sup> And said unto him, Art thou he that should come, or do we look for another?

<sup>14</sup> And if ye will receive *it*, this is Elias, which was for to come.

<sup>18</sup> For John came neither eating nor drinking, and they say, He hath a devil.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

MATT. xvi. 27, 28.

<sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. <sup>28</sup> Verily I say unto you, There be some standing here, which shall

not taste of death, till they see the Son of man coming in his kingdom.

MATT. xvii.

<sup>10</sup> And his disciples asked him, saying, Why then say the scribes that Elias must first come?

MARK ix.

<sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come?

MATT. xvii. 11, 12.

<sup>11</sup> And Jesus answered and said unto them, Elias truly shall first come, and restore all things. <sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

MATT. xviii.

<sup>11</sup> For the Son of man is come to save that which was lost.

MATT. xx.

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATT. xxi. 5, 9, 23, 32, 40.

<sup>5</sup> Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

<sup>9</sup> And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

<sup>23</sup> For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

<sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

MATT. xxiii.

<sup>29</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

## MARK xi.

<sup>9</sup> And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

## LUKE xiii.

<sup>25</sup> Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

## JOHN xii.

<sup>13</sup> Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

## MATT. xxiv. 5, 30.

<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

## MATT xxvi.

<sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

## MATT. xxiv. 39, 42, 43.

<sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

<sup>42</sup> Watch therefore: for ye know not what hour your Lord doth come. <sup>43</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

## LUKE xii.

<sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

## MATT. xxiv.

<sup>44</sup> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

## MATT. xxv.

<sup>13</sup> Watch therefore, for ye know neither

the day nor the hour wherein the Son of man cometh.

## MATT. xxiv. 46, 48.

<sup>46</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing.

<sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming;

## MATT. xxv.

6, 10, 11, 19, 27, 31, 36, 39.

<sup>6</sup> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

<sup>10</sup> And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us.

<sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them.

<sup>27</sup> Thou oughtest therefore to have put my money to the exchangers, and ~~then~~ at my coming I should have received mine own with usury.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?

## MATT. xxvii.

<sup>40</sup> The rest said, Let be, let us see whether Elias will come to save him.

## MARK i. 7, 9, 14, 24, 29.

<sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

<sup>24</sup> Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

<sup>29</sup> And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

MARK ii. 17, 20.

<sup>17</sup> When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

<sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MARK vi.

<sup>48</sup> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

MARK viii.

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

MARK ix. 1, 12, 13.

<sup>1</sup> And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

<sup>11</sup> And they asked him, saying, Why say the scribes that Elias must first come? <sup>12</sup> And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. <sup>13</sup> But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

MARK x.

<sup>45</sup> For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MARK xi.

<sup>10</sup> Blessed be the kingdom of our Father David, that cometh in the name of the Lord: Hosanna in the highest.

MARK xii.

<sup>9</sup> What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

MARK xiii. 6, 26, 35, 36.

<sup>6</sup> For many shall come in my name, saying, I am *Christ*; and shall deceive many.

<sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory.

<sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

MARK xiv. 37, 41.

<sup>37</sup> And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

<sup>41</sup> And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

MARK xiv. 61, 62.

<sup>61</sup> But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? <sup>62</sup> And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

MARK xv.

<sup>36</sup> And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

LUKE ii.

<sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

LUKE iv.

<sup>24</sup> Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

LUKE v. 32, 35.

<sup>32</sup> I came not to call the righteous, but sinners to repentance.

<sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

LUKE vii. 19, 33, 34.

<sup>19</sup> And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art

thou he that should come? or look we for another?

<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. <sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! <sup>35</sup> But wisdom is justified of all her children.

#### LUKE ix.

<sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

<sup>27</sup> For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

#### LUKE xi.

<sup>2</sup> And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

#### LUKE xii.

36, 37, 38 (twice), 40, 43, 45, 49.

<sup>36</sup> And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup> Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. <sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

<sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>43</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing.

<sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

<sup>49</sup> I am come to send fire on the earth; and what will I, if it be already kindled?

#### LUKE xiii. 6, 7.

<sup>6</sup> He spake also this parable; A certain *man* had a fig tree planted in his vine-

yard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

#### LUKE xvii. 20 (twice), 22.

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

#### LUKE xviii. 8, 30.

<sup>8</sup> I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

<sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.

#### LUKE xix. 10, 13, 23, 38.

<sup>10</sup> For the Son of man is come to seek and to save that which was lost.

<sup>13</sup> And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come.

<sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

<sup>38</sup> Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

#### LUKE xx.

<sup>16</sup> He shall come and destroy these bandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

#### LUKE xxi. 6, 8, 27.

<sup>6</sup> *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

<sup>8</sup> And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.

## LUKE xxii.

7 Then came the day of unleavened bread, when the passover must be killed.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

## LUKE xxiii. 29, 42.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

## JOHN i. 7, 9.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

9 That was the true Light, which lighteth every man that cometh into the world.

## JOHN vi.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

## JOHN i. 11, 15, 27, 29, 30.

11 He came unto his own, and his own received him not.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

## JOHN iii. 2 (twice), 19.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest wit-

ness, behold, the same baptizeth, and all *men* come to him.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

## JOHN iv. 21, 23, 25, 35.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

## JOHN v. 25, 28, 43 (twice).

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

## JOHN vii. 27, 28, 30, 31, 41, 42.

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall



Christ come out of Galilee? <sup>42</sup> Hath not the scripture said, that Christ cometh of the seed David, and out of the town of Bethlehem, where David was?

JOHN viii. 20, 42.

<sup>20</sup> These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

<sup>42</sup> Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

JOHN ix.

<sup>20</sup> And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

JOHN xi.

<sup>27</sup> She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

JOHN xii. 15, 23, 27, 46, 47.

<sup>15</sup> Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

<sup>23</sup> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

<sup>27</sup> Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

<sup>46</sup> I am come a light into the world, that whosoever believeth on me should not abide in darkness. <sup>47</sup> And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

JOHN xiii.

<sup>1</sup> Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

JOHN xiv. 3, 18, 28.

<sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

<sup>18</sup> I will not leave you comfortless: I will come to you.

<sup>28</sup> Ye have heard how I said unto you, I go away, and come *again* unto you. If

ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

JOHN xv. 22, 26.

<sup>22</sup> If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

<sup>26</sup> But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

JOHN xvi. 7, 8, 13, 28, 32.

<sup>7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. <sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

<sup>13</sup> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

<sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

<sup>32</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

JOHN xvii. 1, 11, 13.

<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee:

<sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

<sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

JOHN xviii.

<sup>27</sup> Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.



JOHN xx. 19, 26.

<sup>19</sup> Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

<sup>26</sup> And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

JOHN xxi.

<sup>13</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

ACTS i.

<sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up *into* heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

ACTS ii.

<sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

ACTS iii.

<sup>12</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

ACTS xiii.

<sup>25</sup> And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

ACTS xix. 4, 6.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

ROM. ix.

<sup>9</sup> For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

I COR. iv.

<sup>5</sup> To deliver such an one unto Satan for the destruction of the flesh, that the spirit

may be saved in the day of the Lord Jesus.

I COR. xi.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

GAL. iii.

<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

EPH. ii.

<sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.

I THESS. i.

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

I THESS. v.

<sup>2</sup> For ourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2 THESS. i.

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

I TIM. i.

<sup>15</sup> This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

HEB. viii.

<sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

HEB. x.

<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.

2 PETER iii.

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

I JOHN ii.

<sup>18</sup> Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

I JOHN iv. 2, 3.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

<sup>3</sup> and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

## I JOHN v.

<sup>6</sup> This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

## 2 JOHN 7, 10.

<sup>7</sup> For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

<sup>10</sup> If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

## JUDE.

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

## REV. i.

<sup>4</sup> John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

## REV. i.

<sup>7</sup> Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

## REV. ii. 5, 16.

<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

<sup>16</sup> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

## REV. iii.

<sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

## REV. xxii. 7, 12.

<sup>7</sup> Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

<sup>12</sup> And, behold, I come quickly; and my

reward is with me, to give every man according as his work shall be.

## REV. iv.

<sup>8</sup> And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

## REV. v.

<sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne.

## REV. vi. 1, 3, 5.

<sup>1</sup> And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

<sup>3</sup> And when he had opened the second seal, I heard the second beast say, Come and see.

<sup>5</sup> And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

## REV. viii.

<sup>7</sup> The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up.

## REV. vi.

<sup>17</sup> For the great day of his wrath is come; and who shall be able to stand?

## REV. xi.

<sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth.

## REV. xiv.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

## REV. xvi.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

ments, lest he walk naked, and they  
his shame.

## REV. xviii.

standing afar off for the fear of her  
ment, saying, Alas, alas, that great  
Babylon, that mighty city ! for in one  
is thy judgment come.

## REV. xix.

et us be glad and rejoice, and give  
our to him : for the marriage of the  
b is come, and his wife hath made  
elf ready.

REV. xxii. 17 (thrice), 20 (twice).

and the Spirit and the bride say,  
e. And let him that heareth say,  
e. And let him that is athirst come.

whosoever will, let him take the  
r of life freely.

le which testifieth these things saith,  
ly I come quickly. Amen. Even so,  
s, Lord Jesus. <sup>21</sup> The grace of our  
l Jesus Christ *be* with you all. Amen.

## MATT. xxi.

and the multitudes that went  
ore, and that followed, cried,  
ng, Hosanna to the Son of  
id: Blessed *is* he that cometh  
he name of the Lord; Hosanna  
he highest.

## LUKE vii.

And John calling *unto him* two  
his disciples sent *them* to Jesus,  
ng, Art thou he that should  
e? or look we for another?  
hen the men were come unto  
, they said, John Baptist hath  
us unto thee, saying, Art thou  
hat should come? or look we  
another?

## LUKE xix.

nd when he was come nigh, even  
at the descent of the mount of Olives,  
whole multitude of the disciples be-  
o rejoice and praise God with a loud  
for all the mighty works that they  
een;

aying, Blessed *be* the King that  
eth in the name of the Lord:  
e in heaven, and glory in the  
est.

## JOHN iii.

<sup>30</sup> He must increase, but I *must*  
decrease. <sup>31</sup> He that cometh from  
above is above all: he that is of  
the earth is earthly, and speaketh  
of the earth: he that cometh from  
heaven is above all.

## REV. i.

<sup>4</sup> John to the seven churches  
which are in Asia: Grace *be* unto  
you, and peace, from him which is,  
and which was, and which is to  
come; and from the seven Spirits  
which are before his throne;

## REV. iv.

<sup>8</sup> And the four beasts had each of  
them six wings about *him*; and  
*they were* full of eyes within: and  
they rest not day and night, saying,  
Holy, holy, holy, Lord God Al-  
mighty, which was, and is, and is  
to come.

## REV. xi.

<sup>16</sup> And the four and twenty elders, which  
sat before God on their seats, fell upon  
their faces, and worshipped God,

<sup>17</sup> Saying, We give thee thanks,  
O Lord God Almighty, which art,  
and wast, and art to come; because  
thou hast taken to thee thy great  
power, and hast reigned.

(H) *Ἡμέρα*, *a day*. (β') Used for *a cer-  
tain day*, as a day appointed for judgment.  
Derivation uncertain. Occurs over 350  
times, all of which have been referred  
to, and not one instance omitted which  
is deemed of importance to the subject in  
hand:

## MATT. ii.

<sup>1</sup> Now when Jesus was born in Bethlehem  
of Judæa in the days of Herod the king,  
behold, there came wise men from the  
east to Jerusalem.

## LUKE i.

<sup>5</sup> There was in the days of Herod, the  
king of Judæa, a certain priest named  
Zacharias, of the course of Abia: and

his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

MATT. iv.

<sup>2</sup> And when he had fasted forty days and forty nights, he was afterward an hungred.

MATT. vi.

<sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

MATT. vii.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

MATT. xxii.

<sup>23</sup> The same day came to him the Sadducees, which say there is no resurrection, and asked him,

MARK iv.

<sup>35</sup> And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

LUKE xvii.

<sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

JOHN v.

<sup>9</sup> And immediately the man was made whole and took up his bed, and walked: and on the same day was the sabbath.

JOHN xiv.

<sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

JOHN xvi. 23, 26.

<sup>23</sup> And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

<sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

ACTS viii.

<sup>1</sup> And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 TIM. iv.

<sup>8</sup> Henceforth there is laid up for me a

crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

MATT. ix.

<sup>13</sup> And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

MATT. x.

<sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

MATT. xi. 22, 24.

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

MATT. xii.

<sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

MATT. xi.

<sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Twice—MATT. xii.

<sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

MATT. xxii.

<sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

MATT. xxiii.

<sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

MATT. xxiv.

<sup>19</sup> And woe unto them that are with child, and to them that give suck in these days!

MARK i.

<sup>9</sup> And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

MARK ii.

<sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MARK viii.

<sup>1</sup> In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

MARK xiii.

<sup>17</sup> But woe to them that are with child, and to them that give suck in those days!

LUKE v.

<sup>28</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

LUKE ix.

<sup>28</sup> And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

LUKE xxi.

<sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

MATT. xxiv.

<sup>22</sup> (twice), 29, 36, 37, 38 (twice), 50.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>25</sup> Heaven and earth shall pass away, but my words shall not pass away. <sup>36</sup> But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. <sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

<sup>50</sup> The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

MATT. xxv.

<sup>13</sup> Watch therefore, for ye know neither

the day nor the hour wherein the Son of man cometh.

MATT. xxvi. 2, 29.

<sup>2</sup> Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

<sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

MATT. xxviii.

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

MARK ii.

<sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MARK xiii. 19, 20 (twice), 24, 32.

<sup>19</sup> For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. <sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

<sup>24</sup> But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. <sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory.

<sup>31</sup> Heaven and earth shall pass away: but my words shall not pass away. <sup>32</sup> But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

MARK xiv.

<sup>25</sup> Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

LUKE iv.

<sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

LUKE vi. 13, 23.

<sup>13</sup> And when it was day, he called *unto*

*him* his disciples: and of them he chose twelve, whom also he named apostles;

<sup>23</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

LUKE x.

<sup>12</sup> But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

LUKE xii.

<sup>46</sup> The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

LUKE xvii. 22 (twice), 24, 26 (twice), 27, 28, 29, 30, 31.

<sup>22</sup> And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

<sup>24</sup> For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

<sup>25</sup> But first must he suffer many things, and be rejected of this generation. <sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man.

<sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. <sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.

<sup>31</sup> In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

LUKE xix. 42, 43.

<sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee,

and compass thee round, and keep thee in on every side,

LUKE xxi.

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

JOHN vi. 39, 40, 44, 54.

<sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

<sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

JOHN viii.

<sup>56</sup> Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

JOHN ix.

<sup>4</sup> I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

JOHN xi. 9 (twice), 24.

<sup>9</sup> Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

<sup>24</sup> Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

JOHN xii.

<sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

ACTS ii. 1, 17, 18, 20.

<sup>1</sup> And when the day of Pentecost was fully come, they were all with one accord in one place.

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> and on my servants and on my handmaidens I will

pour out in those days of my Spirit; and they shall prophesy:

<sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

ACTS iii.

<sup>24</sup> Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

ACTS vii.

<sup>45</sup> Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

ACTS xx.

<sup>16</sup> For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

ROM. ii. 5, 16.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

ROM. x.

<sup>21</sup> But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

ROM. xiii. 12, 13.

<sup>12</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. <sup>13</sup> Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

I COR. i.

<sup>8</sup> Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

I COR. iii.

<sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

I COR. iv.

<sup>3</sup> But with me it is a very small thing that I should be judged of you, or of

man's judgment: yea, I judge not mine own self.

I COR. v.

<sup>5</sup> To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 COR. i.

<sup>14</sup> As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

Twice—2 COR. vi.

<sup>2</sup> (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

GAL. iv.

<sup>10</sup> Ye observe days, and months, and times, and years.

EPH. iv.

<sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

EPH. vi.

<sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

PHIL. i. 6, 10.

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

<sup>10</sup> That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

PHIL. ii.

<sup>16</sup> Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

I THESS. v. 2, 4, 5, 8.

<sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

<sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief.

<sup>5</sup> Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

<sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith



and love; and for an helmet, the hope of salvation.

2 THESS. ii.

<sup>1</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 TIM. i.

<sup>12</sup> For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 TIM. iii.

<sup>1</sup> This know also, that in the last days perilous times shall come.

HEB. i. 2.

<sup>2</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

HEB. viii. 8, 9, 10.

<sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

HEB. x.

<sup>25</sup> Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

JAMES v.

<sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

1 PETER ii.

<sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall

behold, glorify God in the day of visitation.

2 PETER i.

<sup>19</sup> We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2 PETER ii.

<sup>9</sup> The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2 PETER iii.

3, 7, 8 (twice), 10, 12, 18.

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. <sup>8</sup> But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish..... <sup>10</sup> But the day of the Lord *will* come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, <sup>12</sup> looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

<sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

1 JOHN iv.

<sup>17</sup> Herein is our love made perfect, *that* we may have boldness in the day of judgment: because as he is, so are we in this world.

JUDE.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation,

he hath reserved in everlasting chains under darkness unto the judgment of the great day.

REV. i.

<sup>10</sup> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

REV. ii.

<sup>12</sup> I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

REV. vi.

<sup>17</sup> For the great day of his wrath is come; and who shall be able to stand?

REV. x.

<sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

REV. xvi.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

*2. Present the evidence that a literal personal advent of Christ still future is taught in the Bible.*

(2) Christ's own language admits of no other interpretation:

MATT xvi.

<sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

<sup>28</sup> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

MATT. xxiv.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>30</sup> And then shall appear the sign

of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

<sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

MATT. xxv.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left.

MATT. xxvi.

<sup>64</sup> Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

<sup>65</sup> Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

MARK viii.

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

LUKE xxi.

<sup>25</sup> And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; <sup>26</sup> men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.

<sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

What the Apostles say respecting the event:

ACTS i.

<sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

<sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

ACTS iii.

<sup>19</sup> Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> and he shall send Jesus Christ, which before was preached unto you: <sup>21</sup> whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

I COR. iv.

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

I COR. xi.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

I COR. xv.

<sup>2</sup> But every man in his own or-

der: Christ the firstfruits; afterward they that are Christ's at his coming.

HEB. ix.

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

HEB. x.

<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.

*3. What three modes of interpretation have been adopted in reference to Matt. xxiv. and xxv.?*

MATT. xxiv.

<sup>1</sup> And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. <sup>2</sup> And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

<sup>4</sup> And Jesus answered and said unto them, Take heed that no man deceive you.

<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.

<sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

<sup>8</sup> All these *are* the beginning of sorrows. <sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. <sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup> And many

false prophets shall rise, and shall deceive many. <sup>12</sup> And because iniquity shall abound, the love of many shall wax cold. <sup>13</sup> But he that shall endure unto the end, the same shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. <sup>15</sup> When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) <sup>16</sup> then let them which be in Judæa flee into the mountains: <sup>17</sup> let him which is on the housetop not come down to take any thing out of his house: <sup>18</sup> neither let him which is in the field return back to take his clothes. <sup>19</sup> And woe unto them that are with child, and to them that give suck in those days! <sup>20</sup> But pray ye that your flight be not in the winter, neither on the sabbath day: <sup>21</sup> for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. <sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. <sup>23</sup> Then if any man shall say unto you, Lo, here is Christ, or there; believe *it* not. <sup>24</sup> For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. <sup>25</sup> Behold, I have told you before. <sup>26</sup> Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. <sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. <sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: <sup>30</sup> and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup> And he shall send his

angels with a great sound of a trumpet, and they shall gather together his elect from the-four winds, from one end of heaven to the other. <sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: <sup>33</sup> so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. <sup>34</sup> Verily I say unto you, This generation shall not pass, till all these things be fulfilled. <sup>35</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. <sup>37</sup> But as the days of Noe *were*, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, <sup>39</sup> and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. <sup>40</sup> Then shall two be in the field; the one shall be taken, and the other left. <sup>41</sup> Two *women* shall be grinding at the mill; the one shall be taken, and the other left.

<sup>42</sup> Watch therefore: for ye know not what hour your Lord doth come. <sup>43</sup> But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. <sup>44</sup> Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. <sup>45</sup> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? <sup>46</sup> Blessed *is* that servant, whom his lord when he cometh shall find so doing. <sup>47</sup> Verily I say unto you, That he shall make him ruler over all his goods. <sup>48</sup> But and if that evil servant shall say in his heart, My lord delayeth his coming; <sup>49</sup> and shall begin to smite *his* fellowservants, and to eat and drink with the drunken; <sup>50</sup> the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, <sup>51</sup> and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

## MATT. xxv.

<sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise, and five *were* foolish. <sup>3</sup> They that *were* foolish took their lamps, and took no oil with them: <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they all slumbered and slept. <sup>6</sup> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup> But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup> And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answered and said, Verily I say unto you, I know you not. <sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

<sup>14</sup> For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. <sup>15</sup> And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <sup>16</sup> Then he that had received the five talents went and traded with the same, and made *them* other five talents. <sup>17</sup> And likewise he that *had received* two, he also gained other two. <sup>18</sup> But he that had received one went and digged in the earth, and hid his lord's money. <sup>19</sup> After a long time the lord of those servants cometh, and reckoneth with them. <sup>20</sup> And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. <sup>21</sup> His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>22</sup> He

also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. <sup>23</sup> His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. <sup>26</sup> His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: <sup>27</sup> thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. <sup>28</sup> Take therefore the talent from him, and give *it* unto him which hath ten talents. <sup>29</sup> For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. <sup>30</sup> And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when

saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And these shall go away into everlasting punishment; but the righteous into life eternal.

4. *In what passages is the time of Christ's second advent declared to be unknown?*

MATT. xxiv.

<sup>36</sup> But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

MARK xiii.

<sup>32</sup> But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is.

<sup>34</sup> For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

LUKE xii.

<sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

<sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

ACTS i.

<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

I THESS. v.

<sup>1</sup> But of the times and the seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 PETER iii.

<sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the



elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

REV. xvi.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

5. *What passages are commonly cited in proof of the supposition that the Apostles expected the second advent during their lives?*

PHIL. i.

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

I THESS. iv.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

I PETER i.

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

JAMES v.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

6. *How may it be shown that they did not entertain such an expectation?*

LUKE xxiv.

<sup>21</sup> But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

ROM. xi.

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup> boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, so



verity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

**23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. **24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? **25** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. **26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: **27** for this *is* my covenant unto them, when I shall take away their sins. **28** As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. **29** For the gifts and calling of God *are* without repentance. **30** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: **31** even so have these also now not believed, that through your mercy they also may obtain mercy. **32** For God hath concluded them all in unbelief, that he might have mercy upon all.

2 COR. iii.

**15** But even unto this day, when Moses is read, the vail is upon their heart. **16** Nevertheless when

it shall turn to the Lord, the vail shall be taken away.

2 THESS. ii.

**3** Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

**4** Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

7. *What is the Scripture doctrine?*

(a) Through the spiritual presence of Christ in the ordinary dispensation of providence:

MATT. xiii.

**31** Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: **32** which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

MATT. xxviii.

**19** Go thee therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20** teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

PSALM ii.

**7** I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. **8** Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

## PSALM xxii.

<sup>27</sup> All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

<sup>28</sup> For the kingdom is the LORD's: and he is the governor among the nations.

<sup>29</sup> All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

## PSALM lxxii.

<sup>7</sup> In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

<sup>8</sup> He shall have dominion also from sea to sea, and from the river unto the ends of the earth. <sup>9</sup> They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. <sup>10</sup> The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. <sup>11</sup> Yea, all kings shall fall down before him: all nations shall serve him.

## ISAIAH ii.

<sup>1</sup> The word that Isaiah the son of Amoz saw concerning Juda and Jerusalem.

<sup>2</sup> And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. <sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

## ISAIAH xi.

<sup>1</sup> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup> and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; <sup>3</sup> and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

<sup>6</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. <sup>7</sup> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. <sup>8</sup> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. <sup>9</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

## ISAIAH lx.

<sup>11</sup> Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

<sup>12</sup> For the nation and kingdom that will not serve thee shall perish: yea, *those* nations shall be utterly wasted.

## ISAIAH lxvi.

<sup>22</sup> For as the new heavens and the new earth, which I will make, shall remain

fore me, saith the LORD, so shall your ed and your name remain.

<sup>12</sup> And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

<sup>13</sup> And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

#### DANIEL ii.

<sup>14</sup> Thou sawest till that a stone was cut without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

<sup>15</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors: and the wind carried them away that no place was found for them: and the stone which smote the image became a great mountain, and filled the whole earth.

<sup>16</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

<sup>17</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

<sup>18</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known unto the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

#### ZECH. ix.

<sup>9</sup> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

<sup>10</sup> And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

<sup>11</sup> As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

#### ZECH. xiv.

<sup>8</sup> And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

#### REV. xi.

<sup>15</sup> And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

(b) The period of this general prevalency will continue a thousand years, and is hence designated the Millennium:

#### REV. xx.

<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be

fulfilled: and after that he must be loosed a little season. <sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

(c) The Jews are to be converted to Christianity, either at the commencement, or during the continuance of this period:

ZECH. xii.

<sup>9</sup> And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness

for him, as one that is in bitterness for *his* firstborn.

ZECH. xiii.

<sup>1</sup> In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

ROM. xi.

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

<sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

<sup>29</sup> For the gifts and calling of God *are* without repentance.

2 COR. iii.

<sup>15</sup> But even unto this day, *what* Moses is read, the vail is upon their heart. <sup>16</sup> Nevertheless *what* it shall turn to the Lord, the vail shall be taken away.

(d) Before the coming of Christ *there* are to be an apostasy and violent contest between light and darkness:

LUKE xvii.

<sup>25</sup> But first must he suffer many things and be rejected of this generation.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, *until* the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but the same day that Lot

Sodom it rained fire  
 ne from heaven, and  
 em all. <sup>30</sup> Even thus  
 the day when the Son  
 vealed.

2 PETER iii.

epistle, beloved, I now  
 ; in *both* which I stir up  
 ls by way of remembrance:  
 be mindful of the words  
 oken before by the holy  
 of the commandment of us  
 the Lord and Saviour:

this first, that there  
 n the last days scoffers,  
 r their own lusts, <sup>4</sup> and  
 ere is the promise of  
 ' for since the fathers  
 all things continue as  
 m the beginning of the

REV. xx.

n the thousand years  
 Satan shall be loosed  
 rison. <sup>8</sup> And shall go  
 ive the nations which  
 ur quarters of the earth,  
 lagog, to gather them  
 battle: the number of  
 the sand of the sea.  
 vent up on the breadth  
 , and compassed the  
 : saints about, and the  
 , and fire came down  
 out of heaven, and de-  
 1.

dvent, the general resurrec-  
 nent will be simultaneous,  
 to be succeeded by the  
 : old and the revelation of  
 and heavens. See chapters  
 iii.

*the view of those who  
 at Christ's coming will  
 nnial," and that He will*

*reign in Person upon the earth a  
 thousand years before the judg-  
 ment?*

REV. xx.

<sup>1</sup> And I saw an angel come down  
 from heaven, having the key of the  
 bottomless pit and a great chain in  
 his hand. <sup>2</sup> And he laid hold on  
 the dragon, that old serpent, which  
 is the Devil, and Satan, and bound  
 him a thousand years, <sup>3</sup> and cast  
 him into the bottomless pit, and  
 shut him up, and set a seal upon  
 him, that he should deceive the  
 nations no more, till the thousand  
 years should be fulfilled: and after  
 that he must be loosed a little  
 season. <sup>4</sup> And I saw thrones, and  
 they sat upon them, and judgment  
 was given unto them: and *I saw*  
 the souls of them that were be-  
 headed for the witness of Jesus,  
 and for the word of God, and  
 which had not worshipped the  
 beast, neither his image, neither  
 had received *his* mark upon their  
 foreheads, or in their hands; and  
 they lived and reigned with Christ  
 a thousand years. <sup>5</sup> But the rest  
 of the dead lived not again until  
 the thousand years were finished.  
 This *is* the first resurrection.  
<sup>6</sup> Blessed and holy *is* he that hath  
 part in the first resurrection: on  
 such the second death hath no  
 power, but they shall be priests of  
 God and of Christ, and shall reign  
 with him a thousand years. <sup>7</sup> And  
 when the thousand years are ex-  
 pired, Satan shall be loosed out of  
 his prison, <sup>8</sup> and shall go out to  
 deceive the nations which are in  
 the four quarters of the earth, Gog  
 and Magog, to gather them together

to battle: the number of whom *is* as the sand of the sea.

<sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

9. *What are the principal Scripture arguments against this view?*

(a) Christ's Kingdom is spiritual:

MATT. xiii.

<sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. <sup>16</sup> But blessed *are* your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

<sup>18</sup> Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which receiveth seed by the way side. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy

receiveth it; <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth ~~unto~~ them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in ~~the~~ field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy ~~has~~ done this. The servants said unto ~~him~~, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay: let while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and at the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn ~~them~~; but gather the wheat into my barn.

<sup>31</sup> Another parable put he forth ~~unto~~ them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them. The kingdom of heaven is like ~~to~~ <sup>34</sup> leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. <sup>35</sup> All these things spake ~~Jesus~~ <sup>36</sup> unto the multitude in parables; and without a parable spake he not ~~unto them~~ <sup>37</sup> that it might be fulfilled which was spoken by the prophet, saying, I will

open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. <sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

<sup>44</sup> Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

JOHN xviii.

<sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

ROM. xiv.

<sup>16</sup> Let not then your good be evil spoken for:

<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(b) It is not to be confined to the Jews:

MATT. viii.

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

(c) That regeneration is the condition of admission into it:

JOHN iii. 3, 5.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

(d) That the blessings are purely spiritual, as pardon and sanctification:

MATT. iii.

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judæa,

<sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand.

<sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, <sup>6</sup> and were baptized of him in Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees



and Sadducees come to his baptism. he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

<sup>12</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

COL. i.

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: <sup>14</sup> in whom we have redemption through his blood, *even* the forgiveness of sins:

(e) As to the fact of Christ's coming; He has come, and has sat upon the throne of His Father David ever since His ascension:

ACTS ii.

<sup>20</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing this before spake of the resurrection of Christ, that his scul was not left in hell, neither

his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up. whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made ~~that~~ same Jesus, whom ye have crucified, both Lord and Christ.

ACTS iii.

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, ~~do~~ marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this ~~us~~ to walk?

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. <sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup> and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ACTS iv.

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

<sup>25</sup> Who by the mouth of thy ser-

David hast said, Why did ye lighten rage, and the people in vain things? <sup>26</sup> The kings of the earth stood up, and the kings were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatever thy hand and thy counsel determined before to be done. And now, Lord, behold their renderings: and grant unto thy servants, that with all boldness they may speak thy word, without stretching forth thine hand to heal; that signs and wonders may be done in thy name of thy holy child Jesus.

## ACTS v.

Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. The God of our fathers raised Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

## HEB. x.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool.

## REV. iii.

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; <sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. <sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

(f) The Old Testament prophecies must refer to the present dispensation, and not to a reign in Person on the earth in the future:

(g) The second advent is not to occur until the resurrection, when all the dead are to arise:

## DAN. xii.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

## JOHN v.

<sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> and hath given him autho-

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

REV. xvi.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

5. *What passages are commonly cited in proof of the supposition that the Apostles expected the second advent during their lives?*

PHIL. i.

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

I THESS. iv.

<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

I PETER i.

<sup>5</sup> Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

JAMES v.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

6. *How may it be shown that they did not entertain such an expectation?*

LUKE xxiv.

<sup>21</sup> But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

ROM. xi.

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup> boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, se-

verity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

<sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

<sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree how much more shall these, which be the natural *branches*, be grafted into their own olive tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob <sup>27</sup> for this is my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all.

2 COR. iii.

<sup>15</sup> But even unto this day, when Moses is read, the veil is upon their heart. <sup>16</sup> Nevertheless when

it shall turn to the Lord, the veil shall be taken away.

2 THESS. ii.

<sup>3</sup> Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God.

7. *What is the Scripture doctrine?*

(a) Through the spiritual presence of Christ in the ordinary dispensation of providence:

MATT. xiii.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

MATT. xxviii.

<sup>10</sup> Go thee therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

PSALM ii.

<sup>7</sup> I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. <sup>8</sup> Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

## PSALM xxii.

<sup>27</sup> All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

<sup>28</sup> For the kingdom is the LORD's: and he is the governor among the nations.

<sup>29</sup> All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

## PSALM lxxii.

<sup>7</sup> In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

<sup>8</sup> He shall have dominion also from sea to sea, and from the river unto the ends of the earth. <sup>9</sup> They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. <sup>10</sup> The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. <sup>11</sup> Yea, all kings shall fall down before him: all nations shall serve him.

## ISAIAH ii.

<sup>1</sup> The word that Isaiah the son of Amoz saw concerning Juda and Jerusalem.

<sup>2</sup> And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. <sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

## ISAIAH xi.

<sup>1</sup> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup> and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; <sup>3</sup> and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: <sup>4</sup> but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

<sup>6</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. <sup>7</sup> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. <sup>8</sup> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. <sup>9</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

## ISAIAH lx.

<sup>11</sup> Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

<sup>12</sup> For the nation and kingdom that will not serve thee shall perish: yea, *those* nations shall be utterly wasted.

## ISAIAH lxvi.

<sup>22</sup> For as the new heavens and the new earth, which I will make, shall remain

before me, saith the LORD, so shall your seed and your name remain.

<sup>23</sup> And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

<sup>24</sup> And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

#### DANIEL ii.

<sup>24</sup> Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

<sup>25</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

<sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

<sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

<sup>45</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

#### ZECH. ix.

<sup>9</sup> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

<sup>10</sup> And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

<sup>11</sup> As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

#### ZECH. xiv.

<sup>8</sup> And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

#### REV. xi.

<sup>15</sup> And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

(b) The period of this general prevalency will continue a thousand years, and is hence designated the Millennium:

#### REV. xx.

<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be

fulfilled: and after that he must be loosed a little season. <sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison,

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

(c) The Jews are to be converted to Christianity, either at the commencement, or during the continuance of this period:

ZECH. xii.

<sup>9</sup> And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness

for him, as one that is in bitterness for *his* firstborn.

ZECH. xiii.

<sup>1</sup> In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

ROM. xi.

<sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance.

2 COR. iii.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

(d) Before the coming of Christ there are to be an apostasy and violent conflict between light and darkness:

LUKE xvii.

<sup>25</sup> But first must he suffer many things, and be rejected of this generation.

<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. <sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; <sup>29</sup> but the same day that Lot



went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. <sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.

2 PETER iii.

<sup>1</sup> This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: <sup>2</sup> that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>3</sup> Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

REV. xx.

<sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison. <sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them.

(e) Christ's advent, the general resurrection and judgment will be simultaneous, immediately to be succeeded by the burning of the old and the revelation of the new earth and heavens. See chapters xxxii. and xxxiii.

8. *What is the view of those who maintain that Christ's coming will be "premillennial," and that He will*

*reign in Person upon the earth a thousand years before the judgment?*

REV. xx.

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. <sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together

to battle: the number of whom *is* as the sand of the sea.

<sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

9. *What are the principal Scripture arguments against this view?*

(a) Christ's Kingdom is spiritual:

MATT. xiii.

<sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. <sup>13</sup> Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. <sup>14</sup> And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: <sup>15</sup> for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. <sup>16</sup> But blessed *are* your eyes, for they see: and your ears, for they hear. <sup>17</sup> For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

<sup>18</sup> Hear ye therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. <sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and anon with joy

receiveth it; <sup>21</sup> yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. <sup>23</sup> But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and at the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>31</sup> Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: <sup>32</sup> which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. <sup>34</sup> All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, I will

open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. <sup>36</sup> Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

<sup>44</sup> Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

JOHN xviii.

<sup>36</sup> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

ROM. xiv.

<sup>16</sup> Let not then your good be evil spoken of:

<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

b) It is not to be confined to the Jews:

MATT. viii.

<sup>9</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

(c) That regeneration is the condition of admission into it:

JOHN iii. 3, 5.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

(d) That the blessings are purely spiritual, as pardon and sanctification:

MATT. iii.

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judæa,

<sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand.

<sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. <sup>5</sup> Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, <sup>6</sup> and were baptized of him in Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees

and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits meet for repentance: <sup>9</sup> and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>10</sup> And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

<sup>12</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

COL. i.

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: <sup>14</sup> in whom we have redemption through his blood, *even* the forgiveness of sins:

(c) As to the fact of Christ's coming; He has come, and has sat upon the throne of His Father David ever since His ascension:

ACTS ii.

<sup>20</sup> Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither

his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, <sup>35</sup> until I make thy foe thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

ACTS iii.

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, *why* marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. <sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; <sup>15</sup> and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

ACTS iv.

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. <sup>24</sup> And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

<sup>25</sup> Who by the mouth of thy ser-

vant David hast said, Why did the heathen rage, and the people imagine vain things? <sup>26</sup> The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup> for to do whatsoever thy hand and thy counsel determined before to be done. <sup>29</sup> And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

<sup>30</sup> By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

## ACTS v.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

## HEB. x.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

<sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool.

## REV. iii.

<sup>7</sup> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; <sup>8</sup> I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. <sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. <sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

(f) The Old Testament prophecies must refer to the present dispensation, and not to a reign in Person on the earth in the future:

(g) The second advent is not to occur until the resurrection, when all the dead are to arise:

## DAN. xii.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

## JOHN v.

<sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>27</sup> and hath given him autho-

city to execute judgment also, because he is the Son of man.

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I COR. xv.

<sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

I THESS. iv.

<sup>16</sup> For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

REV. xx.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

<sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book

of life was cast into the lake of fire.

MATT. vii.

<sup>21</sup> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

MATT. xiii.

<sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

MATT. xvi.

<sup>24</sup> Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. <sup>25</sup> For whosoever will save his life shall



lose it: and whosoever will lose his life for my sake shall find it. <sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

MATT. xxv.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye

have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

ROM. ii.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> who will render to every man according to his deeds:

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

I COR. iii.

<sup>11</sup> For other foundation can no man lay than that is laid, which is Jesus Christ.

<sup>12</sup> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup> every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by



fire; and the fire shall try every man's work of what sort it is. <sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

## 2 COR. v.

<sup>9</sup> Wherefore we labour, that, whether present or absent, we may be accepted of him. <sup>10</sup> For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. <sup>11</sup> Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

## 2 THESS. i.

<sup>6</sup> Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup> and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> in flaming fire taking vengeance of them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

## REV. xx.

<sup>11</sup> And I saw a great white throne,

and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

(h) The second advent is to be accompanied with the general conflagration, and the generation of the new heavens and the new earth:

## 2 PETER iii.

<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup> whereby the world that then was, being overflowed with water, perished:

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

<sup>8</sup> But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-

ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

<sup>11</sup> Seeing then *that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, <sup>12</sup> looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

REV. xx.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

*10. What considerations favour the spiritual and oppose the literal interpretation of Rev. xx. 1-10?*

REV. xx.

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and

shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. <sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

(a) The same figure is often used in Scripture to express the idea of a spiritual revival:

ISAIAH xxvi.

<sup>19</sup> Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

EZEK. xxxvii.

<sup>11</sup> Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

<sup>12</sup> Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup> And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup> and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

HOSEA vi.

<sup>1</sup> Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. <sup>2</sup> After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. <sup>3</sup> Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

ROM. xi.

<sup>13</sup> For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup> if by any means I may provoke to emulation ~~them which are~~ my flesh, and might save some of them.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

REV. xi.

<sup>10</sup> And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

<sup>11</sup> And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

<sup>12</sup> And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

(b) The Scriptures teach that the resurrection is to be spiritual:

I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

II. *Show that the future general conversion of the Jews is taught in Scripture?*

ROM. xi.

<sup>15</sup> For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? <sup>16</sup> For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches. <sup>17</sup> And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with

them partakest of the root and fatness of the olive tree; <sup>18</sup> boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery; lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* be-

loved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance.

ISAIAH lix.

<sup>20</sup> And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

<sup>21</sup> As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

JER. xxxi.

<sup>31</sup> Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

<sup>32</sup> Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: <sup>33</sup> but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

ZECH. xii.

<sup>9</sup> And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn

for him, as one that mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

2 COR. iii.

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart. <sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

*12. State the arguments for, and the arguments against, the opinion that the Jews are to be restored to their own land.*

The arguments in favour of that return are :

(a) The literal sense of many of the Old Testament prophecies :

ISAIAH xi.

<sup>10</sup> And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek : and his rest shall be glorious.

<sup>11</sup> And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

<sup>12</sup> And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

JER. iii.

<sup>17</sup> At that time they shall call Jerusalem the throne of the LORD ; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem : neither shall they walk any more after the imagination of their evil heart.

JER. xvi.

<sup>14</sup> Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt ; <sup>15</sup> but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.

EZEK. xx.

<sup>39</sup> As for you, O house of Israel, thus saith the Lord GOD ; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me : but pollute ye my holy name no more with your gifts, and with your idols.

<sup>40</sup> For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me : there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. <sup>41</sup> I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered ; and I will be sanctified in you before the heathen. <sup>42</sup> And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. <sup>43</sup> And there shall ye remember your ways, and all your doings, wherein ye have been defiled ; and ye shall lothe yourselves in your own sight for all your evils that ye have com-

nitted. <sup>44</sup> And ye shall know that *I am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

EZEK. xxxiv.

<sup>1</sup> For thus saith the Lord GOD; Behold, *even* I, will both search my sheep, and seek them out. <sup>2</sup> As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. <sup>3</sup> And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. <sup>4</sup> I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. <sup>5</sup> I will feed my flock, and I will cause them to lie down, saith the Lord GOD. <sup>6</sup> I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. <sup>7</sup> And as *ye* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. <sup>8</sup> *Seemeth it* a small thing unto you to have eaten up the good pasture, that ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must ul the residue with your feet? <sup>9</sup> And *for* my flock, they eat that which ye have trodden with your feet; and they think that which ye have fouled with your feet.

<sup>10</sup> Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle. <sup>11</sup> Because ye have thrust with side and with shoulder, and pushed

all the diseased with your horns, till ye have scattered them abroad; <sup>12</sup> therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. <sup>13</sup> And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. <sup>14</sup> And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. <sup>15</sup> And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. <sup>16</sup> And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. <sup>17</sup> And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. <sup>18</sup> And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid. <sup>19</sup> And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. <sup>20</sup> Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD. <sup>21</sup> And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD.

EZEK. xxxvi.

<sup>1</sup> Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: <sup>2</sup> Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession: <sup>3</sup> therefore prophesy and say, Thus saith the Lord GOD; because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the



lips of talkers, and *are* an infamy of the people: <sup>4</sup>therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about; <sup>5</sup>therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. <sup>6</sup>Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: <sup>7</sup>therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

<sup>8</sup>But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. <sup>9</sup>For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: <sup>10</sup>and I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded: <sup>11</sup>and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD. <sup>12</sup>Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*. <sup>13</sup>Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations; <sup>14</sup>therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. <sup>15</sup>Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither

shalt thou cause thy nations to fall any more, saith the Lord GOD.

<sup>16</sup>Moreover the word of the LORD came unto me, saying, <sup>17</sup>Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. <sup>18</sup>Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it: <sup>19</sup>and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. <sup>20</sup>And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

<sup>21</sup>But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. <sup>22</sup>Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not turn from your faces, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. <sup>23</sup>And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. <sup>24</sup>For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

<sup>25</sup>Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. <sup>26</sup>A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. <sup>27</sup>And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. <sup>28</sup>And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. <sup>29</sup>I will also save you from all your uncleanness: and I will call for the corn, and will



increase it, and lay no famine upon you. <sup>30</sup> And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. <sup>31</sup> Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

<sup>32</sup> Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. <sup>33</sup> Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded. <sup>34</sup> And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. <sup>35</sup> And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, and are inhabited. <sup>36</sup> Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*. <sup>37</sup> Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. <sup>38</sup> As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

## HOSEA iii.

<sup>1</sup> Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. <sup>2</sup> So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley: <sup>3</sup> and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

<sup>4</sup> For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image,

and without an ephod, and *without* teraphim: <sup>5</sup> afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

## AMOS ix.

<sup>11</sup> In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: <sup>12</sup> that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. <sup>13</sup> Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. <sup>14</sup> And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. <sup>15</sup> And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

## ZECH. x.

<sup>5</sup> And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

<sup>6</sup> And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have

mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them. <sup>7</sup> And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD. <sup>8</sup> I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. <sup>9</sup> And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. <sup>10</sup> I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

<sup>11</sup> And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. <sup>12</sup> And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

## ZECH. xiv.

<sup>1</sup> Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. <sup>2</sup> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. <sup>3</sup> Then shall the LORD go forth, and fight against those

nations, as when he fought in the day of battle.

<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

<sup>5</sup> And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee. <sup>6</sup> And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: <sup>7</sup> but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. <sup>8</sup> And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. <sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. <sup>10</sup> All the land shall be turned as a plain from Gea to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hanneel unto the king's winepresses. <sup>11</sup> And *ye* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

<sup>12</sup> And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. <sup>13</sup> And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold

every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. <sup>14</sup> And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. <sup>15</sup> And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

<sup>16</sup> And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. <sup>17</sup> And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. <sup>18</sup> And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. <sup>19</sup> This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

<sup>20</sup> In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. <sup>21</sup> Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

JOEL iii.

<sup>1</sup> For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, <sup>2</sup> I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my

people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. <sup>3</sup> And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. <sup>4</sup> Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; <sup>5</sup> because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: <sup>6</sup> the children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. <sup>7</sup> Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: <sup>8</sup> and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

<sup>9</sup> Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: <sup>10</sup> beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

<sup>11</sup> Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. <sup>12</sup> Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there

will I sit to judge all the heathen round about. <sup>13</sup> Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness *is* great. <sup>14</sup> Multitudes, multitudes in the valley of decision : for the day of the LORD *is* near in the valley of decision. <sup>15</sup> The sun and the moon shall be darkened, and the stars shall withdraw their shining. <sup>16</sup> The LORD also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the LORD *will be* the hope of his people, and the strength of the children of Israel.

<sup>17</sup> So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

(b) That the whole of the land promised to Abraham has never been fully possessed by his descendants :

GEN. xv.

<sup>18</sup> In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates : <sup>19</sup> the Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup> and the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

NUM. xxxiv.

<sup>6</sup> And *as for* the western border, ye shall even have the great sea for a border : this shall be your west border. <sup>7</sup> And this shall be your north border : from the great sea ye shall point out for you mount

Hor : <sup>8</sup> from mount Hor ye point out *your border* unto the trance of Hamath ; and the go forth of the border shall be to dad :

<sup>9</sup> And the border shall go to Ziphron, and the goings out shall be at Hazer-enan : this shall be your north border. <sup>10</sup> And shall point out your east border from Hazer-enan to Shepham, <sup>11</sup> and the coast shall go to Riblah, on the east side of Ain ; and the border shall descend, and shall reach to the side of the sea of Chinnereth eastward : <sup>12</sup> and the border shall go down to Jordan, and the goings out of it shall be at the salt sea : this shall be your land with the coasts thereof round about.

EZEK. xlvii.

<sup>1</sup> Afterward he brought me again to the door of the house ; and, behold, waters issued out from under the threshold of the house eastward : for the fountains of the house *stood toward* the east, and the waters came down from under the right side of the house, at the side of the altar. <sup>2</sup> Then brought he me out of the way of the gate northward, and led me about the way without the utter gate by the way that led eastward ; and, behold, there *ran* waters on the right side. <sup>3</sup> And the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters *were* to the ancles. <sup>4</sup> Again he measured a thousand, and brought me through the waters ; the waters *were* to the knees. <sup>5</sup> Again he measured a thousand, and brought me through ; the waters *were* to the thighs. <sup>6</sup> Afterward he measured a thousand, and *it was* a river that I could not pass, for the waters were risen, waters to in, a river that could not be passed. <sup>7</sup> And he said unto me, Son of man, thou hast seen *this* ? Then he brought

and caused me to return to the brink of the river. <sup>7</sup> Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other. <sup>8</sup> Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. <sup>9</sup> And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. <sup>10</sup> And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. <sup>11</sup> But the miry places thereof and the marishes thereof shall not be healed: they shall be given to salt. <sup>12</sup> And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

<sup>13</sup> Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

<sup>14</sup> And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. <sup>15</sup> And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; <sup>16</sup> Hamath, Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the coast of Hauran. <sup>17</sup> And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side. <sup>18</sup> And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and

from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side. <sup>19</sup> And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward. <sup>20</sup> The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side. <sup>21</sup> So shall ye divide this land unto you according to the tribes of Israel.

<sup>22</sup> And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. <sup>23</sup> And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

(c) The literal interpretation of the Old Testament prophecies would be most unnatural, (a') because to be consistent it must be literal in all its parts:

EZEK. xxxvii.

<sup>24</sup> And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. <sup>25</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. <sup>26</sup> Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. <sup>27</sup> My tabernacle also shall be with them:

yea, I will be their God, and they shall be my people. <sup>28</sup> And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

EZEK. xl.

<sup>1</sup> In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

<sup>2</sup> In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. <sup>3</sup> And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. <sup>4</sup> And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel. <sup>5</sup> And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

<sup>6</sup> Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad. <sup>7</sup> And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed. <sup>8</sup> He measured also the porch of the gate within, one reed. <sup>9</sup> Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward. <sup>10</sup> And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure

on this side and on that side. <sup>11</sup> And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits. <sup>12</sup> The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side. <sup>13</sup> He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door. <sup>14</sup> He made also posts of three *cubits*, even unto the post of the *door* round about the gate. <sup>15</sup> And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits. <sup>16</sup> And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: and upon *each* post *were* palm trees. <sup>17</sup> Then brought he me into the outward court, and, *by them were* chambers, and a pavement made: the court round about: thirty chambers *were* upon the pavement. <sup>18</sup> And the pavement by the side of the gates *was* against the length of the gates *was* the lower pavement. <sup>19</sup> Then he measured the breadth from the forefront of the lower gate unto the forefront of the *inner* court without, an hundred cubits eastward and northward.

<sup>20</sup> And the gate of the outward *court* that looked toward the north, he measured the length thereof, and the breadth thereof. <sup>21</sup> And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* five cubits, and the breadth five and twenty cubits. <sup>22</sup> And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them. <sup>23</sup> And the gate of the inner court *was* over against the gate toward the north, and toward the east, and he measured from gate to gate *an* hundred cubits.

<sup>24</sup> After that he brought me toward the south, and behold a gate toward the



uth: and he measured the posts thereof and the arches thereof according to these measures. <sup>25</sup> And *there were* windows in

and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits. <sup>26</sup> And *there were* seven steps to

go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. <sup>27</sup> And *there was*

gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. <sup>28</sup> And the arches round about *were* five and twenty cubits long, and five cubits broad. <sup>29</sup> And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

<sup>30</sup> And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. <sup>31</sup> And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

<sup>32</sup> And he brought me to the north gate, and measured *it* according to these measures; <sup>33</sup> the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits. <sup>34</sup> And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side and on that side: and the going up to it *had* eight steps. <sup>35</sup> And the chambers and the entries thereof *were* by the posts

of the gates, where they washed the burnt offering.

<sup>36</sup> And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. <sup>37</sup> And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables. <sup>38</sup> Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*. <sup>39</sup> And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. <sup>40</sup> And within *were* hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

<sup>41</sup> And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate: and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

<sup>42</sup> And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house. <sup>43</sup> And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him. <sup>44</sup> So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar *that was* before the house.

<sup>45</sup> And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side. <sup>46</sup> The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

EZEK. xli.

<sup>1</sup> Afterward he brought me to the tem-



pie, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle. <sup>2</sup> And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. <sup>3</sup> Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. <sup>4</sup> So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy place. <sup>5</sup> After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side. <sup>6</sup> And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. <sup>7</sup> And *there was* an entering, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was* still upward, and so increased *from* the lowest chamber to the highest by the midst. <sup>8</sup> I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits. <sup>9</sup> The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within, <sup>10</sup> and between the chambers *was* the wideness of twenty cubits round about the house on every side. <sup>11</sup> And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south; and the breadth of the place that was left *was* five cubits round about. <sup>12</sup> Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. <sup>13</sup> So he measured the house, an hundred cubits

long; and the separate place, and the building, with the walls thereof, an hundred cubits long; <sup>14</sup> also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. <sup>15</sup> And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; <sup>16</sup> the door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cycled with the wood round about, and from the ground up to the windows, and the windows *were* covered: <sup>17</sup> to the above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. <sup>18</sup> And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; <sup>19</sup> so that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. <sup>20</sup> From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple. <sup>21</sup> The posts of the temple *were* squared, and the face of the sanctuary the appearance of *the one* as the appearance of *the other*. <sup>22</sup> The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the width thereof, *were* of wood: and he said unto me, This *is* the table that is before the LORD. <sup>23</sup> And the temple and the sanctuary had two doors. <sup>24</sup> And the doors had two leaves *apiece*, two turning leaves: two *leaves* for the one door, and two leaves for the other door. <sup>25</sup> And *there were* made on them, on the doors of the temple, cherubims and palm trees, *as were* made upon the walls; and *there were* thick planks upon the face of the porch without. <sup>26</sup> And *there were* windows and palm trees on the one side, and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

## EZEK. xlii.

<sup>1</sup> Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

<sup>2</sup> Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits. <sup>3</sup> Over against the twenty

*cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*. <sup>4</sup> And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. <sup>5</sup> Now the upper

chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

<sup>6</sup> For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground. <sup>7</sup> And the wall that *was* without over against the chambers,

toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. <sup>8</sup> For the length of the chambers that *were* in the utter court *was* fifty cubits:

and, lo, before the temple *were* an hundred cubits. <sup>9</sup> And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court. <sup>10</sup> The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. <sup>11</sup> And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors. <sup>12</sup> And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

<sup>13</sup> Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the

place *is* holy. <sup>14</sup> When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

<sup>15</sup> Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about. <sup>16</sup> He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

<sup>17</sup> He measured the north side, five hundred reeds, with the measuring reed round about. <sup>18</sup> He measured the south side, five hundred reeds, with the measuring reed.

<sup>19</sup> He turned about to the west side, *and* measured five hundred reeds with the measuring reed. <sup>20</sup> He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

## EZEK. xliii.

<sup>1</sup> Afterward he brought me to the gate, *even* the gate that looketh toward the east: <sup>2</sup> and, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters and the earth shined with his glory.

<sup>3</sup> And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face. <sup>4</sup> And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east. <sup>5</sup> So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. <sup>6</sup> And I heard *him* speaking unto me out of the house; and the man stood by me.

<sup>7</sup> And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high

places. <sup>8</sup> In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. <sup>9</sup> Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

<sup>10</sup> Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. <sup>11</sup> And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. <sup>12</sup> This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

<sup>13</sup> And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar. <sup>14</sup> And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit. <sup>15</sup> So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns. <sup>16</sup> And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof. <sup>17</sup> And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

<sup>18</sup> And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings

thereon, and to sprinkle blood thereon.

<sup>19</sup> And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering. <sup>20</sup> And thou shalt take

of the blood thereof, and put *it* in the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. <sup>21</sup> Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

<sup>22</sup> And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock. <sup>23</sup> When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish,

and a ram out of the flock without blemish. <sup>24</sup> And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

<sup>25</sup> Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. <sup>26</sup> Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

<sup>27</sup> And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

EZEK. xliv.

<sup>1</sup> Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

<sup>2</sup> Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. <sup>3</sup> *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD: he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

<sup>4</sup> Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my

face. <sup>5</sup> And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. <sup>6</sup> And thou shalt say to the rebellious, *ever* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, <sup>7</sup> in that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. <sup>8</sup> And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

<sup>9</sup> Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. <sup>10</sup> And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall *even* bear their iniquity. <sup>11</sup> Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. <sup>12</sup> Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. <sup>13</sup> And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*: but they shall bear their shame, and their abominations which they have committed. <sup>14</sup> But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

<sup>15</sup> But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come

near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: <sup>16</sup> they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

<sup>17</sup> And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. <sup>18</sup> They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat. <sup>19</sup> And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. <sup>20</sup> Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. <sup>21</sup> Neither shall any priest drink wine, when they enter into the inner court. <sup>22</sup> Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. <sup>23</sup> And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean. <sup>24</sup> And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. <sup>25</sup> And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. <sup>26</sup> And after he is cleansed, they shall reckon unto him seven days. <sup>27</sup> And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD. <sup>28</sup> And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no

possession in Israel: I *am* their possession. <sup>29</sup> They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's. <sup>30</sup> And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. <sup>31</sup> The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

## EZEK. xlv.

<sup>1</sup> Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about. <sup>2</sup> Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof. <sup>3</sup> And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*. <sup>4</sup> The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. <sup>5</sup> And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

<sup>6</sup> And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

<sup>7</sup> And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border

unto the east border. <sup>8</sup> In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

<sup>9</sup> Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. <sup>10</sup> Ye shall have just balances, and a just ephah, and a just bath. <sup>11</sup> The ephah and the bath shall be of one measure, that the bath may contain the tenth of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. <sup>12</sup> And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. <sup>13</sup> This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: <sup>14</sup> concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, ~~which~~ *is* an homer of ten baths; for ten baths *are* an homer: <sup>15</sup> and one lamb out of the flock, out of two hundred, out of the fast pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. <sup>16</sup> All the people of the land shall give this oblation for the prince in Israel. <sup>17</sup> And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offering, to make reconciliation for the house of Israel. <sup>18</sup> Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: <sup>19</sup> and the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the ~~four~~ *four* corners of the settle of the altar, and upon the posts of the gate of the ~~inner~~ *inner* court. <sup>20</sup> And so thou shalt do the seventh day of the month for every one that erreth,

and for *him that is simple*: so shall ye reconcile the house. <sup>21</sup> In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

<sup>22</sup> And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

<sup>23</sup> And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering. <sup>24</sup> And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. <sup>25</sup> In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

## EZEK. xlv.

<sup>1</sup> Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. <sup>2</sup> And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. <sup>3</sup> Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. <sup>4</sup> And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. <sup>5</sup> And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. <sup>6</sup> And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. <sup>7</sup> And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an

ephah. <sup>8</sup> And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

<sup>9</sup> But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. <sup>10</sup> And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

<sup>11</sup> And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

<sup>12</sup> Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate. <sup>13</sup> Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning. <sup>14</sup> And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. <sup>15</sup> Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

<sup>16</sup> Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

<sup>17</sup> But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. <sup>18</sup> Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that



my people be not scattered every man from his possession.

<sup>19</sup> After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward. <sup>20</sup> Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people. <sup>21</sup> Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court. <sup>22</sup> In the four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure. <sup>23</sup> And *there was* a row of building round about in them, round about them four, and *it was* made with boiling places under the rows round about. <sup>24</sup> Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

JER. xvii.

<sup>24</sup> And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

<sup>25</sup> Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

<sup>26</sup> And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. <sup>27</sup> But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of

Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

(*3'*) Then Jerusalem must be the centre of government, the Jews a superior class in the Christian church, and all worshippers must come monthly, and from sabbath to sabbath, from the ends of the earth to worship in the Holy City:

ISAIAH ii.

<sup>1</sup> The word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

<sup>2</sup> And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. <sup>3</sup> And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

ISAIAH lxvi.

<sup>19</sup> And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, to El, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

<sup>20</sup> And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel unto the house of the LORD. <sup>21</sup> And I will also take of them for priests, and for



**Levites, saith the LORD.** <sup>22</sup> For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

<sup>23</sup> And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

<sup>24</sup> And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

## ZECH. xiv.

<sup>16</sup> And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. <sup>17</sup> And it shall be, *that* whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. <sup>18</sup> And if the family of Egypt go not up, and come not, *that have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. <sup>19</sup> This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

<sup>20</sup> In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

<sup>21</sup> Yea, every pot in Jerusalem and

in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

(γ') But this would lead to the revival of the Jewish ritual. See quest. 9:

(δ') The New Testament plainly teaches the abolition of all distinction:

## ROM. xi.

<sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

## EPH. ii.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

<sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; <sup>21</sup> in whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> in whom ye also are builded together for an habitation of God through the Spirit.

(ε') This would contradict what the New Testament teaches respecting the final abolition of the Levitical priesthood, and sacrifice by Christ and His offering:

GAL. iv.

<sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, and months, and times, and years.

GAL. v.

<sup>4</sup> Christ is become of no effect unto you, whosoever of you are

justified by the law; ye are fallen from grace. <sup>5</sup> For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. <sup>7</sup> Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup> This persuasion *cometh* not of him that calleth you.

COL. ii.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: <sup>17</sup> which are a shadow of things to come; but the body *is* of Christ. <sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, <sup>19</sup> and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. <sup>20</sup> Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, <sup>21</sup> (touch not; taste not; handle not; <sup>22</sup> which all are to perish with the using;) after the commandments and doctrines of men? <sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

HER. vii.

<sup>12</sup> For the priesthood being changed, there is made of necessity a

change also of the law. <sup>18</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. <sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

## HEB. viii.

<sup>1</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. <sup>2</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For *this is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be

to them a God, and they shall be to me a people: <sup>11</sup> and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

## HEB. ix.

<sup>1</sup> Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. <sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all; <sup>4</sup> which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup> and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. <sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. <sup>7</sup> But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: <sup>8</sup> the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while

as the first tabernacle was yet standing: <sup>9</sup> which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; <sup>10</sup> which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. <sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(c') In the New Testament Christians are called Abraham's seed, etc. :

GAL. iii.

<sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

GAL. vi.

<sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

<sup>16</sup> And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

EPH. ii.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who

are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God :

HEB. xii.

<sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

GAL. iv.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

PHIL. iii.

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

COL. ii.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

REV. ii.

<sup>8</sup> And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive:

<sup>9</sup> I know thy works, and tribulation, and poverty, (but thou art

rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

## I PETER ii.

<sup>4</sup>To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.

<sup>5</sup>Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup>Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup>Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup>and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

<sup>9</sup>But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

<sup>10</sup>Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

## HEB. xiii.

<sup>15</sup>By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

<sup>16</sup>But to do good and to communicate forget not: for with such sacrifices God is well pleased.

## ROM. xii.

<sup>1</sup>I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

<sup>2</sup>And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

13. *Who is to be the Judge of the world?*

## MATT. xxv.

<sup>31</sup>When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: <sup>32</sup>and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup>and he shall set the sheep on his right hand, but the goats on the left.

## ACTS xvii.

<sup>30</sup>And the times of this ignorance God winked at; but now commandeth all men every where to repent:

<sup>31</sup>Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

## JOHN v.

<sup>22</sup>For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>23</sup>that all *men* should honour the Son, even as they honour the Father. He that honour-eth not the Son honoureth not the Father which hath sent him.

<sup>26</sup>For as the Father hath life in himself;

so hath he given to the Son to have life in himself;

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

2 THESS. i.

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

REV. i.

<sup>7</sup> Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

ACTS iii.

<sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; <sup>20</sup> and he shall send Jesus Christ, which before was preached unto you:

<sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

14. *Who are to be the subjects of and attendants at this judgment?*

MATT. xxv.

<sup>31</sup> When the Son of man shall come in his glory, and all the holy

angels with him, then shall he sit upon the throne of his glory: <sup>32</sup> and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: <sup>33</sup> and he shall set the sheep on his right hand, but the goats on the left. <sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: <sup>42</sup> for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: <sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited

ne not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? <sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

1 COR. xv.

<sup>51</sup> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2 COR. v.

<sup>8</sup> Wherefore we labour, that, whether present or absent, we may be accepted of him.

<sup>10</sup> For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 THESS. iv.

<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2 THESS. i.

<sup>6</sup> Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup> and to you who are troubled rest with us,

when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; <sup>9</sup> who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; <sup>10</sup> when he shall come to be glorified in his saints, and to be admired in all them that believe. (because our testimony among you was believed) in that day.

REV. xx.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

2 PETER ii

<sup>4</sup> For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;



JUDE.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

MATT. xiii.

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

15. *In what sense is it said that the saints shall judge the world?*

MATT. xix.

<sup>27</sup> Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

<sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

LUKE xxii.

<sup>28</sup> Ye are they which have continued with me in my temptations.

<sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed unto me; <sup>30</sup> that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

I COR. vi.

<sup>1</sup> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

<sup>2</sup> Do ye not know that the saints

shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that we shall judge angels? how much more things that pertain to this life?

<sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

REV. xx.

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

ROM. viii.

<sup>17</sup> And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2 TIM. ii.

<sup>11</sup> *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

<sup>12</sup> If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

<sup>13</sup> If we believe not, *yet* he abideth faithful: he cannot deny himself.

REV. xix.

<sup>1</sup> And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup> for true and righteous *are* his judgments: for he hath judged the great whore,

which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. <sup>8</sup> And again they said, Alleluia. And her smoke rose up for ever and ever. <sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

*16. Upon what principles will this judgment be dispensed?*

REV. xx.

<sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

PHIL. iv.

<sup>8</sup> And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

REV. iii.

<sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

REV. xiii.

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book

of life of the Lamb slain from the foundation of the world.

REV. xx.

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

MATT. xiii.

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

MATT. xxv.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: <sup>35</sup> for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: <sup>36</sup> naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?

<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. <sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire,

prepared for the devil and his angels :

LUKE xii.

<sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. <sup>48</sup> But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

ROM. ii.

<sup>12</sup> For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ; <sup>13</sup> (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves : <sup>15</sup> which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another ;)

MATT. xi.

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not : <sup>21</sup> Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say unto you, It

shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. <sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

LUKE iii.

<sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : <sup>17</sup> whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into *his* garner ; but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people.

<sup>19</sup> But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done.

<sup>20</sup> Added yet this above all, that he shut up John in prison.

ECCLES. xii.

<sup>13</sup> Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this *is* the whole *duty* of man.

<sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

I COR. iv.

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.

## LUKE viii.

<sup>17</sup> For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

<sup>18</sup> Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

## LUKE xii.

<sup>1</sup> In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

<sup>2</sup> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

<sup>3</sup> Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

## MARK iv.

<sup>21</sup> And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

<sup>22</sup> For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

*17. What do the Scriptures reveal concerning the future conflagration of the earth?*

## PSALM cii.

<sup>26</sup> They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: <sup>27</sup> but thou *art* the same, and thy years shall have no end.

<sup>28</sup> The children of thy servants shall

continue, and their seed shall be established before thee.

## ISAIAH li.

<sup>4</sup> Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. <sup>5</sup> My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

<sup>6</sup> Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

## ROM. viii.

<sup>18</sup> For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly; but by reason of him who hath subjected *the same* in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

## HEB. xii.

<sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall* not we escape, if we turn away from him that *speaketh* from heaven:

<sup>26</sup> Whose voice then shook the

earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

<sup>27</sup> And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

2 PETER iii.

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> Seeing then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness, <sup>12</sup> looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

REV. xx.

<sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup> and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. <sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast,

neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. <sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. <sup>7</sup> And when the thousand years are expired, Satan shall be loosed out of his prison, <sup>8</sup> and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. <sup>9</sup> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. <sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. <sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which *is the* book of life: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven saying, Be-

hold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. <sup>6</sup> And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son. <sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. <sup>9</sup> And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup> having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; <sup>12</sup> and had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: <sup>13</sup> on the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. <sup>15</sup> And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup> And he mea-

sured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. <sup>18</sup> And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. <sup>19</sup> And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup> the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. <sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. <sup>24</sup> And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. <sup>25</sup> And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it. <sup>27</sup> And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

#### ACTS ii.

<sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

#### ROM. viii.

<sup>19</sup> For the earnest expectation of the creature waiteth for the mani-



festation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

REV. v.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup> and hast made us unto our God kings and priests: and we shall reign on the earth.

REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and

the first earth were passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

18. *What should be the moral effect of the Scripture doctrine of Christ's second advent?*

(a) Upon Christians:

PHIL. iii.

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

COL. iii.

<sup>4</sup> When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. <sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:



<sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience: <sup>7</sup> in the which ye also walked some time, when ye lived in them.

JAMES v.

<sup>1</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh

1 JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. <sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

LUKE xii.

<sup>25</sup> Let your loins be girded about, and *your* lights burning; <sup>26</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

<sup>27</sup> Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

<sup>28</sup> And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

<sup>29</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

1 COR. i.

<sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup> who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

PHIL. iii

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 THESS. i.

<sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

2 TIM. iv.

<sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup> henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 PETER iii

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

REV. xxii.

<sup>20</sup> He which testifieth these things saith, Surely I come quickly. Amen.

Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

(b) Upon unbelievers:

MARK xiii.

<sup>34</sup> *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

2 PETER iii.

<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to

us-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

JUDE.

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

## CHAPTER XXXVII.

## HEAVEN AND HELL.

*What are the usages of the terms οὐρανός, "heaven," and οὐράνια, "heavenly places," in New Testament?*

Οὐρανός is used in three senses:  
Habitation of birds:

MATT. viii.

And Jesus saith unto him, The birds have holes, and the birds of the air have nests; but the Son of man hath not where to lay his

MATT. xxiv.

Immediately after the tribulation of days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Starry region:

ACTS vii.

Then God turned, and gave heed up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain sacrifices and sacrifices *by the space of* years in the wilderness?

HEB. xi.

Therefore sprang there even of

one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(γ') The abode of Christ:

HEB. ix.

<sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

I PETER iii.

<sup>22</sup> Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

(δ') Sometimes called the third heaven:

2 COR. xii.

<sup>2</sup> I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

(ε') Sometimes used by way of contrast with "earth:"

2 PETER iii.

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

REV. xxi.

<sup>1</sup> And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(b) *Τὰ ἔκγονα*. Various rendered:

JOHN iii.

<sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

EPH. i.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

EPH. ii.

<sup>6</sup> And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

EPH. i.

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

2. *What are the principal terms, both literal and figurative, which are used in Scripture to designate the future blessedness of the saints?*

(a) Literal terms:

(a') Life, eternal life, everlasting life:

MATT. vii.

<sup>13</sup> Enter ye in at the strait gate, wide is the gate, and broad is the way that leadeth to destruction, and there be which go in thereat:

<sup>14</sup> Because strait is the gate, narrow is the way, which leadeth unto life, and few there find it.

MATT. xix.

<sup>16</sup> And, behold, one came and said unto him, Good Master, follow me: what good thing shall I do, that I may have eternal life?

<sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life.

MATT. xxv.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

(β') Glory, glory of God, eternal glory:

ROM. ii.

<sup>6</sup> Who will render to every man according to his deeds:

<sup>7</sup> To them who by patient continuance in well doing shall obtain glory and honour and immortality of life:

<sup>8</sup> But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

<sup>10</sup> But glory, honour, and peace, to every man that worketh good: to the Jew first, and also to the Gentile:

<sup>11</sup> For there is no respect of persons with God.

ROM. v.

<sup>1</sup> Therefore being justified by faith,

have peace with God through our Lord Jesus Christ:

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

2 COR. iv.

<sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

<sup>18</sup> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

ROM. ii.

<sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

<sup>11</sup> For there is no respect of persons with God.

(*γ'*) Salvation, and eternal salvation:

HEB. v.

<sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;

(*δ*) Figurative terms:

(*α'*) Paradise:

LUKE xxiii.

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

2 COR. xii.

<sup>4</sup> How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

REV. ii.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(*β'*) Heavenly Jerusalem:

GAL. iv.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

REV. iii.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

(*γ'*) Kingdom of heaven, heavenly kingdom, eternal kingdom, kingdom prepared from the foundation of the world:

MATT. xxv.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

2 TIM. iv.

<sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(*δ'*) Eternal inheritance:

1 PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

(ε') Sit down with Abraham, Isaac, and Jacob:

LUKE xvi.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

MATT. viii.

<sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

(ζ') To reign with Christ:

2 TIM. ii.

<sup>11</sup> *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

<sup>12</sup> If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: <sup>13</sup> if we believe not, *yet* he abideth faithful: he cannot deny himself.

(η') To enjoy a Sabbath of rest:

HEB. iv.

<sup>9</sup> There remaineth therefore a rest to the people of God.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

3. *What is revealed of his place?*

(a) The scene of the preëminent festation of God's glory:

JOHN xvii.

<sup>24</sup> Father, I will that thou whom thou hast given me, be with me where I am; that thou behold my glory, which thou hast given me: for thou lovedst me before the foundation of the

2 COR. v.

<sup>6</sup> Therefore *we are* always conscious, knowing that, whilst we are at home in the body, we are absent from the Lord:

<sup>7</sup> (for we walk by faith, not by sight.)

<sup>8</sup> We are confident, *I say*, that we shall be always with the Lord, willing rather to be absent from the body, and to be present with the Lord.

REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as if it had been slain, having seven horns and seven eyes, which are the Spirits of God sent forth into the earth.

(b) From the following passages it is improbable that this world will ever become the habitation of Christ and his Church:

ROM. viii.

<sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God: the creature was made subject to vanity, not willingly, but by reason of him who hath subjected it *in hope*, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that

whole creation groaneth and travaileth in pain together until now. <sup>2</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

## 2 PETER iii.

<sup>1</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>2</sup> whereby the world that then was, being overflowed with water, perished: <sup>3</sup> but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. <sup>4</sup> But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>5</sup> The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, <sup>12</sup> looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. <sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

## REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

4. *Wherein does the blessedness of heaven consist as far as revealed?*

(a) Negatively:

Deliverance from all sin:

## REV. vii.

<sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

## REV. xxi.

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(b) Positively:

(a') In the absolute perfection of our nature:

## 1 COR. xiii.

<sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child. but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.



## I COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. <sup>48</sup> As *is* the earthy, *such are* they also that are earthy: and as *is* the heavenly, *such are* they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

## I JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(β') Oneness with Christ and all His:

## JOHN xvii.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

## I JOHN i.

<sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

## REV. iii.

<sup>21</sup> To him that overcometh will I

grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.

## REV. xxi.

<sup>3</sup> And I heard a great voice from heaven saying, Behold, the dwelling of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(γ') In the beautiful view of God

## MATT. v.

<sup>8</sup> Blessed *are* the pure in heart, for they shall see God.

## 2 COR. iii.

<sup>18</sup> But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

(δ') There will possibly be differences among the saints:

## I COR. xii.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are diversities of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every one of us. <sup>8</sup> For to one is given the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the power of working miracles; to another the power of discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: <sup>11</sup> but all these

worketh that one and the selfsame Spirit, dividing to every man severally as he will.

<sup>22</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>23</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. <sup>24</sup> For the body is not one member, but many. <sup>25</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>26</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>27</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>28</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>29</sup> And if they were all one member, where were the body? <sup>30</sup> But now are they many members, yet but one body. <sup>31</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>32</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>33</sup> and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. <sup>34</sup> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: <sup>35</sup> that there should be no schism in the body; but that the members should have the same care one for another. <sup>36</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>37</sup> Now ye are the body of Christ, and members in particular. <sup>38</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

(1') These differences will be determined by the absolute Sovereignty of God:

MATT. xvi.

<sup>27</sup> For the Son of man shall come

in the glory of his Father with his angels; and then he shall reward every man according to his works.

ROM. ii.

<sup>4</sup> Who will render to every man according to his deeds:

1 COR. xii. 4-28.

[See third passage above:]

5. *What are the principal terms, literal and figurative, which are applied in Scripture to the future condition of the reprobate?*

[See chap. xxxiv. questions 16, 17.]

*Αἰδης* and *γέεννα* are each translated hell:

(A) *Αἰδης* occurs eleven times:

MATT. xi.

<sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

MATT. xvi.

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

LUKE x.

<sup>18</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

LUKE xvi.

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

ACTS ii. 27, 31.

<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

<sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

1 COR. xv.

<sup>55</sup> O death, where is thy sting? O grave, where is thy victory?

festation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

I COR. xv.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

EPH. i.

<sup>13</sup> In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

REV. v.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup> and hast made us unto our God kings and priests: and we shall reign on the earth.

REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and

the first earth were passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

18. *What should be the moral effect of the Scripture doctrine of Christ's second advent?*

(a) Upon Christians:

PHIL. iii.

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

COL. iii.

<sup>4</sup> When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. <sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

<sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience: <sup>7</sup> in the which ye also walked some time, when ye lived in them.

JAMES v.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

<sup>8</sup> Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

I JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. <sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

LUKE xii.

<sup>35</sup> Let your loins be girded about, and *your* lights burning; <sup>36</sup> and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. <sup>37</sup> Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

<sup>38</sup> And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. <sup>39</sup> And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. <sup>40</sup> Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

I COR. i.

<sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup> who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

PHIL. iii.

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I THESS. i.

<sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

2 TIM. iv.

<sup>7</sup> I have fought a good fight, I have finished *my* course, I have kept the faith: <sup>8</sup> henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 PETER iii.

<sup>12</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

REV. xxii.

<sup>20</sup> He which testifieth these things saith, Surely I come quickly. Amen.

Even so, come, Lord Jesus. <sup>21</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

(b) Upon unbelievers:

MARK xiii.

<sup>34</sup> *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. <sup>35</sup> Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: <sup>36</sup> lest coming suddenly he find you sleeping. <sup>37</sup> And what I say unto you I say unto all, Watch.

2 PETER iii.

<sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to

us-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

JUDE.

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

## CHAPTER XXXVII.

## HEAVEN AND HELL.

1. *What are the usages of the Greek terms οὐρανός, "heaven," and τὰ ἐπουράνια, "heavenly places," in the New Testament?*

(α) Οὐρανός is used in three senses:  
(α') Habitation of birds:

MATT. viii.

<sup>20</sup> And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

MATT. xxiv.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

(β') Starry region:

ACTS vii.

<sup>42</sup> Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

HEB. xi.

<sup>12</sup> Therefore sprang there even of

one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(γ') The abode of Christ:

HEB. ix.

<sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

1 PETER iii.

<sup>22</sup> Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

(δ') Sometimes called the third heaven:

2 COR. xii.

<sup>2</sup> I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

(ε') Sometimes used by way of contrast with "earth:"

2 PETER iii.

<sup>7</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

REV. xxi.

<sup>1</sup> And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(b) *Τά ἑπουράνια*. Various rendered:

JOHN iii.

<sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

EPH. i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

EPH. ii.

<sup>6</sup> And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

EPH. i.

<sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.

EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

2. *What are the principal terms, both literal and figurative, which are used in Scripture to designate the future blessedness of the saints?*

(a) Literal terms:

(a') Life, eternal life, everlasting life:

MATT. vii.

<sup>13</sup> Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

<sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

MATT. xix.

<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

<sup>29</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

MATT. xxv.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

(β') Glory, glory of God, eternal weight of glory:

ROM. ii.

<sup>6</sup> Who will render to every man according to his deeds:

<sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

<sup>8</sup> But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup> tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

<sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

<sup>11</sup> For there is no respect of persons with God.

ROM. v.

<sup>1</sup> Therefore being justified by faith, we



have peace with God through our Lord Jesus Christ :

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

2 COR. iv.

<sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;

<sup>18</sup> While we look not at the things which are seen, but at the things which are not seen : for the things which are seen *are* temporal ; but the things which are not seen *are* eternal.

ROM. ii.

<sup>10</sup> But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile :

<sup>11</sup> For there is no respect of persons with God.

(*γ*') Salvation, and eternal salvation :

HEB. v.

<sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him ;

(*δ*) Figurative terms :

(*α*') Paradise :

LUKE xxiii.

<sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

2 COR. xii.

<sup>4</sup> How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

REV. ii.

<sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

(*β*') Heavenly Jerusalem :

GAL. iv.

<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.

REV. iii.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name.

(*γ*') Kingdom of heaven, heavenly kingdom, eternal kingdom, kingdom prepared from the foundation of the world :

MATT. xxv.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

2 TIM. iv.

<sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

2 PETER i.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(*δ*') Eternal inheritance :

I PETER i.

<sup>3</sup> Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

HEB. ix.

<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

(ε') Sit down with Abraham, Isaac, and Jacob:

LUKE xvi.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

MATT. viii.

<sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

(ζ') To reign with Christ:

2 TIM. ii.

<sup>11</sup> *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

<sup>12</sup> If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: <sup>13</sup> if we believe not, *yet* he abideth faithful: he cannot deny himself.

(η') To enjoy a Sabbath of rest:

HEB. iv.

<sup>9</sup> There remaineth therefore a rest to the people of God.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

<sup>11</sup> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

3. *What is revealed of heaven as a place?*

(a) The scene of the preëminent manifestation of God's glory:

JOHN xvii.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

2 COR. v.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: <sup>7</sup> (for we walk by faith, not by sight:)

<sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

REV. v.

<sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

(b) From the following passages it seems improbable that this world will ever become the habitation of Christ and His Church:

ROM. viii.

<sup>19</sup> For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected ~~the~~ *same* in hope, <sup>21</sup> because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the

whole creation groaneth and travaileth in pain together until now. <sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

## 2 PETER iii.

<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: <sup>6</sup> whereby the world that then was, being overflowed with water, perished: <sup>7</sup> but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. <sup>8</sup> But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> *Seeing* then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, <sup>12</sup> looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. <sup>14</sup> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

## REV. xxi.

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

4. *Wherein does the blessedness of heaven consist as far as revealed?*

(a) Negatively:

Deliverance from all sin:

REV. vii.

<sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

REV. xxi.

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

(b) Positively:

(a') In the absolute perfection of our nature:

I COR. xiii.

<sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away. <sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

## I COR. xv.

<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. <sup>46</sup> Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. <sup>48</sup> As *is* the earthy, *such are* they also that are earthy: and as *is* the heavenly, *such are* they also that are heavenly. <sup>49</sup> And as we have borne the image of the earthy, we shall also bear the image of the heavenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

## I JOHN iii.

<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

(β') Oneness with Christ and all His:

## JOHN xvii.

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

## I JOHN i.

<sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

## REV. iii.

<sup>21</sup> To him that overcometh will I

grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

## REV. xxi.

<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. <sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

(γ') In the beautiful view of God:

## MATT. v.

<sup>8</sup> Blessed *are* the pure in heart for they shall see God.

## 2 COR. iii.

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

(δ') There will possibly be differences among the saints:

## I COR. xii.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit. <sup>5</sup> And there are differences of administrations, but the same Lord. <sup>6</sup> And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup> to another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: <sup>11</sup> but all these

worketh that one and the selfsame Spirit, dividing to every man severally as he will.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now are *they* many members, yet but one body. <sup>21</sup> And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. <sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary: <sup>23</sup> and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> that there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

(c') These differences will be determined by the absolute Sovereignty of God:

MATT. xvi.

<sup>27</sup> For the Son of man shall come

in the glory of his Father with his angels; and then he shall reward every man according to his works.

ROM. ii.

<sup>6</sup> Who will render to every man according to his deeds:

1 COR. xii. 4-28.

[See third passage above:]

5. *What are the principal terms, literal and figurative, which are applied in Scripture to the future condition of the reprobate?*

[See chap. xxxiv. questions 16, 17.]

Αἰδης and γέννα are each translated hell:

(A) Αἰδης occurs eleven times:

MATT. xi.

<sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

MATT. xvi.

<sup>18</sup> And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

LUKE x.

<sup>18</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

LUKE xvi.

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

ACTS ii. 27, 31.

<sup>23</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

<sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

1 COR. xv.

<sup>55</sup> O death, where is thy sting? O grave, where is thy victory?

## REV. i.

<sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

## REV. vi.

<sup>8</sup> And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

## REV. xx.

<sup>18</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death.

(B) *Γέννα* occurs twelve times:

## MATT. v. 21, 29, 30.

<sup>21</sup> Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>28</sup> but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

<sup>30</sup> And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

## MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

## MATT. xviii.

<sup>9</sup> And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

## MARK ix. 45.

<sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> where their worm dieth not, and the fire is not quenched.

## MATT. xxiii.

<sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>28</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

## MARK ix. 43, 47.

<sup>43</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: <sup>44</sup> where their worm dieth not, and the fire is not quenched.

<sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: <sup>48</sup> where their worm dieth not, and the fire is not quenched.

## LUKE xii.

<sup>5</sup> But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

## JAMES iii.

<sup>6</sup> And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

(a) (a') As a place, sometimes literally:

## MATT. v.

<sup>22</sup> But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast *it* from

thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.  
<sup>20</sup> And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

(β') At other times figuratively:

LUKE xvi.

<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

(γ') Also by the phrase, place of torment:

LUKE xvi.

<sup>27</sup> Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

<sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

(δ') Condition of suffering, wrath of God:

ROM. ii.

<sup>5</sup> But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; <sup>6</sup> who will render to every man according to his deeds:

(ε') Second death:

REV. xxi.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and

sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

(δ) Figuratively:

(α') Everlasting fire:

MATT. xxv.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

(β') Hell of fire:

MARK ix.

<sup>42</sup> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

<sup>44</sup> Where their worm dieth not, and the fire is not quenched.

(γ') Fire and brimstone:

REV. xxi.

<sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

(δ') Bottomless pit:

REV. ix.

<sup>2</sup> And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

(ε') Outer darkness:

MATT. viii.

<sup>12</sup> But the children of the kingdom shall be cast out into outer



darkness: there shall be weeping and gnashing of teeth.

(c') Tormenting flame:

LUKE xvi.

<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

(c'') Unquenchable fire:

LUKE iii.

<sup>17</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

(η') Furnace of fire:

MATT. xiii

<sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

<sup>42</sup> And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

(θ') Blackness of darkness:

JUDE.

<sup>11</sup> Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

<sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

<sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the backness of darkness for ever.

(ι') Torment of fire and brimstone:

REV. xiv.

<sup>9</sup> And the third angel followed them,

saying with a loud voice, If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand,

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

(ια') Restless, day and night:

REV. xiv.

<sup>11</sup> And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

6. *What do the Scriptures teach as to the nature of future punishments?*

(a) Banishment from God, and abode with the lost:

2 THESS. i.

<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

<sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

(b) Sufferings in degrees:

MATT. x.

<sup>15</sup> Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

LUKE xii.

<sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

<sup>48</sup> But he that knew not, and did commit things worthy of stripes,

shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

7. *What are the usages of the words αἰών, eternity, and αἰώνιος, eternal, in the New Testament, and the argument thence derived, establishing the endless duration of future punishment?*

The Greek language has no other words more emphatic than these, although often used for limited duration:

(A) Αἰών, a space or period of time, as during one's lifetime, life itself. (β') A definite period, as an age or generation. (γ') An indefinite period, infinite duration, eternity. (δ') A person's age. Occurs 126 times:

MATT. vi.

<sup>13</sup> And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

LUKE i.

<sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

MATT. xii.

<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

MATT. xiii. 22, 39, 40, 49.

<sup>23</sup> He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

<sup>39</sup> The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

<sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

MATT. xxi.

<sup>19</sup> And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

MARK iii.

<sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

MATT. xxiv.

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

MATT. xxviii.

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

MARK iv.

<sup>19</sup> And the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful.

MARK x.

<sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

LUKE xviii.

<sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.

MARK xi.

<sup>14</sup> And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

LUKE i.

<sup>55</sup> As he spake to our fathers, to Abraham, and to his seed for ever.

<sup>70</sup> As he spake by the mouth of his holy prophets, which have been since the world began:

LUKE xvi.

<sup>8</sup> And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their

generation wiser than the children of light.

LUKE xx.

<sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage:

LUKE xx.

<sup>35</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

JOHN iv.

<sup>14</sup> But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

JOHN vi. 51, 58.

<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

<sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Twice—JOHN viii.

<sup>35</sup> And the servant abideth not in the house for ever: *but* the Son abideth ever.

JOHN xii.

<sup>34</sup> The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

JOHN viii. 51, 52.

<sup>51</sup> Verily, verily, I say unto you, If a man keep my saying, he shall never see death. <sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

JOHN ix.

<sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was born blind.

JOHN x.

<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

JOHN xi.

<sup>26</sup> And whosoever liveth and believeth in me shall never die. Believest thou this?

JOHN xiii.

<sup>8</sup> Peter saith unto him, Thou shalt wash my feet. Jesus answered him, wash thee not, thou hast no part me.

JOHN xiv.

<sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that may abide with you for ever;

ACTS iii.

<sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

ACTS xv.

<sup>18</sup> Known unto God are all his works from the beginning of the world.

ROM. i.

<sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

ROM. ix.

<sup>5</sup> Whose *are* the fathers, and of whom concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

ROM. xi.

<sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

ROM. xvi.

<sup>27</sup> To God only wise, *be* glory through Jesus Christ for ever. Amen.

ROM. xii.

<sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

I COR. i.

<sup>20</sup> Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

I COR. ii. 6 (twice), 8, 7.

<sup>6</sup> Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

<sup>8</sup> Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

<sup>7</sup> But we speak the wisdom of God in a mystery, even the hidden *wisdom*, which

God ordained before the world unto our glory :

I COR. iii.

<sup>18</sup> Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

I COR. viii.

<sup>13</sup> Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

I COR. x.

<sup>11</sup> Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

2 COR. iv.

<sup>4</sup> In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 COR. ix.

<sup>9</sup> (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

I PETER i.

<sup>25</sup> But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

2 COR. xi.

<sup>31</sup> The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

GAL. i. 4, 5 (twice).

<sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father : <sup>5</sup> to whom *be* glory for ever and ever. Amen.

EPH. i.

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

EPH. ii. 2, 7.

<sup>3</sup> Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience :

<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in

his kindness toward us through Christ Jesus.

EPH. iii. 9, 11, 21.

<sup>9</sup> And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord :

<sup>21</sup> Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

EPH. vi.

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Twice—PHIL. iv.

<sup>20</sup> Now unto God and our Father *be* glory for ever and ever. Amen.

COL. i.

<sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints :

Thrice—I TIM. i.

<sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

I TIM. vi.

<sup>17</sup> Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ;

2 TIM. iv. 10, 18 (twice).

<sup>10</sup> For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

<sup>18</sup> And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

TITUS ii.

<sup>12</sup> One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

HEB. i. 2, 8 (twice).

<sup>3</sup> Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

<sup>6</sup> But unto the Son *he* saith, Thy throne.

O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

HEB. v.

<sup>6</sup> As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

HEB. vi. 5, 20.

<sup>5</sup> And have tasted the good word of God, and the powers of the world to come,

<sup>20</sup> Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

HEB. vii. 17, 21.

<sup>17</sup> For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

<sup>21</sup> (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec;)

HEB. vii. 24, 28.

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood.

<sup>28</sup> For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

HEB. ix.

<sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

HEB. xi.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

HEB. xiii. 8, 21 (twice).

<sup>8</sup> Jesus Christ the same yesterday, and to day, and for ever.

<sup>21</sup> Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

I PETER i.

<sup>23</sup> Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Twice—I PETER iv.

<sup>11</sup> If any man speak, *let him speak* as the oracles of God; if any man minister, *let*

*him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Twice—I PETER v.

<sup>11</sup> To him *be* glory and dominion for ever and ever. Amen.

2 PETER ii.

<sup>17</sup> These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

JUDE.

<sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

2 PETER iii.

<sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

I JOHN ii.

<sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

2 JOHN ii.

<sup>2</sup> For the truth's sake, which dwelleth in us, and shall be with us for ever.

Twice—REV. i.

<sup>6</sup> And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Twice—REV. i.

<sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death.

Twice—REV. iv.

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Twice—REV. iv.

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

REV. v. 13 (twice), 14 (twice).

<sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying. Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne,

and unto the Lamb for ever and ever.  
<sup>14</sup> And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Twice—REV. x.

<sup>6</sup> And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Twice—REV. vii.

<sup>12</sup> Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

Twice—REV. xi.

<sup>15</sup> And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Twice—REV. xiv.

<sup>11</sup> And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Twice—REV. xix.

<sup>3</sup> And again they said, Alleluia. And her smoke rose up for ever and ever.

Twice—REV. xv.

<sup>7</sup> And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Twice—REV. xx.

<sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

Twice—REV. xxii.

<sup>6</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

(B) *Αἰώνιος*, *abiding, lasting*. (β') *Eternal, endless*. From *αἰών*. Occurs 71 times:

MATT. xviii.

<sup>8</sup> Wherefore if thy hand or thy foot

offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

MATT. xxv.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

MATT. xix.

<sup>16</sup> And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

MATT. xix.

<sup>20</sup> And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

MARK x.

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

Twice—MATT. xxv.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

JOHN iv.

<sup>14</sup> But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

MARK iii.

<sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

MARK x.

<sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

LUKE xviii.

<sup>30</sup> Who shall not receive manifold more in this present time, and in the world to come life everlasting.

LUKE x.

<sup>25</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

LUKE xviii.

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

LUKE xvi.

<sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fall, they may receive you into everlasting habitations.

JOHN iii.

<sup>15</sup> That whosoever believeth in him should not perish, but have eternal life.

<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>26</sup> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

JOHN v.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

JOHN iv.

<sup>26</sup> And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

JOHN v.

<sup>39</sup> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

JOHN vi. 27, 40, 47, 54.

<sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>47</sup> Verily, verily, I say unto you, He that believeth on me hath everlasting life.

<sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

JOHN vi.

<sup>68</sup> Then Simon Peter answered him,

Lord, to whom shall we go? thou hast the words of eternal life.

JOHN x.

<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

JOHN xii. 25, 50.

<sup>25</sup> He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

<sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

JOHN xvii. 2, 3.

<sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

ACTS xiii. 46, 48.

<sup>46</sup> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

<sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

ROM. ii.

<sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

ROM. v.

<sup>21</sup> That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

I TIM. i.

<sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

ROM. vi. 22, 23.

<sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.



ROM. xvi. 25, 26.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

2 COR. iv. 17, 18.

<sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; <sup>18</sup> while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

2 COR. v.

<sup>1</sup> For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

GAL. vi.

<sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2 THESS. i.

<sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 THESS. ii.

<sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

1 TIM. vi. 12, 16, 19.

<sup>12</sup> Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

<sup>16</sup> Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

<sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

2 TIM. i.

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our

works, but according to his own purpose and grace,

TITUS i.

<sup>2</sup> In hope of eternal life, which God, that cannot lie, promised before the world began;

2 TIM. ii.

<sup>10</sup> Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

TITUS i.

<sup>2</sup> In hope of eternal life, which God, that cannot lie, promised before the world began;

TITUS iii.

<sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.

PHILEMON.

<sup>15</sup> For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

HEB. v.

<sup>9</sup> And being made perfect, he became the author of eternal salvation unto all them that obey him;

HEB. vi.

<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEB. ix. 12, 14, 15.

<sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

HEB. xiii.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

1 PETER v.

<sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ

Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

2 PETER i.

<sup>11</sup> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1 JOHN i.

<sup>9</sup> (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1 JOHN ii.

<sup>25</sup> And this is the promise that he hath promised us, *even* eternal life.

1 JOHN iii.

<sup>15</sup> Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

1 JOHN v. 11, 13, 20.

<sup>11</sup> And this is the record, that God hath given to us eternal life, and this life is in his Son.

<sup>13</sup> These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

<sup>20</sup> And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

JUDE 7, 21.

<sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

<sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

REV. xiv.

<sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

[Subject resumed.]

(*b*) Used to express the endless duration of God: (*α'*) Αἰῶν is so used in:

1 TIM. i.

<sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

(*c*) In respect of Christ:

REV. i.

<sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

(*β'*) Αἰῶνιος is thus used:

ROM. xvi.

<sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

(*d*) In respect of the Holy Spirit:

HEB. ix.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(*e*) They are used to express the endless duration of the saint's future happiness:

(*α'*) Αἰῶν is thus used:

JOHN vi.

<sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

2 COR. ix.

<sup>9</sup> (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

(*β'*) Αἰῶνιος is thus used:

MATT. xix.

<sup>29</sup> And every one that hath for-

saken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

MARK x.

<sup>29</sup> And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

<sup>30</sup> But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

JOHN iii.

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: <sup>15</sup> that whosoever believeth in him should not perish, but have eternal life.

ROM. ii.

<sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

(f) Used to express the duration of joy on the one hand, and of misery on the other:

MATT. xxv.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

8. *What evidence for the truth on this subject is furnished by the usage of the word αἰδιος in the New Testament?*

(a) It is from the Adv. αἰ, ever, always, for ever, and occurs but twice in the New Testament:

ROM. i.

<sup>20</sup> For the invisible things of him from the creation of the world are

clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

JUDE.

<sup>6</sup> And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

(b) But lost men share the fate of lost angels:

MATT. xxv.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

REV. xx.

<sup>10</sup> And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

9. *What evidence do the Scriptures furnish showing that the sufferings of the lost never end?*

(a) The use of such figurative language as the following:

LUKE ii.

<sup>17</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

MARK ix.

<sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: <sup>46</sup> where their worm dieth not, and the fire is not quenched.

## REV. xiv.

<sup>9</sup> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

(b) Sin which is not to be forgiven in this life nor in the world to come:

## MATT. xii.

<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

10. *What argument is urged against this doctrine, derived from the justice of God?*

Objection: Punishment must not be greater than the sin:

## GAL. iii.

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

## JAMES ii.

<sup>10</sup> For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

## LUKE xxiii.

<sup>31</sup> For if they do these things in a green tree, what shall be done in the dry?

13. *What argument for the future restoration of all rational creatures to holiness and happiness is founded upon the following passages: Rom. v. 18, 19; 1 Cor. xv. 22-28; Eph. i. 10; Col. i. 19, 20?*

## ROM. v.

<sup>18</sup> Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

## 1 COR. xv.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.

<sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

<sup>24</sup> Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power.

<sup>25</sup> For he must reign, till he hath put all enemies under his feet.

<sup>26</sup> The last enemy *that* shall be destroyed *is* death.

<sup>27</sup> For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup> And when all things

shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

EPH. i.

• Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

COL. i.

19 For it pleased *the Father* that in him should all fulness dwell; 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

(a) "All men" is used in such senses as not to admit of the idea of all men in the absolute sense:

JOHN iii.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

JOHN xii.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

(b) The ultimate salvation of all creatures is also argued from:

EPH. i.

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

COL. i.

19 For it pleased *the Father* that in him should all fulness dwell; 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

(c) Whichever side may be said to have the preponderance of evidence in its favour, it may be well to bear in mind the following considerations:

(a') The time during which the devil and his angels have been in the bottomless pit:

(β') The absence of evidence respecting their reformation:

(γ') The absence of evidence that one has ever been restored to heavenly bliss:

(δ') That if it necessarily follows from God's benevolence that they will be restored, there is no evidence that He has commenced this work, which delay would appear quite as inconsistent as the punishment:

(ε') That so far as men are concerned, they have no further light than the Word of God affords:

(ς') That the benevolence of God is fully manifested to us now in the salvation, which is without money and without price:

(ζ') That the preponderance of evidence is in favour of salvation while upon earth:

## CHAPTER XXXVIII.

## THE SACRAMENTS.

1. *What is the Etymology, and what are the classical and patristic usages of the word "sacramentum?"*

(a) It is derived from "sacro," to make sacred, dedicate to the gods. Much the same usage as the Greek Verb *ἀγιάζω*, to hallow, to consecrate, which see, chap. xxxii. ques. 1, word (B).

(b) Sometimes used as *μυστήριον*, which see in chap. xl. ques. 2, word (L).

(c) They (the Latin fathers) used the word as opposite to revealed truth, which has occasioned obscurity:

EPH. iii.

<sup>3</sup> How that by revelation he made known unto me the mystery; (as I wrote afore in few words; <sup>4</sup>whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

<sup>9</sup> And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

EPH. v

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

I TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justi-

fied in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

REV. i.

<sup>19</sup> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

<sup>20</sup> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are angels of the seven churches: the seven candlesticks which thou sawest are the seven churches.

(d) The Romish church makes it in two different senses; to baptism the Lord's supper as "binding ordinances," and as a revealed truth:

EPH. v.

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

<sup>33</sup> Nevertheless let every one of you as his own body love his wife even as himself; and the wife see that she reveal her husband.

(e) Hence matrimony is absurdly represented to appear as a sacrament:

10. *What is the design of sacraments?*

(a) To signify, seal, and exhibit to the faithful within the covenant of grace the benefits of Christ's redemption, and thus serve as a principal means of grace to the Church:

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

<sup>12</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

GEN. xvii.

<sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

<sup>11</sup> And he shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

<sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

<sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

1 COR. x. 2-21.

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup> and were all baptized unto Moses in the cloud and in the sea; <sup>3</sup> and did all eat the same spiritual meat; <sup>4</sup> and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup> But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup> Now these things were our examples, to the

intent we should not lust after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as ~~were~~ some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup> Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup> There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. <sup>14</sup> Wherefore, my dearly beloved, flee from idolatry. <sup>15</sup> I speak as to wise men; judge ye what I say. <sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we ~~being~~ many are one bread, and one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? <sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: <sup>24</sup> and when he had given thanks, he brake it, and said, Take, eat: this is my



body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

ROM. ii.

<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

ROM. iv.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

<sup>12</sup> And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as

Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

I PETER iii.

<sup>19</sup> By which also he went and preached unto the spirits in prison; <sup>20</sup> which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

<sup>21</sup> The like figure whereunto ~~now~~ baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.) by the resurrection of Jesus Christ:

(b) To serve as badges, and to make a difference between Christ's followers and those still in the world:

GEN. xxxiv.

<sup>11</sup> And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. <sup>12</sup> Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. <sup>13</sup> And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

<sup>14</sup> And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a reproach unto us:

<sup>15</sup> But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised:

EX. xii.

<sup>48</sup> And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and

he be as one that is born in the land: for no uncircumcised person shall eat thereof.

<sup>20</sup> One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

EPH. ii.

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone <sup>21</sup> in whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> in whom ye also are built together for an habitation of God through the Spirit.

I PETER iii.

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

12. *How may the doctrine of efficacy be disproved?*

(a) The doctrine is, "By the sacraments all true righteousness is commenced, or having been commenced is increased, or having been lost is restored:"

(b) But the Scriptures declare that knowledge and faith are required:

ACTS ii.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

ACTS viii.

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

ACTS x.

<sup>48</sup> To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

<sup>49</sup> Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

ROM. iv.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

(c) Faith is necessary to render the sacraments efficacious:

ROM. ii.

<sup>25</sup> For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

<sup>26</sup> Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

I COR. xi.

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(d) Many have received the sacraments who have been notoriously without the grace signified:

MATT. xxvi.

<sup>23</sup> And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. <sup>25</sup> Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

MATT. xxvii.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, <sup>4</sup> saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. <sup>5</sup> And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

ACTS viii.

<sup>9</sup> But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: <sup>10</sup> to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. <sup>14</sup> Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter

and John: <sup>15</sup> who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup> (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup> Then laid they *their* hands on them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, <sup>19</sup> saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. <sup>20</sup> But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup> Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

<sup>22</sup> Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

*14. How may the correctness of the Protestant doctrine be proved?*

(a) St. Paul says circumcision is the seal of the righteousness of faith:

ROM. iv.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had* yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

(b) The Apostles regarded baptism in the same light:

COL. ii.

<sup>11</sup> In whom also ye are circum-

cised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

(c) The Gospel is represented under the form of a covenant, of which the sacraments are the seals :

ROM. vi.

<sup>1</sup> What shall we say then? shall we continue in sin, that grace may abound?

<sup>2</sup> God forbid. How shall we, that are dead to sin, live any longer therein?

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

(d) Thus the sacraments, as seals, in common language, convey the graces to their rightful possessors :

ACTS ii.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS xxii.

<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

1 COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

TITUS iii.

<sup>4</sup> But after that the kindness and love of God our Saviour toward man appeared,

<sup>6</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

<sup>7</sup> Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup> that being justified by His grace, we should be made heirs according to the hope of eternal life.

18. *What is the Protestant doctrine as to the necessity of the sacraments?*

(a) Instituted by Christ, and by Him made obligatory upon believers for all time; as will be seen by the following:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

1 COR. xi.

<sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

ACTS i.

<sup>41</sup> Then they that gladly received his word were baptized: and the

same day there were added *unto them* about three thousand souls.

ACTS viii.

<sup>26</sup> And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

<sup>27</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>28</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

I COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: <sup>24</sup> and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the

Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

I COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? <sup>19</sup> What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup> But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

## CHAPTER XXXIX.

BAPTISM ; ITS NATURE, DESIGN, MODE, SUBJECTS, EFFICACY,  
AND NECESSITY.2. *What is essential to the "matter" of baptism?*

- (a) Essentially a washing with water:  
 (b) No mode is necessary because not specified in the command:  
 (c) Water is necessary because it is commanded, and because it is the natural symbol of moral purification; established as such in the ritual of Moses:

EPH. v.

<sup>25</sup> Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup> that he might sanctify and cleanse it with the washing of water by the word,

3. *What is necessary as to the form of words in which baptism is administered?*

- (a) In the name of the three Persons:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

- (b) The phrases, "in the name of Jesus Christ," and "in the name of the Lord," do not present the form of words used, but are used simply by way of distinction from John's baptism:

ACTS ii.

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS x.

<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS xix.

<sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus.

- (c) Or to indicate the uniform effect of that grace symbolized in baptism,—viz., union with Christ:

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

4. *What is the meaning of the formula "to baptize in the name" of any one (εἰς τὸ ὄνομα)?*

I COR. i.

- (a) <sup>13</sup> "ἡ εἰς τὸ ὄνομα Παύλου ἱεραποτίσθητε;"

I COR. i.

<sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

<sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius: <sup>15</sup> lest any should say that I had baptized in mine own name. <sup>16</sup> And I baptized also the household of Stephanas: besides, I know

not whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

I COR. x.

(b) <sup>2</sup> “Καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ.”

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

<sup>2</sup> And were all baptized unto Moses in the cloud and in the sea;

<sup>3</sup> And did all eat the same spiritual meat;  
<sup>4</sup> and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

(c) Such phrases signify, to be made their believing and obedient disciples:

(d) To be baptized in the name of the Trinity, the Lord Jesus, or into Christ, is, by the grace of that which is merely the sign, to be united to Christ, or to the Trinity through Him; to be disciples, believers, heirs, and participants in His spiritual life:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

ACTS xix.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus.

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

### 5. *What is the design of baptism?*

*Primarily*, to signify, seal, convey the benefits of the covenant of grace; washing, renewing:

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

TITUS iii.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

<sup>6</sup> Which he shed on us abundantly through Jesus Christ our Saviour;

*Secondarily*, arising out of the former; (a) to be a visible sign of our covenant to be the Lord's; to accept His salvation, and consecrate ourselves to His work; and (b) to be a badge of our public profession—as belonging to the Lord, thus distinct from the world, and united with all believers:

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

### 6. *What is the emblematic import of baptism?*

(a) In every sacrament there is a visible sign representing an invisible grace; thus bread broken, wine poured out, water applied, are natural emblems:

TITUS iii. 5, 6.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup> which he shed on us abundantly through Jesus Christ our Saviour;

JOHN iii.

<sup>5</sup> Jesus answered, Verily, verily, I



say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

GAL. iii.

<sup>26</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>27</sup> For ye are all the children of God by faith in Christ Jesus.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup> knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

(b) Dr. Carson says, "The immersion of the whole body is essential to baptism, not because nothing but immersion can be an emblem of purification, but because immersion is the thing commanded, and because that, without immersion, there is no emblem of death, burial, and resurrection, which are in the emblem equally with purification."

He founds his assumption, that the outward sign was designed to be an emblem of the death, burial, and resurrection of the believer in union with Christ, upon

ROM. vi. 3, 4.

[Previous passage.]

And—COL. ii.

<sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

(c) But it is objected, because St. Paul does not say that our baptism in water is an emblem of our burial with Christ; for he is evidently speaking of that spiritual baptism of which water baptism is the emblem, by which baptism we are caused to die unto sin, and live unto holiness, in which death and new life we are conformed unto the death and resurrection of Christ; we are said to be "baptized into Christ," which is the work of the Spirit, not "into the name of Christ," which is always the case when speaking of ritual baptism:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

ACTS ii.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ACTS xix.

<sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

<sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus.

(d) "Baptized into His death" is perfectly analogous to "into repentance," "into remission of sins," "into one body," in order that, or to the effect, that, we participate in the benefits of His death:

MATT. iii.

<sup>11</sup> I indeed baptize you with water

unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

<sup>12</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

MARK i.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

<sup>5</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(e) The Baptists' interpretation involves an utter confusion in reference to the emblem. Do they mean that the outward sign of immersion is an emblem of the death, burial, and resurrection of Christ, or of the spiritual death, burial, and resurrection of the believer? But the point of comparison in the passages themselves is plainly, "not between our baptism and the burial and resurrection of Christ," but between our death to sin, and rising to holiness, and the death and resurrection of the Redeemer:

(f) Baptists say, that baptism with water is an emblem of spiritual purification, *i.e.*, regeneration, but insist that it is *also* an emblem of (in the mode of immersion) the death of the believer to sin and his new life of holiness; but what is the distinction between regeneration and a death unto sin, and a life unto holiness?

(g) Baptists state, that water baptism is an emblem of purification; but surely it is impossible that the same action should at the same time be an *emblem* of a washing, and of a burial and a resurrection. One idea may be associated

with the other in consequence of their spiritual relations, but it is impossible that the same *visible sign* should be emblematic of all:

(A) Our union with Christ through the Spirit, and the spiritual consequences thereof, are illustrated by many various figures:

(α') Substitution of a heart of flesh:

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

<sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

(β') Building of a house:

EPH. ii.

<sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord:

<sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

(γ') Ingrafting of a branch:

JOHN xv.

<sup>5</sup> I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(δ') Changing one's raiment:

EPH. iv.

<sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

<sup>22</sup> That ye put off concerning the former conversation the old man,

which is corrupt according to the deceitful lusts: <sup>23</sup> and be renewed in the spirit of your mind; <sup>24</sup> and that ye put on the new man, which after God is created in righteousness and true holiness.

(ε') Spiritual death, burial, and resurrection:

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. <sup>6</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

(ς') As the application of the cleansing element to the body:

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

(ι) Now baptism with water represents all these, because it is an emblem of spiritual regeneration, of which all these are analogical illustrations, hence we are said to be "baptized into one body," and by baptism to have "put on Christ:"

1 COR. xii

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

#### THE MODE OF BAPTISM:

7. *What are the words which, in the original language of Scripture, are used to convey the command to baptize?*

The primary word:

(Α) Βάπτω, Transitive, *to dip, dip under.* (Β') *To dye, to colour, to steep.* (γ') *To fill, by dipping in, to draw.* (δ') Intransitive, *to dip, sink, as a vessel.* Occurs only four times, but never in connection with Christian baptism:

LUKE xvi.

<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

JOHN xiii.

<sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon.*

<sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

REV. xix.

<sup>18</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

(Β) Βαπτίζω, *to dip repeatedly, dip under; Middle, to bathe.* (β') *To baptize.* From Βάπτω. Occurs 70 times:

MATT. iii. 6, 11 (twice), 13.

<sup>6</sup> And were baptized of him in Jordan, confessing their sins.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

<sup>13</sup> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

LUKE iii.

<sup>7</sup> Then said he to the multitude that

came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

MATT. iii. 14, 16.

<sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

<sup>16</sup> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Twice—MATT. xx.

<sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Twice—MARK x.

<sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Twice—MATT xx.

<sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Twice—MARK x.

<sup>39</sup> And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

MARK i. 4, 5, 8 (twice), 9.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup> And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

<sup>8</sup> I indeed have baptized you with water, but he shall baptize you with the Holy Ghost. <sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of

Galilee, and was baptized of John in Jordan.

MARK vi.

<sup>14</sup> And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

MARK vii.

<sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

MARK xvi.

<sup>16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

LUKE iii. 12, 16 (twice), 21 (twice).

<sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do?

<sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

LUKE vii. 29, 30.

<sup>29</sup> And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

LUKE xi.

<sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

LUKE xii.

<sup>50</sup> But I have a baptism to be baptized with; and how am I straitened *until* it be accomplished!

JOHN i. 25, 26, 28, 31, 33 (twice).

<sup>25</sup> And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? <sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

<sup>10</sup> These things were done in Bethabara beyond Jordan, where John was baptizing.

<sup>11</sup> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

<sup>12</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

JOHN iii. 22, 23 (twice), 26.

<sup>13</sup> After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

<sup>14</sup> And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

<sup>15</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

JOHN iv. 1, 2.

<sup>1</sup> When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, <sup>2</sup>(though Jesus himself baptized not, but his disciples,)

JOHN x.

<sup>1</sup> And went away again beyond Jordan into the place where John at first baptized; and there he abode.

Twice—ACTS i.

<sup>1</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

ACTS ii. 38, 41.

<sup>1</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

ACTS viii. 12, 13, 16, 36, 38.

<sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

<sup>13</sup> Then Simon himself believed also: and when he was baptized, he continued with

Philip, and wondered, beholding the miracles and signs which were done.

<sup>16</sup> (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

<sup>36</sup> And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

<sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

ACTS ix.

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

ACTS x. 47, 48.

<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Twice—ACTS xi.

<sup>18</sup> Then remembered I the word of the Lord, how that he said. John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

ACTS xvi. 15, 33.

<sup>15</sup> And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

<sup>33</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

ACTS xviii.

<sup>1</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

ACTS xix. 3, 4, 5.

<sup>3</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>4</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>5</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him

which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus.

#### ACTS xxii.

<sup>16</sup> And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

#### Twice—ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

I COR. i. 13, 14, 15, 16 (twice), 17.

<sup>13</sup> Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup> lest any should say that I had baptized in mine own name. <sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

#### I COR. x.

<sup>2</sup> And were all baptized unto Moses in the cloud and in the sea;

#### I COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

#### Twice—I COR. xv.

<sup>29</sup> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

#### GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

(C) *Βάπτισμα*, *that which is dipped, immersed, or washed; baptism*. Metaphorically, *misery or calamity*. From *βεβάντισμαι*, the Perf. Pass. of *βαπτίζω*, *to baptize*. Occurs 22 times:

#### MATT. iii.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

#### MATT. xx. 22, 23.

<sup>22</sup> But Jesus answered and said, I know not what ye ask. Are ye: drink of the cup that I shall drink and to be baptized with the baptism I am baptized with? They say unto him, We are able. <sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, *it shall be given to them* for whom my Father hath prepared it.

#### MATT. xxi.

<sup>25</sup> The baptism of John, whence came it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

#### MARK xi.

<sup>30</sup> The baptism of John, was it from heaven, or of men? answer me.

#### MARK i.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

#### LUKE iii.

<sup>3</sup> And he came into all the country of Jordan, preaching the baptism of repentance for the remission of sins;

#### MARK x. 38, 39.

<sup>38</sup> But Jesus said unto them, Ye ask not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? They said unto him, We can. And he said unto them, Ye shall indeed drink of the cup that I drink of; and be baptized with the baptism that I am baptized with: but ye cannot.

#### LUKE vii.

<sup>29</sup> And all the people that heard him, and the publicans, justified God, saying, We have seen no such thing done since the baptism of John.

#### LUKE xx.

<sup>4</sup> The baptism of John, was it from heaven, or of men?

#### LUKE xii.

<sup>30</sup> But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

#### ACTS i.

<sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up.

from us, must one be ordained to be a witness with us of his resurrection.

ACTS x.

<sup>27</sup> That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

ACTS xiii.

<sup>24</sup> When John had first preached before his coming the baptism of repentance to all the people of Israel.

ACTS xviii.

<sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

ACTS xix. 3, 4.

<sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

ROM. vi.

<sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

EPH. iv.

<sup>5</sup> One Lord, one faith, one baptism.

COL. ii.

<sup>18</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

I PETER iii.

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

(D) Βαπτισμός. The same derivation and signification as the preceding. Occurs four times:

MARK vii. 4, 8.

<sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

HEB. vi.

<sup>9</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

HEB. ix.

<sup>10</sup> *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

(E) Βαπτιστής, *one that dips*, applied to *dyers*; a baptist; ὁ βαπτιστής, *the baptist* usually applied to John, our Lord's forerunner. From the 3d. Sing. Perf. Pass. of βαπτίζω. Occurs 14 times:

MATT. iii.

<sup>1</sup> In those days came John the Baptist, preaching in the wilderness of Judæa,

MATT. xi. 11, 12.

<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

MATT. xiv. 2, 8.

<sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

<sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

MARK vi. 24, 25.

<sup>24</sup> And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

<sup>25</sup> And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

MATT. xvi.

<sup>14</sup> And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

MATT. xvii.

<sup>18</sup> Then the disciples understood that he spake unto them of John the Baptist.



## MARK viii.

<sup>28</sup> And they answered, John the Baptist; but some *say*, Elias; and others, One of the prophets.

## LUKE ix.

<sup>19</sup> They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

## LUKE vii. 20, 28, 33.

<sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

<sup>23</sup> For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

<sup>23</sup> For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

7th question resumed:

## HER. vi.

<sup>1</sup> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

<sup>2</sup> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

## MARK vii.

<sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

<sup>7</sup> Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

## HER. ix.

<sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him

that did the service perfect, as pertaining to the conscience;

<sup>10</sup> *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

(a) It is an important and universally recognized principle that the Biblical and classical usage of the same word is often very different, *e.g.*, ἀγγελος, *angel*; πρεσβύτερος, *presbyter* or *elder*; ἐκκλησία, *church*; βασιλεία τοῦ Θεοῦ, or τῶν οὐρανῶν, *kingdom of God*, or of *heaven*; παλιγγενεσία, *regeneration*; χάρις, *grace*; and many other words:

(F) Πρεσβύτερος, *superior by birth*, and so *greater, higher, of more importance*; as a Noun it signifies *an elder*. From πρέσβυς, *an old man*. Occurs 68 times:

## MATT. xv.

<sup>2</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

## MARK vii. 3. 5.

<sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

## MATT. xvi.

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

## LUKE ix.

<sup>23</sup> Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

## MATT. xxi.

<sup>23</sup> And when he was come into the temple, the chief priests and the elders of the people came unto him as he was

teaching, and said, By what authority doest thou these things? and who gave thee this authority?

MATT. xxvi.

<sup>3</sup> Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

MATT. xxvii.

<sup>1</sup> When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :

MATT. xxvi.

<sup>47</sup> And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

<sup>57</sup> And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

MARK xi.

<sup>27</sup> And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

MATT. xxvi.

<sup>59</sup> Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death ;

MATT. xxvii. 3, 12, 20, 41.

<sup>3</sup> Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

<sup>12</sup> And when he was accused of the chief priests and elders, he answered nothing.

<sup>20</sup> But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

<sup>41</sup> Likewise also the chief priests mocking *him*, with the scribes and elders, said,

MATT. xxviii.

<sup>12</sup> And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

MARK viii.

<sup>31</sup> And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

MARK xiv. 43, 53.

<sup>43</sup> And immediately, while he yet spake,

cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

<sup>58</sup> And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

MARK xv.

<sup>1</sup> And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

ACTS xxiv.

<sup>1</sup> And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

LUKE vii.

<sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

LUKE xv.

<sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

LUKE xx.

<sup>1</sup> And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

LUKE xxii.

<sup>53</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

JOHN viii.

<sup>9</sup> And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

ACTS ii.

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

ACTS iv. 5, 8, 23.

<sup>5</sup> And it came to pass on the morrow, that their rulers, and elders, and scribes,

<sup>8</sup> Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

<sup>23</sup> And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

#### ACTS vi.

<sup>12</sup> And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

#### ACTS xi.

<sup>20</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

#### ACTS xiv.

<sup>23</sup> And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

#### ACTS xv. 2, 4, 6, 22, 23.

<sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

<sup>4</sup> And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

<sup>6</sup> And the apostles and elders came together for to consider of this matter.

<sup>22</sup> Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: <sup>23</sup> and they wrote *letters* by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

#### ACTS xvi.

<sup>4</sup> And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

#### ACTS xx.

<sup>17</sup> And from Miletus he sent to Ephesus, and called the elders of the church.

#### ACTS xxi.

<sup>18</sup> And the *day* following Paul went in with us unto James; and all the elders were present.

#### ACTS xxiii.

<sup>14</sup> And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

#### ACTS xxv.

<sup>18</sup> About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

#### I TIM. v. 1, 2, 17, 19.

<sup>1</sup> Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; <sup>2</sup> the elder women as mothers; the younger as sisters, with all purity.

<sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

<sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses.

#### TITUS i.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

#### HEB. xi.

<sup>2</sup> For by it the elders obtained a good report.

#### JAMES v.

<sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

#### I PETER v.

<sup>1</sup> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

<sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

#### 2 JOHN.

<sup>1</sup> The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

## 3 JOHN.

<sup>1</sup> The elder unto the wellbeloved Gaius, whom I love in the truth.

## REV. iv. 4, 10.

<sup>4</sup> And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

<sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

## REV. xi.

<sup>16</sup> And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

## REV. v. 5, 6, 8, 11, 14.

<sup>5</sup> And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

<sup>8</sup> And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

<sup>14</sup> And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## REV. vii. 11, 13.

<sup>11</sup> And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

<sup>13</sup> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

## REV. xiv.

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

## REV. xix.

<sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

(G) Πρεσβύτης, *old; aged, an old man*. From πρεσβυς, *an old man*. Occurs three times:

## LUKE i.

<sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

## TITUS ii.

<sup>3</sup> That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

## PHILEMON.

<sup>9</sup> Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

(H) Πρεσβυρίς, *an old woman*. From πρεσβυς, *an old man*. Occurs once:

## TITUS ii.

<sup>3</sup> The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

(I) Πρεσβεία, *an embassy*. From πρεσβυς, *an old man*, because an embassy was generally composed of *old men*; men *seniors and superiors*. Occurs twice:

## LUKE xiv.

<sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

## LUKE xix.

<sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

(J) Πρεσβεύω, *to be elder or eldest; to take the place of another; hence to be an ambassador, to act as one*. From πρεσβυς, *an old man*. Occurs but twice:

## 2 COR. v.

<sup>20</sup> Now then we are ambassadors for

Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

EPH. vi.

<sup>30</sup> For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

(K) Πρεσβυτέριον, *a council of elders*. From πρεσβύτερος, *elder*. Occurs three times:

LUKE xxii.

<sup>66</sup> And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

ACTS xxii.

<sup>5</sup> As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

I TIM. iv.

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

(L) Παλιγγενεσία, *a being born again, new birth, regeneration, renovation; a restoration to life, resurrection*. From πάλιν, *again, a second time, as back again*; and γένεσις, *a birth*. From γίνομαι, *to be*. Occurs only twice:

MATT. xix.

<sup>28</sup> And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

TITUS iii.

<sup>5</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

(M) Χάρις, *grace*, in respect of one's person, or the manner of receiving anything. (β') *Favour, kindness*. (γ') *Gratification, delight*. From χαίρω, *to rejoice, to be glad*. Occurs 151 times:

LUKE i.

<sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

LUKE ii. 40, 52.

<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.

LUKE iv.

<sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

LUKE vi. 32, 33, 34.

<sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

LUKE xvii.

<sup>9</sup> Doth he thank that servant because he did the things that were commanded him? I trow not.

JOHN i. 14, 16 (twice), 17.

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. <sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. <sup>16</sup> And of his fulness have all we received, and grace for grace. <sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ.

ACTS ii.

<sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

ACTS iv.

<sup>33</sup> And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

ACTS vii. 10, 46.

<sup>10</sup> And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of

Egypt; and he made him governor over Egypt and all his house.

<sup>46</sup> Who found favour before God, and desired to find a tabernacle for the God of Jacob.

ACTS xi.

<sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

ACTS xiii.

<sup>43</sup> Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

ACTS xiv. 3, 26.

<sup>8</sup> Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

<sup>26</sup> And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

ACTS xv. 11, 40.

<sup>11</sup> But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

<sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

ACTS xviii.

<sup>27</sup> And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

ACTS xx. 24, 32.

<sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

<sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

ACTS xxiv.

<sup>27</sup> But after two years Porcius Festus came into Felix' room: and Felix, will-

ing to shew the Jews a pleasure, left Paul bound.

ACTS xxv. 3, 9.

<sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness.

<sup>9</sup> But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

ROM. i. 5, 7.

<sup>5</sup> By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

<sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

ROM. iii.

<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus:

ROM. iv. 4, 16.

<sup>4</sup> Now to him that worketh is the reward not reckoned of grace, but of debt.

<sup>16</sup> Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

ROM. v. 2, 15 (twice), 17, 20, 21.

<sup>2</sup> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

<sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

<sup>17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

<sup>21</sup> that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

ROM. vi. 1, 14, 15, 17.

<sup>1</sup> What shall we say then? shall we continue in sin, that grace may abound?

<sup>14</sup> For sin shall not have dominion over you: for ye are not under the law, but under grace. <sup>15</sup> What then? shall we sin, because we are not under the law, but under grace? God forbid.

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

ROM. xi. 5, 6 (twice).

<sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

ROM. xii. 3, 6.

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

<sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

ROM. xv.

<sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

ROM. xvi. 20, 24.

<sup>20</sup> And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

I COR. xvi.

<sup>23</sup> The grace of our Lord Jesus Christ be with you.

GAL. vi.

<sup>18</sup> Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

PHIL. iv.

<sup>23</sup> The grace of our Lord Jesus Christ be with you all. Amen.

2 THESS. iii.

<sup>18</sup> The grace of our Lord Jesus Christ be with you all. Amen.

PHILEMON.

<sup>25</sup> The grace of our Lord Jesus Christ be with your spirit. Amen.

REV. xxii.

<sup>21</sup> The grace of our Lord Jesus Christ be with you all. Amen.

COL. i.

<sup>3</sup> Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

2 COR. i.

<sup>2</sup> Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

GAL. i.

<sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

EPH. i.

<sup>3</sup> Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

PHIL. i.

<sup>2</sup> Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

COL. i.

<sup>2</sup> To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

1 THESS. i.

<sup>1</sup> Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 THESS. i.

<sup>2</sup> Grace unto you, and peace from God our Father and the Lord Jesus Christ.

PHILEMON.

<sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ.

1 PETER i.

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2 PETER i.

<sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

REV. i.

<sup>4</sup> John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and



which is to come; and from the seven Spirits which are before his throne;

I COR. i.

<sup>4</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

I COR. iii.

<sup>10</sup> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

I COR. x.

<sup>30</sup> For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

I COR. xv. 10 (twice), 57.

<sup>10</sup> But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

<sup>57</sup> But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

I COR. xvi.

<sup>3</sup> And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

2 COR. i. 12, 15.

<sup>12</sup> For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

<sup>15</sup> And in this confidence I was minded to come unto you before, that ye might have a second benefit;

2 COR. ii. .

<sup>14</sup> Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2 COR. iv.

<sup>15</sup> For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

2 COR. vi.

<sup>1</sup> We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 COR. viii. 1, 4, 6, 7, 9, 16.

<sup>1</sup> Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

<sup>4</sup> Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

<sup>6</sup> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. <sup>7</sup> Therefore as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

<sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

<sup>16</sup> But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

2 COR. ix.

<sup>15</sup> Thanks *be* unto God for his unspeakable gift.

2 COR. viii.

<sup>19</sup> And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

2 COR. ix. 8, 14.

<sup>8</sup> And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

<sup>14</sup> And by their prayer for you, which long after you for the exceeding grace of God in you.

2 COR. xii.

<sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

I TIM. i.

<sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

GAL. i. 6, 15.

<sup>6</sup> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

<sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

GAL. ii. 9, 21.

<sup>9</sup> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

GAL. v.

<sup>4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

EPH. i. 6, 7.

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

EPH. ii.

<sup>7</sup> That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

EPH. ii.

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

EPH. iii. 2, 7, 8.

<sup>3</sup> If ye have heard of the dispensation of the grace of God which is given me to you-ward:

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. <sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

EPH. iv. 7, 29.

<sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ.

<sup>29</sup> Let no corrupt communication pro-

ceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

EPH. vi.

<sup>24</sup> Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

TITUS iii.

<sup>15</sup> All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

HEB. xiii.

<sup>25</sup> Grace *be* with you all. Amen.

PHIL. i.

<sup>7</sup> Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

COL. i.

<sup>6</sup> Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth:

COL. iii.

<sup>16</sup> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

COL. iv. 6, 18.

<sup>6</sup> Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

<sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace *is* with you. Amen.

1 THESS. v.

<sup>28</sup> The grace of our Lord Jesus Christ *be* with you. Amen.

2 THESS. i.

<sup>12</sup> That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 THESS. ii.

<sup>16</sup> Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1 TIM. i.

<sup>2</sup> Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

## 2 TIM. i.

<sup>2</sup> To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

## TITUS i.

<sup>4</sup> To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

## 2 JOHN.

<sup>3</sup> Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

## 1 TIM. i.

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

## 1 TIM. vi.

<sup>21</sup> Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

## 2 TIM. i. 3, 9.

<sup>3</sup> I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

<sup>9</sup> Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

## 2 TIM. ii.

<sup>1</sup> Thou therefore, my son, be strong in the grace that is in Christ Jesus.

## 2 TIM. iv.

<sup>22</sup> The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

## TITUS ii.

<sup>11</sup> For the grace of God that bringeth salvation hath appeared to all men,

## TITUS iii.

<sup>7</sup> That being justified by his grace, we should be made heirs according to the hope of eternal life.

## PHILEMON.

<sup>7</sup> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

## HEB. ii.

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

## Twice—HEB. iv.

<sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## HEB. x.

<sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

## HEB. xii. 15, 28.

<sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

<sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

## HEB. xiii.

<sup>9</sup> Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

## Twice—JAMES iv.

<sup>6</sup> But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

## 1 PETER v.

<sup>5</sup> Likewise, ye younger, submit yourselves unto the elder. Yea, all of *you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

## 1 PETER i. 10, 13.

<sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

<sup>13</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

## 1 PETER ii. 19, 20.

<sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

## I PETER iii.

<sup>7</sup> Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

## I PETER iv.

<sup>10</sup> As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

## I PETER v. 10, 12.

<sup>10</sup> But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

<sup>12</sup> By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

## 2 PETER iii.

<sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

## JUDE.

<sup>4</sup> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

(N) *Χάρισμα*, a favour, a free gift, a gift made with joy, or with pleasure. (β') A free gift or grace. From preceding word. Occurs 13 times:

## ROM. i.

<sup>11</sup> For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

## ROM. v. 15, 16.

<sup>15</sup> But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ hath abounded unto many. <sup>16</sup> And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

## ROM. vi.

<sup>23</sup> For the wages of sin *is* death; but the

gift of God *is* eternal life through Jesus Christ our Lord.

## ROM. xi.

<sup>20</sup> For the gifts and calling of God *are* without repentance.

## ROM. xii.

<sup>6</sup> Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

## I COR. i.

<sup>7</sup> So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

## I COR. vii.

<sup>7</sup> For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

## I COR. xii. 4, 9, 28, 30, 31.

<sup>4</sup> Now there are diversities of gifts, but the same Spirit.

<sup>9</sup> To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

<sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, and gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret? <sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

## 2 COR. i.

<sup>11</sup> Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

## I TIM. iv.

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

## 2 TIM. i.

<sup>6</sup> Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

## I PETER iv.

<sup>10</sup> As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

(O) *Χαρίζω*, to show favour. From *χάρις*. Occurs twice:

LUKE i.

<sup>28</sup> And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord is with thee: blessed *art* thou among women:

EPH. i.

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(P) *Χαρίζομαι*, to show favour or kindness. (β') To be agreeable or pleasing. From *χάρις*. Occurs 23 times:

LUKE vii. 21, 42, 43.

<sup>21</sup> And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

<sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? <sup>43</sup> Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

ACTS iii.

<sup>14</sup> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

ACTS xxv. 11, 16.

<sup>11</sup> For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

<sup>16</sup> To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

ACTS xxvii.

<sup>24</sup> Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

ROM. viii.

<sup>32</sup> He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

I COR. ii.

<sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

2 COR. ii. 7, 10 (thrice).

<sup>7</sup> So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

<sup>10</sup> To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

2 COR. xii.

<sup>12</sup> For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

GAL. iii.

<sup>12</sup> For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Twice—EPH. iv.

<sup>22</sup> And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

PHIL. i.

<sup>29</sup> For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

PHIL. ii.

<sup>9</sup> Wherefore God also hath highly exalted him, and given him a name which is above every name:

COL. ii.

<sup>12</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Twice—COL. iii.

<sup>12</sup> Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

PHILEMON.

<sup>22</sup> But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

(Q) *Χάριν*, on account of another, or for the sake of (an adverbial sense). The Acc. Sing. of *χάρις*. Occurs 9 times:

LUKE vii.

<sup>47</sup> Wherefore I say unto thee, Her sins,

which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

GAL. iii.

<sup>10</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

EPH. iii. 1, 14.

<sup>1</sup> For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ,

I TIM. v.

<sup>14</sup> I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

TITUS i. 5, 11.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

<sup>11</sup> Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

I JOHN iii.

<sup>12</sup> Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

JUDE.

<sup>16</sup> These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

*Ἐκκλησία*, see page 433.

[For the other words see index:]

This difference is traceable to three general causes:

(a) The principal of the Greek classics were composed in the Attic dialect. The general Greek spoken in the Christian era was the common dialect of later Greek, which resulted from the fusion of the different dialects previously existing:

(b) The New Testament writers' vernacular was a form of the Hebrew language. They used the Septuagint Version largely; and in stating their reli-

gious ideas, and in inaugurating religious institutions, they were influenced by ancient types and symbols, as revealed in the ancient Hebrew Scriptures:

(c) To a considerable extent, the New Testament makes a revelation of new ideas and relations, and hence the words and phrases must be greatly modified in respect to their former etymological sense and heathen usage; and "for the full depth and compass of meaning belonging to them in their new application, we must look to the New Testament itself, comparing one passage with another, and viewing the language used in the light of the great things which it brings to our apprehension:"

8-9. *What is the position of the Baptist churches as to the meaning of the Scripture word βαπτίζω, and by what arguments do they seek to prove that immersion is the only valid mode of baptism?*

[9.] *What is the position occupied by all other Christians?*

(a) The Baptists, according to Dr. Carson, say, "That it always signifies to dip, never expressing anything but mode." They insist upon translating this word and βάπτισμα by the words immerse and immersion. They argue that they are right. (α') From the constant meaning of the word βαπτίζω. (β') Because emblematic of burial and resurrection. (γ') Apostolic practice. (δ') Church history:

(b) It is an established principle of Scripture usage, that the names and attributes of the things signified by sacramental signs are attributed to the signs: and again the sign is used to designate the grace signified:

(α') The name of the covenant is given to circumcision:

GEN. xvii.

<sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This is my covenant, which ye shall keep, between me and you and thy

seed after thee; Every man child among you shall be circumcised.

<sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

<sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

<sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

<sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

(β') Christ called the bread His body, and the wine His blood:

MATT. xxvi.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. <sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins.

(γ') Baptism, called washing of regeneration. Notice the mode in the sixth verse, "shed on":

TITUS iii.

<sup>6</sup> Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

<sup>7</sup> Which he shed on us abundantly through Jesus Christ our Saviour;

(δ') Baptize and baptism are often used to designate the work of the Holy Spirit

in regenerating—hence they are used in a spiritual sense:

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

<sup>12</sup> Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

1 COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

DEUT. xxx.

<sup>6</sup> And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

10. *How may it be proved from their Scripture usage that the words βαπτίζω and βάπτισμα do not signify immersion, but WASHING, to effect PURIFICATION, without any reference to mode?*

(a) Ἐβαπτίσατο, 3 Sing. 1. Aor. Ind. Mid., of βαπτίζω:

2 KINGS v.

<sup>14</sup> Καὶ ἐπέβη Ναμάν καὶ ἔβαπτίσατο ἐν τῷ Ἰορδάνῃ ἑπτάκις κατὰ τὸ ῥῆμα Ἑλίου· καὶ ἐκίσταρεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μωροῦ, καὶ ἐκαθαρίσθη.

2 KINGS v.

<sup>15</sup> And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing,



wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

<sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Naaman was told to "Λούσαι καὶ καθαρισθήσῃς." "Wash and be clean," and he went and ἐβαπτίσσατο, baptized himself:

[ECCLESIASTICUS xxxiv. 25.]

"He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?"

This purification according to the law was accomplished by *sprinkling the water of separation*:]

NUM. xix.

<sup>9</sup> And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: *it is* a purification for sin.

<sup>13</sup> Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

<sup>19</sup> And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even

<sup>20</sup> But the man that shall be unclean, and shall not purify himself,

that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

<sup>21</sup> And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

[JUDITH xii. 7.]

Judith "washed herself in the camp at a fountain of water."

She *baptized herself*, and so became *clean*:]

(b) The question agitated between some of John's disciples and the Jews concerning baptism, is called a question *concerning purification* περὶ καθάρισμῶν:

JOHN iii. 25.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judæa: and there he tarried with them, and baptized.

<sup>23</sup> And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For John was not yet cast into prison.

<sup>25</sup> Then there arose a question between some of John's disciples and the Jews about purifying. <sup>26</sup> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. <sup>27</sup> John answered and said, A man can receive nothing, except it be given him from heaven. <sup>28</sup> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. <sup>30</sup> He must increase, but I *must* decrease.

JOHN iv.

[The phrase does not occur here:]

<sup>1</sup> When therefore the Lord knew how the Pharisees had heard that

Jesus made and baptized more disciples than John, <sup>2</sup> (though Jesus himself baptized not, but his disciples,) <sup>3</sup> he left Judæa, and departed again into Galilee.

<sup>4</sup> And he must needs go through Samaria.

[But it does in the following:]

MARK i. 44.

<sup>43</sup> And he straitly charged him, and forthwith sent him away; <sup>44</sup> and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

LUKE v. 14.

<sup>14</sup> And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

*Καθαρισμός*, occurs in four other instances, but without *περί*, making seven times:

LUKE ii. 22.

<sup>22</sup> And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; <sup>23</sup> (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

JOHN ii.

<sup>6</sup> And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

HEB. i.

<sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

2 PETER i.

<sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

(A) *Καθαρίζω*, to cleanse, purify, to make clean. From *καθαρός*, pure, clean,

*unsoiled; free from offence; genuine, true; complete.* Occurs 30 times:

MATT. viii.

<sup>2</sup> And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

MARK i.

<sup>40</sup> And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

LUKE v.

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Twice—MATT. viii.

<sup>3</sup> And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

MARK i.

<sup>41</sup> And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

LUKE v.

<sup>12</sup> And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

MATT. x.

<sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

MATT. xi.

<sup>5</sup> The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

LUKE vii.

<sup>22</sup> Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

MATT. xxiii. 25, 26.

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

<sup>26</sup> Thou blind Pharisee, cleanse first that

*which is within the cup and platter, that the outside of them may be clean also.*

MARK i.

<sup>48</sup> And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

MARK vii.

<sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

LUKE iv.

<sup>27</sup> And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

LUKE xi.

<sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

LUKE xvii. 14, 17.

<sup>14</sup> And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

<sup>17</sup> And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

ACTS x.

<sup>15</sup> And the voice *spoke* unto him again the second time, What God hath cleansed, *that* call not thou common.

ACTS xi.

<sup>9</sup> But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

ACTS xv.

<sup>9</sup> And put no difference between us and them, purifying their hearts by faith.

2 COR. vii.

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

EPH. v.

<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,

TITUS ii.

<sup>14</sup> Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

HEB. ix. 14, 22, 23.

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God?

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

JAMES iv.

<sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double minded.

1 JOHN i. 7, 9.

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

(B) It equals καθαίρω, *to make pure or clean, purge away, wash away*. Only twice:

JOHN xv.

<sup>2</sup> Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

HEB. x.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

(a) The word βαπτίζω is used in the following sense, for the customary *washing of hands* before meals, which Jews performed by *pouring out over* the hands:

MATT. xv.

<sup>2</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

MARK vii.

<sup>1</sup> Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>2</sup> And when they saw some of his disciples eat bread with

defiled, that is to say, with unwashen, hands, they found fault. <sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. <sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. <sup>5</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

LUKE xi.

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. <sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

2 KINGS iii.

<sup>10</sup> And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

<sup>11</sup> But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

(b) It is interchanged with the word *νίπρω*, which always signifies *partial washing*, and its effect is said to be to *cleanse* or *purify*, καθαρίζειν; and the

baptized hands are opposed to the *κοιναις*, *unclean*:

(c) Baptism of pots, cups, brassen vessels, and tables (*κλιναις*), couches upon which Jews reclined at meals. The last two mentioned could not have been by immersion:

MARK vii.

<sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

<sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

(d) St. Paul declares that the first tabernacle stood only in meats and drinks, and divers baptisms, or washings. Moses sprinkled the book, people, tabernacle, and vessels:

HEB. ix.

<sup>10</sup> Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

<sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

<sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with

water, and scarlet wool, and hysop, and sprinkled both the book, and all the people,

<sup>20</sup> Saying, This *is* the blood of the testament which God hath enjoined unto you.

<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(C) *Νίπτω*, later form for *Νίζω*, which form does not occur in the New Testament, signifies *to wash*, especially hands and feet. Occurs 17 times:

MATT. vi.

<sup>17</sup> But thou, when thou fastest, anoint thine head, and wash thy face;

MATT. xv.

<sup>3</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

MARK vii.

<sup>3</sup> For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

JOHN ix. 7 (twice), 11 (twice), 15.

<sup>7</sup> And said unto him Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore and washed, and came seeing.

<sup>11</sup> He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

<sup>15</sup> Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

JOHN xiii. 5, 6, 8 (twice), 10, 12, 14 (twice).

<sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet

only, but also *my* hands and *my* head.

<sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

<sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean. <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

<sup>13</sup> Ye call me Master and Lord: and ye say well; for *so* I am. <sup>14</sup> If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

<sup>15</sup> For I have given you an example, that ye should do as I have done to you.

<sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is *sent* greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye *i. ye* do them.

I TIM. v.

<sup>10</sup> Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

(D) *Λούω*, *to wash, to bathe, to wash away*. Occurs six times:

JOHN xiii.

<sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

ACTS ix.

<sup>37</sup> And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

ACTS xvi.

<sup>23</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

HEB. x.

<sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2 PETER ii.

<sup>22</sup> But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the

sow that was washed to her own wallowing in the mire.

REV. i.

<sup>5</sup> And from Jesus Christ, *who* is the faithful witness, *and* the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

(E) Πλύνω, *to wash*, especially linen, as opposed to words (C) (D) (p. 866 above) also *to do* one *clean*, have a fair or unfair advantage over one. Occurs once:

REV. vii.

<sup>14</sup> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

(F) Ἐμβάπτω, *to dip in, immerse*. From ἔν, *in*, and βάπτω, *to dip*. Occurs three times:

MATT. xxvi.

<sup>23</sup> And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

MARK xiv.

<sup>20</sup> And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

JOHN xiii.

<sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *th: son* of Simon.

II. *What argument in favour of this view of the subject may be drawn from what is said of baptism with the Holy Spirit?*

(a) If the word βαπτίζω always means *to immerse*, it would be incapable of the figurative use which it has in the following instances:

(b) But if it is used to signify *cleansing*, then water baptism may fitly represent the *cleansing* work of the Holy Spirit, even though it should never be by immersion:

MATT. iii.

<sup>11</sup> I indeed baptize you with water unto repentance: but he that com-

eth after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

MARK i.

<sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

<sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

<sup>9</sup> And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. <sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup> and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

LUKE iii.

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

<sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

<sup>17</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

JOHN i.

<sup>26</sup> John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

<sup>32</sup> And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

<sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,

the same is he which baptizeth with the Holy Ghost.

ACTS i.

<sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

ACTS xi.

<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

<sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

1 COR. xii.

<sup>13</sup> For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

12. *What argument may be drawn from the fact that the blessings symbolized by baptism are said to be applied by sprinkling and by pouring?*

(a) The gift of the Holy Spirit was the grace signified:

ACTS ii.

<sup>1</sup> And when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

<sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses.

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

ACTS x.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ACTS xi.

<sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

<sup>17</sup> Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(b) Yet they were not put down *under*, but it appeared and "sat upon each one of them," and this is the baptism of



which John spoke. It is "shed forth," "poured out," "received," "fell on them," "with water," and "with the Holy Ghost:"

(c) Similar language in the ancient predictions:

ISAIAH xliv.

<sup>3</sup> For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

<sup>4</sup> And they shall spring up as among the grass, as willows by the water courses.

<sup>5</sup> One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

ISAIAH lii.

<sup>13</sup> Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. <sup>14</sup> As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

<sup>15</sup> So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and that which they had not heard shall they consider.

EZEK. xxxvi.

<sup>25</sup> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

JOEL ii.

<sup>28</sup> And it shall come to pass after-

ward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>29</sup> and also upon the servants and upon the handmaids in those days will I pour out my spirit.

<sup>30</sup> And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup> The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>32</sup> And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

(d) Hence it is argued, If in the Old Testament predictions the figures were "sprinkling" and "pouring," why not in the New?

13. *What argument may be drawn from the mode of purification adopted under the Old Testament?*

(a) None of the rites prescribed in the Levitical law were by immersion in the case of persons: washing and bathing were both prescribed, but there is no trace whatever that either was accomplished by immersion: immersion was not usual in those countries. Hands and feet of the priests were washed before appearing in the presence of the Lord:

EXODUS xxx.

<sup>17</sup> And the LORD spake unto Moses, saying,

<sup>18</sup> Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. <sup>19</sup> For Aaron and his sons shall wash their hands and their feet thereat:

<sup>20</sup> when they go into the tabernacle

of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: <sup>21</sup> so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

(b) Personal ablutions were performed at the brazen laver:

2 CHRON. iv.

<sup>6</sup> He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

(c) From which the water was poured forth from spouts or cocks:

1 KINGS vii. 27-39.

<sup>27</sup> And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it. <sup>28</sup> And the work of the bases *was* on this manner: they had borders, and the borders *were* between the ledges: <sup>29</sup> and on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work. <sup>30</sup> And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition. <sup>31</sup> And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round after the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. <sup>32</sup> And under the borders *were* four wheels; and the axletrees of the wheels *were* joined to the base: and the height of a wheel *was* a cubit and half a cubit. <sup>33</sup> And the work of the wheels

*was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

<sup>34</sup> And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. <sup>35</sup> And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. <sup>36</sup> For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. <sup>37</sup> After this manner he made the ten bases: all of them had one casting, one measure, *and* one size.

<sup>38</sup> Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

<sup>39</sup> And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

(d) On the other hand, purification was effected by sprinkling of blood, ashes, or water:

(e) Now as Christian baptism is a purification, and as it was instituted among the Jews familiar with the forms of purification, it is inferred that a knowledge of these will throw light on the nature and proper mode of the Christian rite. If not, what can?

LEV. viii.

<sup>30</sup> And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him: and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

LEV. xiv.

<sup>5</sup> And the priest shall command that one of the birds be killed in an earthen vessel over running water: <sup>6</sup> as for the living bird, he shall take it, and the cedar-wood, and the hyssop, and the hyssop,

and shall dip them and the living bird in the blood of the bird *that was killed* over the running water :

<sup>7</sup> And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

<sup>8</sup> And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean. and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

<sup>9</sup> And he shall kill the one of the birds in an earthen vessel over running water :

<sup>10</sup> And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times :

<sup>11</sup> And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet :

EXODUS xxiv.

<sup>1</sup> And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

<sup>2</sup> And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar.

<sup>3</sup> And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said will we do, and be obedient. <sup>4</sup> And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

NUM. viii.

<sup>1</sup> And the Lord spake unto Moses, saying,

<sup>6</sup> Take the Levites from among the children of Israel, and cleanse them. <sup>7</sup> And thus shalt thou do unto them, to cleanse them : Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

HEB. ix. 12-22.

<sup>11</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>12</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : <sup>13</sup> how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? <sup>14</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. <sup>15</sup> For where a testament is, there must also of necessity be the death of the testator. <sup>16</sup> For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. <sup>17</sup> Whereupon neither the first *testament* was dedicated without blood. <sup>18</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>19</sup> saying, This is the blood of the testament which God hath enjoined unto you. <sup>20</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. <sup>21</sup> And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

14. *How may it be shown, from 1 Cor. x. 1, 2, and from 1 Peter iii. 20, 21, that to baptise does not mean to immerse?*

(a) The Israelites are said to have been

baptized unto Moses in the cloud and in the sea :

I COR. x.

<sup>1</sup> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea;

Compare—EXODUS xiv. 19-31.

<sup>19</sup> And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

<sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. <sup>21</sup> And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

<sup>22</sup> And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

<sup>23</sup> And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, <sup>25</sup> and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

<sup>26</sup> And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. <sup>27</sup> And Moses stretched forth his hand over the sea, and the sea

returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. <sup>29</sup> But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. <sup>30</sup> Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. <sup>31</sup> And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

(b) The Israelites were baptized, yet went over dry shod, while the Egyptians were immersed, yet not baptized. Dr. Carson says Moses "got a dry dip":

(c) Peter declares that baptism is the antitype of the salvation of the eight souls in the ark. Yet their salvation consisted in their not being immersed:

I PETER iii.

<sup>20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. <sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

<sup>22</sup> Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

15. *Was the baptism of John Christian baptism?*

(a) John was the last Old Testament prophet:

## MATT. xi.

<sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if ye will receive it, this is Elias, which was for to come.

(b) He came in the garb, with manners and doctrines of the ancient prophets:

## LUKE i.

<sup>16</sup> And many of the children of Israel shall he turn to the Lord their God.

<sup>17</sup> And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

(c) His baptism was a purification emblematic of repentance which Christ had come to give:

## ACTS v.

<sup>31</sup> Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

<sup>32</sup> And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

(d) It was not Christian, because not in the name of the Trinity:

(e) It was not initiatory into any church, because John was belonging still to the old economy:

(f) And those baptized by John were rebaptized by the Apostles:

## ACTS xviii.

<sup>24</sup> And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. <sup>26</sup> And he began to speak boldly

in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

## ACTS xix. 1-7.

<sup>1</sup> And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. <sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup> When they heard *this*, they were baptized in the name of the Lord Jesus. <sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. <sup>7</sup> And all the men were about twelve.

*16. What argument as to the proper mode of baptism is to be drawn from the record of the baptisms performed by John?*

(a) It was a Jewish rite, by a Jew upon Jews: inference—

(a') It was not by immersion, since it was not the Levitical mode:

(b') Much water was needed, because contact in case of an unclean person rendered the water unclean:

## NUM. xix.

<sup>20</sup> But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

<sup>21</sup> And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation

shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

<sup>22</sup> And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

Except in the case of a "fountain or pit in which is plenty of water:"

LEV. xi.

<sup>35</sup> And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

<sup>36</sup> Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

<sup>37</sup> And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. <sup>38</sup> But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you. <sup>39</sup> And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. <sup>40</sup> And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

(γ') After the Gospel dispensation we hear no more about the need of "much water."

(δ') All the language employed applies just as accurately to the one mode as to the other, though, on account of John being a Jew, it is probable that his was by affusion, since that was the Jewish custom; and this general custom continues with the Jews until this day.

(ε') Better accords with the vast numbers baptized:

MATT. iii.

<sup>5</sup> Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, <sup>6</sup> and

were baptized of him in Jordan, confessing their sins.

MARK i.

<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

<sup>5</sup> And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

LUKE iii. 3-21.

<sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; <sup>4</sup> as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; <sup>6</sup> and all flesh shall see the salvation of God. <sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>10</sup> And the people asked him, saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. <sup>12</sup> Then came also publicans to be baptized, and said unto him, Master, what shall we do? <sup>13</sup> And he said unto them, Exact no more than that which is appointed you. <sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. <sup>15</sup> And as the people were in expectation, and all men

mused in their hearts of John, whether he were the Christ, or not; <sup>16</sup> John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: <sup>17</sup> whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. <sup>18</sup> And many other things in his exhortation preached he unto the people. <sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, <sup>20</sup> added yet this above all, that he shut up John in prison. <sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

*17. What evidence is afforded by the instances of Christian baptism recorded in the New Testament?*

(a) The Christian Church is organized upon principles; details are not prescribed. Christ instituted the Lord's Supper at night, and reclining on a couch, and with unfermented wine and unleavened bread, yet none of these are obligatory in respect of mode:

(b) There is not one instance which makes it certain that the apostles baptized by immersion; and on the other hand, there are many which make it highly improbable:

(c) The strongest of those that favour it is the passage respecting the eunuch:

ACTS viii. 26-39.

[Probably verse 37 should be omitted altogether:]

<sup>26</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. <sup>27</sup> And he arose and went: and, behold, a man of Ethiopia, an eunuch of great

authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, <sup>28</sup> was returning, and sitting in his chariot, read Esaias the prophet. <sup>29</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot. <sup>30</sup> And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. <sup>32</sup> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: <sup>33</sup> in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. <sup>34</sup> And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? <sup>35</sup> Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. <sup>36</sup> And as they went on *their way*, they came unto a certain water, and the eunuch said, See *Ayer* is water; what doth hinder me to be baptized? <sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <sup>40</sup> But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

(d) The Preps. *sig.* here translated "into," and *ex*, here translated "out of," are used to signify *motion towards, into, from*, etc.:

(e) These Preps. apply to both, yet surely both were not immersed:

(f) See how these same Preps. are used:

ACTS xvi.

<sup>14</sup> And when we were all fallen to the earth, I heard a voice speaking



unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

ACTS xxvii.

<sup>34</sup> Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

<sup>40</sup> And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

(g) The very passage which they were reading declared that the Messiah in whom he believed should "*sprinkle* many nations;" Besides, St. Luke says it was a desert, and no trace exists of a sufficient body of water on that road:

The Septuagint Version is as follows:

ISAIAH lii.

<sup>15</sup> "Οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ,"

ISAIAH lii.

<sup>15</sup> So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

(h) Every other instance recorded renders it highly improbable that baptism was by immersion:

(a') Three thousand on the day of Pentecost:

ACTS ii.

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many

as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

(β') Baptism of St. Paul; Ananias said to him "standing up, be baptized, and standing up he was baptized" [Dr. Hodge]:

ACTS ix.

<sup>18</sup> ἀνεβλέψε τε παραχρῆμα· ὃ ἀναστὰς ἐβαπτίσθη.

ACTS ix.

<sup>17</sup> And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

ACTS xxii.

<sup>16</sup> Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι, ὃ ἀπόλυσαι τὰς ἀμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

ACTS xxii.

<sup>12</sup> And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, <sup>13</sup> came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. <sup>14</sup> And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. <sup>15</sup> For thou shalt be his witness unto all men of what thou hast seen and heard. <sup>16</sup> And now why tarriest

thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

(γ') Cornelius' baptism:

ACTS x.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

(δ') And the jailor's baptism at Philippi:

ACTS xvi.

<sup>21</sup> . . . . ἔλασεν ἀπὸ τῶν πληγῶν ἃ ἔβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα.

ACTS xvi.

<sup>31</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>32</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. <sup>34</sup> And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

(ε') It was always on the spot, on the *spur of the moment* (παραχρῆμα), indoors, or in the public places of resort, individuals, families, or vast multitudes at the time, as the case happened to be:

#### SUBJECTS OF BAPTISM:

18. *Who are proper subjects of baptism?*

(a) Those and those only who are members of the *visible* Church:

(b) These are the faithful professors, and the children of one or both believing parents:

19. *What in the case of adults are the prerequisites of baptism?*

(a) Credible profession of faith in the Lord Jesus: evident from the nature of the ordinance, and from the practice of the Apostles:

ACTS ii.

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

ACTS vii.

<sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

20. *What is the visible Church, to which baptism is the initiating rite?*

(a) The word is *ἐκκλησία*, the company of God's people, called out of the world, and bound by covenant relations:

(b) The true spiritual Church, as distinct from the apparent Church, consists of the elect, and such are included in the eternal covenant. See page 433:

EPH. v.

<sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word,

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

HEB. xii.

<sup>22</sup> But ye are come unto mount Zion, and unto the city of the living God, the

heavenly Jerusalem, and to an innumerable company of angels,

<sup>23</sup> To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

<sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

(c) Established by the covenant made with Abraham:

GEN. xii.

<sup>1</sup> Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup> and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

GEN. xvii. 1-14.

<sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God: walk before me, and be thou perfect. <sup>2</sup> And I will make my covenant between me and thee, and will multiply thee exceedingly. <sup>3</sup> And Abram fell on his face: and God talked with him, saying, <sup>4</sup> As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. <sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. <sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. <sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou

art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

<sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, be that is born in the house, or bought with money of any stranger, which *is* not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. <sup>14</sup> And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

(d) The periods from Abraham to Moses, from Moses to Christ's advent, and from this to the end of the world, are several stages of development:

GAL. iii.

<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(e) During the first and second, as also the third, faith was the essential condition of membership, and provision was made for the admission of those not of Abrahamic descent:

GEN. xii.

<sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

GAL. iii.

<sup>8</sup> And the scripture, foreseeing that God would justify the hea-

then through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

<sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ.

ACTS iii.

<sup>25</sup> Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. <sup>26</sup> Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

DEUT. x.

<sup>15</sup> Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. <sup>16</sup> Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

DEUT. xxx.

<sup>3</sup> And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

<sup>6</sup> And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

<sup>7</sup> And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. <sup>8</sup> And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

JER. iv.

<sup>4</sup> Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

ROM. ii.

<sup>27</sup> And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: <sup>29</sup> but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

ROM. iv.

<sup>10</sup> How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

<sup>13</sup> For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

GAL. iii.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

<sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

GEN. xvii.

<sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

ACTS ii. 5-11.

<sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.

(f) Under both the old and new, Christ has committed to His Church, as to a *visible Kingdom*, written records, sacramental ordinances, ecclesiastical institutions, and a teaching and ruling ministry:

GAL. iii.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

ROM. ix.

<sup>3</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

<sup>4</sup> Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the

giving of the law, and the service of God, and the promises;

<sup>5</sup> Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

EPH. iv.

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

MATT. xiii. 24-30, and 47-50.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, <sup>50</sup> and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

MATT. xxv. 1-13.

<sup>1</sup> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. <sup>2</sup> And five of them were wise,

and five *were* foolish. <sup>3</sup> They that *were* foolish took their lamps, and took no oil with them: <sup>4</sup> but the wise took oil in their vessels with their lamps. <sup>5</sup> While the bridegroom tarried, they all slumbered and slept. <sup>6</sup> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. <sup>9</sup> But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. <sup>10</sup> And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he answered and said, Verily I say unto you, I know you not. <sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(g) Introduction of aliens, who are called *proselytes*.

EPH. ii.

<sup>11</sup> Wherefore remember, that ye *bring* in time past Gentiles in the flesh, who are called Uncircumcision by that which is Circumcision in the flesh made by hands;

<sup>12</sup> That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

<sup>13</sup> But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

ACTS ii.

<sup>6</sup> And how hear we every man in our own tongue, wherein we were born? <sup>7</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

<sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

<sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

NUM. xv.

<sup>16</sup> One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

<sup>18</sup> One law and one manner shall be for you, and for the stranger that sojourneth with you.

(A) The covenant was with Abraham and his seed after him, and the duty of training and teaching was engrafted on the covenant:

GEN. xviii.

<sup>16</sup> And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. <sup>17</sup> And the LORD said, Shall I hide from Abraham that thing which I do;

<sup>18</sup> Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? <sup>19</sup> For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

(i) And the Church made a school, or training institution:

DEUT. vi.

<sup>6</sup> And these words, which I command thee this day, shall be in thine heart: <sup>7</sup> and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. <sup>8</sup> And thou shalt bind

them for a sign upon thine hand, and they shall be as frontlets between thine eyes. <sup>9</sup> And thou shalt write them upon the posts of thy house, and on thy gates.

(j) So Christ commissioned His disciples:  
MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

(k) His Church is a flock, including lambs:

ISAIAH xl.

<sup>9</sup> O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! <sup>10</sup> Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

<sup>11</sup> He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

(l) And it is a vineyard:

ISAIAH v. 1-7.

<sup>1</sup> Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: <sup>2</sup> and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. <sup>3</sup> And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. <sup>4</sup> What could have been done more to my vineyard, that I have not

done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? <sup>5</sup> And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: <sup>6</sup> and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. <sup>7</sup> For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

LUKE xiii.

<sup>6</sup> He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

<sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

<sup>9</sup> And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath.

21. *How may it be shown that this visible Church is identical under both dispensations, and what argument may be thence derived to prove that the infant children of believers should be baptized?*

(a) The Church under each has the same nature and design, and makes the offer of salvation conditional upon faith:

GAL. iii.

<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the



gospel unto Abraham, *saying*, In thee shall all nations be blessed.

HAB. xi.

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders obtained a good report. <sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. <sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith it is impossible to please *God*, for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. <sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. <sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> for he looked for a city which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore sprang there even of one, and him as good as dead, *as many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say

such things declare plainly that they seek a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. <sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, <sup>18</sup> of whom it was said, That in Isaac shall thy seed be called. <sup>19</sup> accounting that God was able to raise *him* up, even from the dead, from whence also he received him in a figure. <sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. <sup>22</sup> By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. <sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw *he* was a proper child; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; <sup>25</sup> choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. <sup>29</sup> By faith they passed through the Red sea as by dry *land*; which the Egyptians assaying to do were drowned. <sup>30</sup> By faith the walls of Jericho fell down, after they were compassed about seven days. <sup>31</sup> By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. <sup>32</sup> And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah,

of David also, and Samuel, and of the prophets: <sup>33</sup> who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: <sup>36</sup> and others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment: <sup>37</sup> they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; <sup>38</sup> (of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth. <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be made perfect.

(b) The Passover, as the Lord's Supper, represents the sacrifice of Christ:

I COR. v.

<sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

<sup>8</sup> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

(c) Circumcision, as baptism, is the putting off the body of the sins of the flesh, and is called by St. Paul the circumcision of Christ:

COL. ii.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power:

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

<sup>12</sup> buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

(d) They bear precisely the same name, "Church of the Lord," and "Congregation of the Lord," and the Greek has the same signification as the Hebrew:

PSALM xxii.

<sup>22</sup> I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

HEB. ii.

<sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

<sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

(e) Stephen called it "the church in the wilderness":

Compare—ACTS vii.

<sup>38</sup> This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

With—EXODUS xxxii.

<sup>1</sup> And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

<sup>2</sup> And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

<sup>3</sup> And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. <sup>4</sup> And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said,

These be thy gods, O Israel, which brought thee up out of the land of Egypt.

<sup>6</sup> And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. <sup>7</sup> And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

<sup>8</sup> And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: <sup>9</sup> they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

<sup>10</sup> And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: <sup>11</sup> now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

<sup>12</sup> And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? <sup>13</sup> Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. <sup>14</sup> Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. <sup>15</sup> And the LORD repented of the evil which he thought to do unto his people.

<sup>16</sup> And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. <sup>17</sup> And the tables were the work of God, and the writing was the writing of God, graven upon the tables. <sup>18</sup> And

when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

<sup>19</sup> And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

<sup>20</sup> And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. <sup>21</sup> And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. <sup>22</sup> And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? <sup>23</sup> And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. <sup>24</sup> For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. <sup>25</sup> And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

<sup>26</sup> And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies;) <sup>27</sup> then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. <sup>28</sup> And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. <sup>29</sup> And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. <sup>30</sup> For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

<sup>31</sup> And it came to pass on the morrow, that Moses said unto the people, Ye have

out of my book. <sup>24</sup> Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. <sup>25</sup> And the LORD plagued the people, because they had made the calf, which Aaron made.

(f) Not a word is said about the old Church being abolished and a new one organized; disciples were added to the "Church" or "congregation" which had previously existed:

ACTS ii.

<sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

GAL. iii.

<sup>17</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(g) Not abolished but enlarged and strengthened:

ISAIAH xlix. 14-23.

<sup>18</sup> Sing, O heavens; and be joyful. O

the land of thy death: now be too narrow by inhabitants, and they that are brought up shall be far away which thou shalt have lost the other, shall ears, The place is to give place to me that I shall thou say in thine heart: I have begotten me these, see children, and am desolate removing to and far brought up these? I am alone; these, where *he* saith the Lord GOD, I will mine hand to the Gentiles: a standard to the people bring thy sons in *thine* daughters shall be as thy shoulders. <sup>22</sup> And like nursing fathers, and nursing mothers: they shall come to thee with *their* face and lick up the dust thou shalt know that for they shall not be for me.

ISAIAH lx

<sup>1</sup> Arise, shine; for the glory of the LORD is upon thee. <sup>2</sup> For, behold, I will cover the earth, and people: but the LORD

converted unto thee, the forces of the Gentiles shall come unto thee. <sup>6</sup>The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. <sup>7</sup>All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. <sup>8</sup>Who *are* these *that* fly as a cloud, and as the doves to their windows? <sup>9</sup>Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. <sup>10</sup>And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. <sup>11</sup>Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. <sup>12</sup>For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. <sup>13</sup>The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. <sup>14</sup>The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

(4) Including children:

ISAIAH lix.

<sup>20</sup>And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

<sup>21</sup>As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of

thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

ACTS iii.

<sup>22</sup>For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your-brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. <sup>23</sup>And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Which is an exposition of:

DEUT. xviii.

<sup>15</sup>The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; <sup>16</sup>according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup>And the LORD said unto me, They have well *spoken that* which they have spoken. <sup>18</sup>I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. <sup>19</sup>And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

(i) The Jews are to be received back into it as to their own:

ROM. xi. 18-26.

<sup>17</sup>And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with

them partakest of the root and fatness of the olive tree; <sup>18</sup> boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, The branches were broken off, that I might be grafted in. <sup>20</sup> Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: <sup>21</sup> for if God spared not the natural branches, *take heed* lest he also spare not thee. <sup>22</sup> Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. <sup>24</sup> For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> for this is my covenant unto them, when I shall take away their sins.

(j) The Jews and aliens are to be fellow-citizens:

EPH. ii. 11-22.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup> that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup> but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; <sup>15</sup> having abolished in his flesh the enmity, *even* the law of commandments

*contained* in ordinances; for to make in himself of twain one new man, *so* making peace; <sup>16</sup> and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup> and came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup> For through him we both have access by one Spirit unto the Father. <sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; <sup>20</sup> and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; <sup>21</sup> in whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> in whom ye also are builded together for an habitation of God through the Spirit.

ACTS ii.

<sup>28</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>29</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

GAL. iii. 6-29.

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. <sup>9</sup> So then they which be of faith are blessed with faithful Abraham. <sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith. <sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them. <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: <sup>14</sup> that the blessing of Abraham might come on the Gentiles

through Jesus Christ; that we might receive the promise of the Spirit through faith. <sup>13</sup> Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. <sup>14</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>15</sup> And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>16</sup> For if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to Abraham by promise. <sup>17</sup> Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. <sup>18</sup> Now a mediator is not a *mediator* of one, but God is one. <sup>19</sup> *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>20</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>21</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>22</sup> Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. <sup>23</sup> But after that faith is come, we are no longer under a schoolmaster. <sup>24</sup> For ye are all the children of God by faith in Christ Jesus. <sup>25</sup> For as many of you as have been baptized into Christ have put on Christ. <sup>26</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>27</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

(d) Baptism occupies the same place in the covenant and the Church which circumcision did, both rites representing the same spiritual grace—regeneration:

DEUT. xxi.

6 And the LORD thy God will

circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

COL. ii.

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

ROM. vi.

<sup>3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(f) St. Peter says, "Be baptized, FOR the PROMISE," etc.:

ACTS ii.

<sup>37</sup> Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

(m) St. Paul says that baptism is the sign of that covenant:

GAL. iii.

<sup>27</sup> For as many of you as have been baptized into Christ have put on Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither



male nor female: for ye are all one in Christ Jesus.

<sup>29</sup> And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

(*n*) And that this baptism is the "circumcision of Christ:"

COL. ii.

<sup>10</sup> And ye are complete in him, which is the head of all principality and power: <sup>11</sup> in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

*22. Present the evidence that Christ recognized the Church standing of children.*

(*a*) Christ declares of little children, (*παιδια*, Matt. *βρέφη*, "infants," Luke [see every instance in chapter xxxi.]) that "of such is the kingdom of heaven:"

MATT. xix.

<sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

LUKE xviii.

<sup>16</sup> But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

(*b*) The phrases "kingdom of God" and "kingdom of heaven" signify the *visible* Church under the new dispensation:

MATT. iii.

<sup>2</sup> And saying, Repent ye: for the kingdom of heaven is at hand.

MATT. xiii.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

<sup>48</sup> Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

(*c*) Christ specially commissioned Peter to feed the lambs:

JOHN xxi.

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(*d*) Christ's charge to His disciples included children:

MATT. xxviii.

<sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

*23. Shew that the Apostles always acted on the principle that the child is a church member if the parent is!*

(*a*) The Apostles were not settled pastors, but itinerant missionaries to uninformed

and unbelieving peoples; their work was not to baptize so much as to preach, hence only ten separate baptisms are recorded in the Acts and Epistles:

I COR. i.

<sup>17</sup> For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

<sup>18</sup> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

(b) In two cases there are no families:

ACTS viii.

<sup>36</sup> And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized? <sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

<sup>38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

<sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing:

ACTS ix.

<sup>18</sup> And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

(c) In three other instances, viz., Pentecost (threethousand), people of Samaria, and John's disciples at Ephesus, crowds were baptized on the spot; of the remaining five instances, four had families, and these were baptized:

ACTS xvi.

<sup>16</sup> And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come

into my house, and abide *there*. And she constrained us.

<sup>32</sup> And they spake unto him the word of the Lord, and to all that were in his house. <sup>33</sup> And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

ACTS xviii.

<sup>7</sup> And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

<sup>8</sup> And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

I COR. i.

<sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup> lest any should say that I had baptized in mine own name.

<sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

(d) In the remaining instance it is implied that the family also was baptized:

ACTS x. 44-48.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

(e) The Apostles addressed children:

Compare—EPH. i.

<sup>1</sup> Paul, an apostle of Jesus Christ

by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

COL. i.

<sup>1</sup> Paul an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, <sup>2</sup> to the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

With—EPH. vi.

<sup>1</sup> Children, obey your parents in the Lord: for this is right. <sup>2</sup> Honour thy father and mother; which is the first commandment with promise; <sup>3</sup> that it may be well with thee, and thou mayest live long on the earth.

COL. iii.

<sup>20</sup> Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

(f) Declaring that if only one parent believed the child was "holy":

I COR. vii.

<sup>12</sup> But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy.

24. *What argument may be inferred from the fact that the blessings symbolized in baptism are promised and granted to children?*

(a) It represents regeneration in union with Christ. Infants are born children of wrath, and they can only be saved by being regenerated, and receiving of the benefits of Christ's death. They are as capable of being blessed as adults, or they are lost:

(b) Possibly the case can be thus stated. The sin at birth is not active, not known transgression; hence a child dying, or living at an age which renders it impossible that it can be chargeable with actual and known sin, may be said to be in a state of grace. Faith is not possible, and it is not in any known condition of responsibility. If it die in this state, it is regenerated for heavenly reception, without which it could not be received; and this is accomplished by the Holy Spirit. If it pass beyond this state, that is, become an actual sinner, committing transgressions, it can be saved only by the application of the power of the Holy Spirit in the gift of faith, and thereby receiving Christ as the sacrifice for sin and as its Redeemer:

MATT. xxi.

<sup>13</sup> And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David: they were sore displeased, <sup>14</sup> and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

LUKE i.

<sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

<sup>42</sup> And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed is the fruit of thy womb.

<sup>43</sup> And whence is this to me, that the mother of my Lord should come to me?

<sup>44</sup> For, lo, as soon as the voice of

thy salutation sounded in mine ears, the babe leaped in my womb for joy.

*26. How is the objection, that faith is a prerequisite to baptism, and that infants cannot believe, to be answered?*

(a) The Baptists maintain that Christ commanded His disciples as follows:—"Go ye into all the world and preach the gospel;" "he that believeth and is baptized shall be saved," &c. :

MARK xvi.

<sup>12</sup> And he said unto them, Go ye into all the world, and preach the gospel to every creature.

<sup>16</sup> He that believeth and is bap-

tized shall be saved; but he that believeth not shall be damned.

<sup>17</sup> And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

(b) That, since infants cannot believe, they should not be baptized:

(c) And that, because they cannot understand the sign nor contract the covenant:

(d) The answer is, faith is not a prerequisite in any but those who have come to an age of personal responsibility and transgression; yet infants are saved under both dispensations:

## CHAPTER XL.

## THE LORD'S SUPPER.

1. *What are the various phrases used in the Scriptures to designate the Lord's Supper, and their import?*

(a) (A) The Greek word *δειπνον*, a meal or meal-time: sometimes it equals *ἄριστον*, the early meal, or *δῶπνον*, the late meal. {This last word is not used in the New Testament. It is derived from *δεῖν*, it is necessary, and *πρῶτον*, to labour because it was taken before men commenced their ordinary occupation. It occurs 16 times:

MATT. xxiii. 6.

<sup>3</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>5</sup> and love the uppermost rooms at feasts, and the chief seats in the synagogues.

LUKE xx. 46.

<sup>45</sup> Then in the audience of all the people he said unto his disciples, <sup>46</sup> Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; <sup>47</sup> which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

MARK vi. 2.

<sup>21</sup> And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; <sup>22</sup> and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

MARK xii. 39.

<sup>28</sup> And he said unto them in his doctrine,

Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, <sup>29</sup> and the chief seats in the synagogues, and the uppermost rooms at feasts: <sup>40</sup> which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

LUKE xiv. 12, 16, 17.

Translated supper

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

<sup>13</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. <sup>16</sup> Then said he unto him, A certain man made a great supper, and bade many: <sup>17</sup> and sent his servant at supper time to say to them that were bidden,

LUKE xxiv.

<sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper.

JOHN xii.

<sup>2</sup> There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

JOHN xiii. 2, 4.

<sup>1</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. <sup>2</sup> Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; <sup>4</sup> he riseth from supper, and laid aside his garments; and took a towel, and girded himself.

## JOHN xxi.

<sup>20</sup> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

## I COR. xi. 20, 21.

<sup>20</sup> When ye come together therefore into one place, *this* is not to eat the Lord's supper.

<sup>21</sup> For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

## REV. xix.

<sup>9</sup> And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

## REV. xix. 17.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: <sup>18</sup> that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*.

(B) *Ἀπρωτὸν*, was originally *the meal taken at sunrise, breakfast*; later it signified *the mid-day meal*. From *ἥρι*, *early*, perhaps from *Ἀρης*, because it was *the principal meal* used by soldiers. Occurs three times:

## MATT. xxii.

<sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

## LUKE xi. 38.

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. <sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

## LUKE xiv.

<sup>12</sup> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy

brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

(C) *Δοχή*, *Reception, entertainment*. (β') *A place of reception*. From *δέχομαι*, *to receive*. Occurs twice:

## LUKE v.

<sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

## LUKE xiv. 13.

<sup>12</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

(D) *Ἀγάπη*, *brotherly love, charity; natural affection*. Metaphorically, *the love feast*, at which the *primitive* Christians used to assemble. The *ἀγάπαι* were banquets provided by the richer Christians, and shared by the poorer Christians; evils, however, led to their being abolished by the Council of Laodicea, at the beginning of the 4th century. From *ἀγαπᾶω*, *to welcome, to love dearly*. Occurs 117 times:

## MATT. xxiv.

<sup>12</sup> And because iniquity shall abound, the love of many shall wax cold.

## LUKE xi.

<sup>42</sup> But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

## JOHN v.

<sup>42</sup> But I know you, that ye have not the love of God in you.

## JOHN xiii.

<sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.

## JOHN xv. 9, 10 (twice), 13.

<sup>9</sup> As the Father hath loved me, so have I loved you: continue ye in my love.

<sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

<sup>12</sup> Greater love hath no man than this,

that a man lay down his life for his friends.

JOHN xvii.

<sup>26</sup> And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

ROM. v. 5, 8.

<sup>5</sup> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

<sup>8</sup> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

ROM. viii. 35, 39.

<sup>35</sup> Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ROM. xii.

<sup>9</sup> Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Twice—ROM. xiii.

<sup>10</sup> Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

ROM. xiv.

<sup>15</sup> But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

ROM. xv.

<sup>20</sup> Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.

I COR. iv.

<sup>21</sup> What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

I COR. viii.

<sup>1</sup> Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

I COR. xiii.

I, 2, 3, 4 (thrice), 8, 13 (twice).

<sup>1</sup> Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a

tinkling cymbal. <sup>8</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. <sup>4</sup> Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

<sup>8</sup> Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

<sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

I COR. xiv.

<sup>1</sup> Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

I COR. xvi. 14, 24.

<sup>14</sup> Let all your things be done with charity.

<sup>24</sup> My love *be* with you all in Christ Jesus Amen.

2 COR. ii. 4, 8.

<sup>4</sup> For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

<sup>8</sup> Wherefore I beseech you that ye would confirm *your* love toward him.

2 COR. v.

<sup>14</sup> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

2 COR. vi.

<sup>6</sup> By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.

2 COR. viii. 7, 8, 24.

<sup>7</sup> Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

<sup>8</sup> I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

<sup>24</sup> Wherefore shew ye to them, and be-



fore the churches, the proof of your love, and of our boasting on your behalf.

2 COR. xiii. 11, 14.

<sup>11</sup> Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

GAL. v. 6, 13, 22.

<sup>6</sup> For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

<sup>13</sup> For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> meekness, temperance: against such there is no law.

EPH. i. 4, 15.

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us.

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers;

EPH. ii. 4.

<sup>4</sup> But God, who is rich in mercy, for his great love wherewith he loved us, <sup>5</sup> even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

EPH. iii. 18, 19.

<sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup> may be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; <sup>19</sup> and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

EPH. iv. 2, 15, 16.

<sup>1</sup> I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup> with all lowliness and meekness, with longsuffering, forbearing one another in love;

<sup>15</sup> But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: <sup>16</sup> from whom the

whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

EPH. v. 2.

<sup>1</sup> Be ye therefore followers of God, as dear children; <sup>2</sup> and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

EPH. vi.

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

PHIL. i. 9, 17.

<sup>9</sup> And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

<sup>17</sup> But the other of love, knowing that I am set for the defence of the gospel.

PHIL. ii. 1, 2.

<sup>1</sup> If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, <sup>2</sup> fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

COL. i. 4, 8, 13.

<sup>2</sup> We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, <sup>4</sup> since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

<sup>8</sup> Who also declared unto us your love in the Spirit.

<sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.

COL. ii.

<sup>2</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

COL. iii.

<sup>14</sup> And above all these things *put on* charity, which is the bond of perfectness.

1 THESS. i.

<sup>3</sup> Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1 THESS. iii. 6, 12.

<sup>6</sup> But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that we have good remembrance of us always, desiring greatly to see us, as we also *to see you*.

<sup>12</sup> And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you.

1 THESS. v. 8, 13.

<sup>8</sup> But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; <sup>13</sup> and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

2 THESS. i.

<sup>3</sup> We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

2 THESS. ii.

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2 THESS. iii.

<sup>5</sup> And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

1 TIM. i.

<sup>5</sup> Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned.

<sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 TIM. ii.

<sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1 TIM. iv.

<sup>12</sup> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

1 TIM. vi.

<sup>11</sup> But thou, O man of God, flee these

things; and follow after righteousness, godliness, faith, love, patience, meekness.

2 TIM. i. 7, 13.

<sup>7</sup> For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

<sup>12</sup> Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2 TIM. ii.

<sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2 TIM. iii. 10.

<sup>10</sup> But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience. <sup>11</sup> Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; *what* persecutions I endured: but out of *them* all the Lord delivered me.

TITUS ii. 2.

<sup>1</sup> But speak thou the things which become sound doctrine: <sup>2</sup> that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

PHILEMON 5, 7, 9.

<sup>4</sup> I thank my God, making mention of thee always in my prayers. <sup>5</sup> Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; <sup>6</sup> that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. <sup>7</sup> For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. <sup>8</sup> Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient: <sup>9</sup> yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

HEB. vi.

<sup>10</sup> For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

HEB. x.

<sup>24</sup> And let us consider one another to provoke unto love and to good works:

Twice—I PETER iv.

<sup>8</sup> And above all things have fervent

charity among yourselves: for charity shall cover the multitude of sins.

1 PETER v.

<sup>14</sup> Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

2 PETER i.

<sup>7</sup> And to godliness brotherly kindness; and to brotherly kindness charity.

1 JOHN ii 5, 15.

<sup>2</sup> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him

<sup>15</sup> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

1 JOHN iii. 1, 16, 17.

<sup>1</sup> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

<sup>16</sup> Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. <sup>17</sup> But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

1 JOHN iv.

7, 8, 16, 9, 10, 12, 16 (twice), 17, 18 (twice).

<sup>6</sup> We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. <sup>7</sup> Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for God is love. <sup>10</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another. <sup>12</sup> No man hath seen God

at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <sup>12</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. <sup>14</sup> And we have seen and do testify that the Father sent the Son to be the Saviour of the world. <sup>16</sup> Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. <sup>18</sup> And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

1 JOHN v.

<sup>2</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous.

2 JOHN 3, 6.

<sup>2</sup> Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

<sup>6</sup> And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

3 JOHN.

<sup>6</sup> Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well.

JUDE 2, 12, 21.

<sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

<sup>12</sup> These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

<sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

<sup>20</sup> But ye, beloved, building up your-

selves on your most holy faith, praying in the Holy Ghost, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

REV. ii. 4, 19.

<sup>4</sup> Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

<sup>19</sup> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

(E) 'Εορτή, *a feast, or festival, holiday; amusement or sport*; emphatically the *Passover*. Perhaps from ἑορῶ, Perf. Mid. of ῥέζω, *to sacrifice*. It occurs 27 times:

MATT. xxvi.

<sup>5</sup> But they said, Not on the feast *day*, lest there be an uproar among the people.

MARK xiv.

<sup>2</sup> But they said, Not on the feast *day*, lest there be an uproar of the people.

MATT. xxvii.

<sup>15</sup> Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas.

MARK xv.

<sup>6</sup> Now at *that* feast he released unto them one prisoner, whomsoever they desired. <sup>7</sup> And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

LUKE ii. 41, 42.

<sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. <sup>41</sup> Now his parents went to Jerusalem every year at the feast of the passover. <sup>42</sup> And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

LUKE xxii.

<sup>1</sup> Now the feast of unleavened bread drew nigh, which is called the Passover.

LUKE xxiii. 17.

<sup>15</sup> No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. <sup>16</sup> I will therefore chastise him, and release *him*. <sup>17</sup> (For of necessity he must release one unto them at the feast.) <sup>18</sup> And they cried out all at

once, saying, Away with this *man*, and release unto us Barabbas.

JOHN ii.

<sup>23</sup> Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

Twice—JOHN iv. 45.

<sup>43</sup> Now after two days he departed thence, and went into Galilee. <sup>44</sup> For Jesus himself testified, that a prophet hath no honour in his own country. <sup>45</sup> Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

JOHN v.

<sup>1</sup> After this there was a feast of the Jews, and Jesus went up to Jerusalem.

JOHN vi.

<sup>4</sup> And the passover, a feast of the Jews, was nigh.

JOHN vii.

2, 8 (twice), 10, 11, 14, 37.

<sup>1</sup> After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. <sup>2</sup> Now the Jews' feast of tabernacles was at hand.

<sup>8</sup> Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. <sup>9</sup> When he had said these words unto them, he abode *still* in Galilee.

<sup>10</sup> But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. <sup>11</sup> Then the Jews sought him at the feast, and said, Where is he?

<sup>14</sup> Now about the midst of the feast Jesus went up into the temple, and taught.

<sup>37</sup> In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

JOHN xi. 56.

<sup>55</sup> And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. <sup>56</sup> Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

JOHN xii. 12, 20.

<sup>10</sup> On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, <sup>11</sup> took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

<sup>12</sup> And there were certain Greeks among them that came up to worship at the feast: <sup>13</sup> the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

JOHN xiii. 1, 29.

<sup>1</sup> Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. <sup>2</sup> And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, <sup>3</sup> Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God; <sup>4</sup> he riseth from supper, and laid aside his garments; and took a towel, and girded himself. <sup>5</sup> After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. <sup>6</sup> Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? <sup>7</sup> Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. <sup>8</sup> Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. <sup>10</sup> Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. <sup>11</sup> For he knew who should betray him; therefore said he, Ye are not all clean. <sup>12</sup> So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? <sup>13</sup> Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup> If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup> For I have

given you an example, that ye should do as I have done to you. <sup>16</sup> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>17</sup> If ye know these things, happy are ye if ye do them.

<sup>18</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. <sup>19</sup> Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. <sup>20</sup> Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

<sup>21</sup> When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. <sup>25</sup> He then lying on Jesus' breast saith unto him, Lord, who is it? <sup>26</sup> Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. <sup>27</sup> And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. <sup>28</sup> Now no man at the table knew for what intent he spake this unto him. <sup>29</sup> For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things, that we have need of against the feast; or, that he should give something to the poor. <sup>30</sup> He then having received the sop went immediately out: and it was night.

<sup>31</sup> Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, Ye cannot come; so now I say to you. <sup>34</sup> A new commandment I give unto you, That ye love one another; as I

have loved you, that ye also love one another. <sup>25</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.

<sup>26</sup> Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

<sup>27</sup> Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. <sup>28</sup> Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

[For the rest of the last words of Jesus read chapters xiv. xv. xvi. xvii.]

ACTS xviii. 21.

<sup>20</sup> When they desired *him* to tarry longer time with them, he consented not; <sup>21</sup> but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

COL. ii. 16.

<sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: <sup>17</sup> which are a shadow of things to come; but the body *is* of Christ.

(F) ποτήριον, *a drinking-cup, a wine-cup*. (β') *Its contents*. (γ') The allotments of Providence. From πο, the root of πινω, *to drink*. It occurs 33 times:

MATT. x.

<sup>42</sup> And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

MATT. xx. 22, 23.

<sup>22</sup> But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup> And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the bap-

tism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

MATT. xxiii.

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

LUKE xi.

<sup>39</sup> And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness,

MATT. xxiii.

<sup>26</sup> Thou blind Pharisee, cleanse first that *which is within* the cup and platter, that the outside of them may be clean also.

MATT. xxvi. 27, 39, 42.

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

<sup>39</sup> And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

MARK vii. 4, 8.

<sup>4</sup> And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

<sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

MARK ix.

<sup>41</sup> For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

MARK x. 38, 39.

<sup>38</sup> But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of?

and he baptized with the baptism that I am baptized with? <sup>39</sup> And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

MARK xiv. 23, 36.

<sup>23</sup> And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

<sup>36</sup> And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

LUKE xxii. 17, 20 (twice).

<sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: <sup>18</sup> for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>20</sup> Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Twice—1 COR. xi.

<sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

LUKE xxii.

<sup>42</sup> Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

JOHN xviii.

<sup>11</sup> Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

1 COR. x. 16, 21.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>21</sup> Ye cannot drink the cup of the Lord, and the cup of devils: ye

cannot be partakers of the Lord's table, and of the table of devils.

1 COR. xi. 26, 27, 28.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>28</sup> But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

REV. xiv.

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

REV. xvi.

<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

REV. xvii.

<sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> and upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

REV. xviii.

<sup>6</sup> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

(G) Κοινωνία, *communion, fellowship, intercourse*. From κοινωνέω, *to be a partaker, to have a share of, to take part in*. The Verb is from κοινωνός, *companion, fellow, partner, associate*. Occurs 20 times:

ACTS ii.

<sup>42</sup> And they continued stedfastly in the



apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

ROM. xv.

<sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

I COR. i.

<sup>9</sup> God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Twice—I COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

2 COR. vi.

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2 COR. viii. 4.

<sup>3</sup> For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; <sup>4</sup> praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

2 COR. ix. 13.

<sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; <sup>13</sup> whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

2 COR. xiii.

<sup>14</sup> The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

GAL. ii.

<sup>9</sup> And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

EPH. iii.

<sup>9</sup> And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

PHIL. i.

<sup>5</sup> For your fellowship in the gospel from the first day until now;

PHIL. ii.

<sup>1</sup> If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies.

PHIL. iii.

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death;

PHILEMON.

<sup>6</sup> That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

HEB. xiii.

<sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased.

I JOHN i. 3 (twice), 6, 7.

<sup>3</sup> That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(H) \**Ἀρτος*, a loaf, especially of *ῥυζίου* for barley bread is *ῥυζία*, when it means bread it is commonly in the plural. From *αἶρω*, to raise. It occurs in the following passages; and when the plural occurs it will be indicated by the letter p after the verse:

MATT. iv. 3, 4 [p]

<sup>3</sup> And when the tempter came to him, he

said, If thou be the Son of God, command that these stones be made bread. <sup>4</sup> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

LUKE iv.

<sup>4</sup> And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

MATT. vi.

<sup>11</sup> Give us this day our daily bread.

MATT. vii.

<sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone?

MATT. xii. [p]

<sup>4</sup> How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

MARK ii. [p]

<sup>26</sup> How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

LUKE vi. [p]

<sup>4</sup> How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

MATT. xiv. 17 [p], 19 [pp] (twice).

<sup>17</sup> And they say unto him, We have here but five loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

MARK vi. [p]

<sup>41</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

MATT. xv.

2, 26, 33 [p], 34 [p], 36 [p]

<sup>2</sup> Why do thy disciples transgress the

tradition of the elders? for they wash not their hands when they eat bread.

<sup>26</sup> But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

<sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? <sup>34</sup> And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

<sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

MARK viii. [p]

<sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

MATT. xvi. 5, 7 [p], 8 [p], 9 [p], 10 [p], 11, 12 [p]

<sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread.

<sup>7</sup> And they reasoned among themselves, saying, *It is* because we have taken no bread. <sup>8</sup> Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? <sup>9</sup> Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? <sup>10</sup> Neither the seven loaves of the four thousand, and how many baskets ye took up? <sup>11</sup> How is it ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? <sup>12</sup> Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

MATT. xxvi.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

MARK iii.

<sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread.

to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? <sup>28</sup> He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

<sup>29</sup> And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

<sup>30</sup> And they that did eat of the loaves were about five thousand men.

<sup>31</sup> For they considered not the miracle of the loaves, for their heart was hardened.

MARK vii. 2 [p], 5, 27.

<sup>3</sup> And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

<sup>4</sup> Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

<sup>5</sup> But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

MARK viii.

4 [p], 5 [p], 14 [p] (twice), 16, 17 [p], 19 [p]

<sup>4</sup> And his disciples answered him, From

many.

LUKE

<sup>3</sup> And the devil said, be the Son of God, that it be made bread.

LUKE

<sup>23</sup> For John the Baptist eating bread nor drinking, He hath a devil.

LUKE ix. 3, 11

<sup>9</sup> And he said unto them for your journey, neither bread, neither have two coats apiece.

<sup>13</sup> But he said unto them to eat. And they saw more but five loaves except we should go at this people.

<sup>16</sup> Then he took the two fishes, and looking blessed them, and brake disciples to set before

LUKE xi. 3,

<sup>3</sup> Give us day by day

<sup>5</sup> And he said unto them shall have a friend, him at midnight, as Friend, lend me three

<sup>11</sup> If a son shall ask that is a father, will he or if he ask a fish, will him a serpent?

said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

LUKE xii.

<sup>13</sup> And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

LUKE xxiv. 30, 35.

<sup>20</sup> And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

<sup>22</sup> And they told what things were done in the way, and how he was known of them in breaking of bread.

JOHN vi.

5 [v]. 7 [p]. 9 [p]. 11 [p]. 13 [p]. 23, 26 [p]. 31, 32 (twice), 33, 34, 35, 41, 46, 50, 51 (thrice), 58 (twice).

<sup>8</sup> When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? <sup>9</sup> And this he said to prove him: for he himself knew what he would do. <sup>7</sup> Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. <sup>9</sup> One of his disciples, Andrew, Simon Peter's brother, saith unto him, <sup>9</sup> There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

<sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

<sup>12</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

<sup>22</sup> (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

<sup>26</sup> Jesus answered them and said, Verily, verily, I say unto you; Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

<sup>31</sup> Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. <sup>32</sup> Then Jesus said unto them, Verily, verily, I say un-

to you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is he which cometh down from heaven, and giveth life unto the world. <sup>34</sup> Then said they unto him, Lord, evermore give us this bread. <sup>35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

<sup>41</sup> The Jews then murmured at him, because he said, I am the bread which came down from heaven.

<sup>42</sup> I am that bread of life.

<sup>43</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>44</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

<sup>45</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

JOHN xiii.

<sup>10</sup> I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

JOHN xxi. 9, 13.

<sup>9</sup> As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

<sup>12</sup> Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

ACTS ii. 42, 46.

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

<sup>46</sup> And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

ACTS xx. 7, 11.

<sup>7</sup> And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

<sup>1</sup> When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

ACTS xxvii.

<sup>25</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

1 COR. x. 16, 17 (twice).

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>17</sup> For we *being* many are one bread, and one body: for we are all partakers of that one bread.

1 COR. xi. 23, 26, 27, 28.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: <sup>24</sup> and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup.

2 COR. ix.

<sup>10</sup> Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness.

2 THESS. iii. 8, 12.

<sup>8</sup> Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you.

<sup>12</sup> Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

HEB. ix. [p]

<sup>2</sup> For there was a tabernacle made; the first, wherein stood the candlestick, and the table, and the shewbread; which is called the sanctuary.

(I) Kpl  
(d') A en  
twice:

<sup>21</sup> It is;  
drink w  
brother  
made w

<sup>12</sup> When  
to offend  
word at  
to offend

(J) Kp  
victim a  
flesh.

(K) Kp  
of a vict

(L) Kp  
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MATT. xix.

<sup>6</sup> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

MATT. xxiv.

<sup>22</sup> And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

MARK xiii.

<sup>20</sup> And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

MATT. xxvi.

<sup>41</sup> Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

MARK xiv.

<sup>38</sup> Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

MARK x.

<sup>8</sup> And they twain shall be one flesh: so then they are no more twain, but one flesh.

LUKE iii.

<sup>6</sup> And all flesh shall see the salvation of God.

LUKE xxiv.

<sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

JOHN i. 13, 14.

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

JOHN iii. 6.

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again.

JOHN vi.

51, 52, 53, 54, 55, 63.

<sup>51</sup> I am the living bread which

came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. <sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

<sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

<sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed.

<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

JOHN viii.

<sup>15</sup> Ye judge after the flesh; I judge no man.

JOHN xvii.

<sup>3</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

ACTS ii. 17, 26, 30, 31.

<sup>17</sup> And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

<sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope.

<sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

<sup>31</sup> He seeing this before spake of the resurrection of Christ, that his

soul was not left in hell, neither his flesh did see corruption.

ROM. i.

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

ROM. ii.

<sup>28</sup> For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

ROM. iii.

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

ROM. iv.

<sup>1</sup> What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

ROM. vi.

<sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

ROM. vii. 5, 18, 25.

<sup>5</sup> For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death

<sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not

<sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin

ROM. viii

1, 3 (thrice), 4, 5 (twice), 6, 7, 8, 9, 12 (twice), 13.

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

<sup>4</sup> That he be fulfill flesh, but that are of the Spirit that be carnal spiritual

<sup>7</sup> Because against the law of God then the please God but in the of God have not of his.

<sup>12</sup> Therefore not to the <sup>12</sup> For if die, but tify the

<sup>5</sup> For I accursed kinsmen Israelite tion, an and the of Cal, the fath the flesh God ble

<sup>8</sup> That of the Spirit God: but counted

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<sup>16</sup> But I and mak fulfil the

<sup>26</sup> For I that not not mar called:

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the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

1 COR. vii.

<sup>26</sup> But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

1 COR. x.

<sup>16</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

1 COR. xv. 39 (four), 50.

<sup>26</sup> All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

<sup>50</sup> Now this say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

2 COR. i.

<sup>17</sup> When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

2 COR. iv.

<sup>11</sup> For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Twice—2 COR. v.

<sup>16</sup> Wherefore henceforth know we no man after the flesh yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

2 COR. vii. 1, 5.

<sup>1</sup> Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

<sup>2</sup> For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

2 COR. x. 2, 3 (twice).

<sup>2</sup> But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold

against some, which think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war after the flesh:

2 COR. xi.

<sup>16</sup> Seeing that many glory after the flesh, I will glory also.

2 COR. xii.

<sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

GAL. i.

<sup>16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

GAL. ii.

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law. for by the works of the law shall no flesh be justified.

<sup>20</sup> I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

GAL. iii.

<sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

GAL. iv. 13, 14, 23, 29.

<sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first, <sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

<sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

GAL. v.

13, 16, 17 (twice), 19, 24.

<sup>13</sup> For, brethren, ye have been called unto liberty; only use not liberty for an occasion

sion to the flesh, but by love serve one another.

<sup>16</sup> *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

<sup>19</sup> Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

<sup>24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

GAL. vi. 8 (twice), 12, 13.

<sup>8</sup> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

<sup>12</sup> As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

EPH. ii. 3 (twice), 11 (twice), 15.

<sup>3</sup> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>11</sup> Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

<sup>15</sup> Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

EPH. v. 29, 30.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: <sup>30</sup> for we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife,

and they two shall be one flesh.

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

EPH. vi. 5, 12.

<sup>5</sup> Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

PHIL. i. 22, 24.

<sup>22</sup> But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

<sup>24</sup> Nevertheless to abide in the flesh *is* more needful for you.

PHIL. iii. 3, 4 (twice).

<sup>3</sup> For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. <sup>4</sup> Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

COL. i. 22, 24.

<sup>21</sup> And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled <sup>22</sup> *in* the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

COL. ii. 1, 5, 11, 13, 18, 23.

<sup>1</sup> For I would that ye knew what great conflict I have for you, and *for* them of Laodicea, and *for* as many as have not seen my face in the flesh;

<sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, *in* putting off the body of the sins of the flesh by the circumcision of Christ:

<sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he

quickened together with him, having forgiven you all trespasses;

<sup>18</sup> Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

<sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

COL. iii.

<sup>22</sup> Servants, obey in all things *your* masters according to the flesh: not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

I TIM. iii.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

PHILEMON.

<sup>16</sup> Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

HEB. ii.

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

HEB. v.

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

HEB. ix. 10, 13.

<sup>10</sup> Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

HEB. x.

<sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

HEB. xii.

<sup>9</sup> Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

JAMES v.

<sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

I PETER i.

<sup>24</sup> For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

I PETER iii. 18, 21.

<sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

<sup>21</sup> The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

I PETER iv. 1 (twice), 2, 6.

<sup>1</sup> Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: <sup>2</sup> that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

<sup>6</sup> For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

2 PETER ii. 10, 18.

<sup>10</sup> But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

<sup>18</sup> For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

## 1 JOHN ii.

<sup>16</sup> For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

## 1 JOHN iv. 2, 3.

<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

<sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and that is this *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

## 2 JOHN.

<sup>7</sup> For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

## JUDE 7, 8, 23.

<sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eterna fire. <sup>8</sup> Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

<sup>22</sup> And of some have compassion, making a difference: <sup>23</sup> and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

## REV. xvii.

<sup>16</sup> And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

## REV. xix. 18 (five), 21.

<sup>18</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*,

<sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

(N) Σῶμα, *the body*, formerly signified *the dead body of a man or beast, a corpse, carcase*, whereas the living body is σῶμα; in later Greek composition it signified either *the living or the dead body*. (β) *Body* as opposed to the *soul* (ψυχή). (γ) *One's bodily existence, life*. (δ) *Any material body*. (ε) *A person, a human being*; especially of *slaves* as opposed to other *goods*:

## MATT. v. 29, 30.

<sup>29</sup> And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

<sup>30</sup> And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

## Twice—MATT. vi.

<sup>22</sup> The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

## Twice—LUKE vi.

<sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

## MATT. vi. 23, 25 (twice).

<sup>23</sup> But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

## Twice—MATT. x.

<sup>28</sup> And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

## LUKE xii.

<sup>4</sup> And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

## MATT. xiv.

<sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

MATT. xxvi. 12, 26.

<sup>12</sup> For in that she hath poured this ointment on my body, she did *it* for my burial.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat: this is my body.

MARK xiv.

<sup>22</sup> And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

LUKE xxii.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

MATT. xxvii. 52, 58 (twice).

<sup>52</sup> And the graves were opened; and many bodies of the saints which slept arose,

<sup>58</sup> He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

MARK xv.

<sup>43</sup> Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

LUKE xxiii.

<sup>52</sup> This *man* went unto Pilate, and begged the body of Jesus.

MATT. xxvii.

<sup>59</sup> And when Joseph had taken the body, he wrapped it in a clean linen cloth,

MARK v.

<sup>29</sup> And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

MARK xiv.

<sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying.

MARK xv.

<sup>45</sup> And when he knew *it* of the centurion, he gave the body to Joseph.

LUKE xi. 34, 36.

<sup>34</sup> The light of the body *is* the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.

<sup>36</sup> If thy whole body therefore *be* full of

light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

LUKE xii. 22, 23.

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. <sup>23</sup> The life is more than meat, and the body *is* more than raiment.

LUKE xvii.

<sup>37</sup> And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

LUKE xxiii.

<sup>55</sup> And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

LUKE xxiv. 3, 23.

<sup>3</sup> And they entered in, and found not the body of the Lord Jesus.

<sup>23</sup> And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

JOHN ii. 21.

<sup>20</sup> Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? <sup>21</sup> But he spake of the temple of his body.

JOHN xix. 31, 38 (twice), 40.

<sup>31</sup> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

<sup>38</sup> And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

<sup>40</sup> Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

JOHN xx.

<sup>12</sup> And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

## ACTS ix.

<sup>40</sup> But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

## ROM. i.

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

## ROM. iv.

<sup>19</sup> And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

## ROM. vi. 6, 12.

<sup>6</sup> Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>12</sup> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

## ROM. vii. 4, 24.

<sup>4</sup> Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

<sup>24</sup> O wretched man that I am! who shall deliver me from the body of this death?

## ROM. viii. 10, 11, 13, 23.

<sup>10</sup> And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. <sup>12</sup> Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup> For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves,

waiting for the adoption, *to wit*, the redemption of our body.

## ROM. xii. 1, 4, 5.

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

<sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> so we, *being* many, are one body in Christ, and every one members one of another.

## I COR. v.

<sup>3</sup> For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

## I COR. vi.

<sup>13</sup> (twice), <sup>15</sup>, <sup>16</sup>, <sup>18</sup> (twice), <sup>19</sup>, <sup>20</sup>.

<sup>13</sup> Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

<sup>15</sup> Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two saith he, shall be one flesh.

<sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. <sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## I COR. vii. 4, 34.

<sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

<sup>34</sup> There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the



things of the world, how she may please *her* husband.

## I COR. ix.

<sup>27</sup> But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

## I COR. x. 16, 17.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup> For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

## I COR. xi. 24, 27, 29.

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>29</sup> For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

## I COR. xii.

12 (thrice), 13, 14, 15 (twice), 17, 18, 19, 20, 22, 23, 24, 25, 27.

<sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. <sup>13</sup> For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. <sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup> And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? <sup>17</sup> If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? <sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where *were* the body? <sup>20</sup> But now *are they* many members, yet but one body.

<sup>22</sup> Nay, much more those members of

the body, which seem to be more feeble, are necessary: <sup>23</sup> and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. <sup>24</sup> For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: <sup>25</sup> that there should be no schism in the body; but *that* the members should have the same care one for another. <sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. <sup>27</sup> Now ye are the body of Christ, and members in particular.

## I COR. xiii.

<sup>3</sup> And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

I COR. xv. 35, 37, 38 (twice), 40 (twice), 44 (four).

<sup>35</sup> But some *man* will say, How are the dead raised up? and with what body do they come?

<sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup> but God giveth it a body as it hath pleased him, and to every seed his own body.

<sup>40</sup> *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

## Twice—2 COR. iv.

<sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

## 2 COR. v. 6, 8, 10.

<sup>6</sup> Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

<sup>8</sup> We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

<sup>10</sup> Always bearing about in the body the dying of the Lord Jesus, that the life



also of Jesus might be made manifest in our body.

2 COR. x.

<sup>10</sup> For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.

2 COR. xii. 2 (twice), 3.

<sup>1</sup> I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. <sup>2</sup> And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

GAL. vi.

<sup>17</sup> From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

EPH. i.

<sup>22</sup> Which is his body, the fulness of him that filleth all in all.

EPH. ii.

<sup>16</sup> And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

COL. iii.

<sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

EPH. iv. 4, 12, 16 (twice).

<sup>4</sup> *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

<sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

<sup>16</sup> From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

EPH. v. 23, 28, 30.

<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>30</sup> For we are members of his body, of his flesh, and of his bones.

PHIL. i.

<sup>20</sup> According to my earnest expectation and *my* hope, that in nothing I shall be

ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

Twice—PHIL. iii.

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

COL. i. 18, 22, 24.

<sup>18</sup> And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the preeminence.

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

<sup>24</sup> Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

COL. ii. 11, 17, 19, 23.

<sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

<sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.

<sup>19</sup> And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

<sup>23</sup> Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

I THESS. v.

<sup>23</sup> And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

HEB. x. 5, 10, 23.

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

<sup>23</sup> Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

HEB. xiii. 3, 11.

<sup>3</sup> Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

<sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

JAMES ii. 16, 26.

<sup>16</sup> And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

JAMES iii. 2, 3, 6.

<sup>3</sup> For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

<sup>6</sup> And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

I PETER ii.

<sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

JUDE.

<sup>9</sup> Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against a railing accusation, but said, The Lord rebuke thee.

Slaves:

REV. xviii.

<sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

2. *By what other terms was it designated in the Early Church?*

(A) "Eucharist," from *εὐχαριστέω*, signifies *to be thankful, to return thanks*; hence *to requite*. From *εὐχάριστος*, *agreeable, pleasant*. Occurs 39 times:

MATT. xv.

<sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

MARK viii.

<sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

LUKE xxii.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

I COR. xi.

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

MATT. xvi.

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

MARK xiv.

<sup>23</sup> And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

LUKE xvii.

<sup>16</sup> And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

LUKE xviii.

<sup>11</sup> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

LUKE xxii.

<sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

JOHN vi. 11, 23.

<sup>11</sup> And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

<sup>23</sup> (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

## JOHN xi.

<sup>41</sup> Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

## ACTS xxvii.

<sup>25</sup> And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

## ACTS xxviii.

<sup>15</sup> And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

## ROM. i.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

## I COR. i.

<sup>4</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

## I COR. xiv.

<sup>18</sup> I thank my God, I speak with tongues more than ye all:

## PHIL. i.

<sup>3</sup> I thank my God upon every remembrance of you.

## PHILEMON.

<sup>4</sup> I thank my God, making mention of thee always in my prayers,

## ROM. i.

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

## ROM. vii.

<sup>25</sup> I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## I COR. i.

<sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius;

## Twice—ROM. xiv.

<sup>6</sup> He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

## ROM. xvi. 4.

<sup>3</sup> Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup> who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

## I COR. x.

<sup>20</sup> For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

## I COR. xiv.

<sup>17</sup> For thou verily givest thanks well, but the other is not edified.

## 2 COR. i.

<sup>11</sup> Lest Satan should get an advantage of us: for we are not ignorant of his devices.

## EPH. i.

<sup>16</sup> Cease not to give thanks for you, making mention of you in my prayers:

## EPH. v.

<sup>20</sup> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

## COL. i.

<sup>3</sup> We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

## I THESS. i.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers;

## I THESS. ii.

<sup>13</sup> For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

## COL. i.

<sup>12</sup> Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

## COL. iii.

<sup>17</sup> And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

## I THESS. v.

<sup>18</sup> In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

## 2 THESS. i.

<sup>3</sup> We are bound to thank God always for

you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

2 THESS. ii.

<sup>12</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

REV. xi.

<sup>17</sup> Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

(B) *Εὐχαριστία*, thanks, gratitude; a giving of thanks, thankfulness. From *εὐχάριστος*. Occurs 15 times:

ACTS xxiv.

<sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness.

1 COR. xiv.

<sup>16</sup> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

2 COR. iv.

<sup>15</sup> For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

2 COR. ix. 11, 12.

<sup>11</sup> Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

EPH. v.

<sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

PHIL. iv.

<sup>6</sup> Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

COL. ii. 7.

<sup>6</sup> As ye have therefore received Christ Jesus the Lord, so walk ye in him: <sup>7</sup> rooted and built up in him, and stablished in the faith, as ye have been

taught, abounding therein with thanksgiving.

COL. iv.

<sup>2</sup> Continue in prayer, and watch in the same with thanksgiving;

1 THESS. iii.

<sup>9</sup> Not because we have not power, but to make ourselves an ensample unto you to follow us.

1 TIM. ii.

<sup>1</sup> I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1 TIM. iv. 3, 4.

<sup>3</sup> Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. <sup>4</sup> For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: <sup>5</sup> for it is sanctified by the word of God and prayer.

REV. iv.

<sup>9</sup> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

REV. vii. 12.

<sup>11</sup> And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, <sup>12</sup> saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

(C) *Εὐχάριστος*, winning, agreeable, pleasant. (β') Grateful, thankful. From *εὖ*, well, and *χάρις*. [See chap. xxxix., word (M), page 852.] Occurs only once:

COL. iii.

<sup>15</sup> And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

(D) *Συνήγω*, to lead, or bring together, to gather together, assemble, to join with others for a purpose; set to fight, to urge on, to engage. (β') To bring together, unite, combine, to contract, as in marriage. Metaphorically, to bring together, reconcile. (γ') To draw together, straiten, narrow, contract. (δ') To gather, collect, infer. From *σύν*, together, and *ἄγω*, to bring:

MATT. ii.

<sup>4</sup> And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

MATT. iii.

<sup>12</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

MATT. vi.

<sup>26</sup> Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

MATT. xii.

<sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad.

MATT. xiii. 2, 30, 47.

<sup>2</sup> And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

<sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

<sup>47</sup> Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

MATT. xviii.

<sup>20</sup> For where two or three are gathered together in my name, there am I in the midst of them.

MATT. xxii. 10, 34, 41.

<sup>10</sup> So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

<sup>34</sup> But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

<sup>41</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

MATT. xxiv.

<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

MATT. xxv.

24, 26, 32, 35, 38, 43.

<sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: <sup>25</sup> and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. <sup>26</sup> His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

<sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

MATT. xxvi. 3, 57.

<sup>3</sup> Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

<sup>57</sup> And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

MATT. xxvii. 17, 27, 62.

<sup>17</sup> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

<sup>27</sup> Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

<sup>62</sup> Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate.

<sup>63</sup> saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

MATT. xxviii. 12.

<sup>12</sup> And when they were assembled with the elders, and had taken counsel, they

- gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept.

MARK II.

• And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

MARK IV.

• And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

MARK V.

• And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

MARK VI.

• And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

MARK VII.

• Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

LUKE III.

• Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

LUKE XI.

• He that is not with me is against me: and he that gathereth not with me scattereth.

LUKE XII. 17, 18.

• And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? • And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

LUKE XV.

• And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

LUKE XVII.

• And they answered and said unto him, Where, Lord? And he said unto them,

Wheresoever the body *is*, thither will the eagles be gathered together.

LUKE XXII. 66.

• And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, • Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

JOHN IV.

• And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

JOHN VI. 12, 13.

• When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. • Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

JOHN XI. 47, 52.

• Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

• And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

JOHN XV.

• If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

JOHN XVIII.

• And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

JOHN XX.

• Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *&* unto you.

ACTS IV. 5, 26, 27, 31.

• And it came to pass on the morrow, that their rulers, and elders, and scribes, • and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

• The kings of the earth stood up, and

the rulers were gathered together against the Lord, and against his Christ. <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

<sup>31</sup> And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

#### ACTS xi.

<sup>28</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

#### ACTS xiii.

<sup>44</sup> And the next sabbath day came almost the whole city together to hear the word of God.

#### ACTS xiv.

<sup>27</sup> And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

#### ACTS xv. 6, 30.

<sup>6</sup> And the apostles and elders came together for to consider of this matter.

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: <sup>31</sup> *which* when they had read, they rejoiced for the consolation.

#### ACTS xx. 7, 8.

<sup>7</sup> And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. <sup>8</sup> And there were many lights in the upper chamber, where they were gathered together.

#### I COR. v.

<sup>4</sup> In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

#### REV. xiii.

<sup>10</sup> He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the saints.

#### REV. xvi. 14, 16.

<sup>14</sup> For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

#### REV. xix.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

#### REV. xx.

<sup>8</sup> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

(E) Λειτουργός, *performing public duties, serving the state.* (Σ) *A priest, a minister of God.* From λειτουργ or λειτουργία, *public*, which from λαός, *the people*, and ἔργον, *a work*. Occurs five times:

#### ROM. xiii.

<sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

#### ROM. xv. 16.

<sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup> that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

#### PHIL. ii.

<sup>25</sup> Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.



## HEB. i.

<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

## HEB. viii. 2.

<sup>1</sup> Now of the things which we have spoken *this is the sum*: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

(F) Λειτουργικός, *performing public service, ministering*. From the preceding word. Occurs once:

## HEB. i.

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(G) Λειτουργία, *a public service*. At Athens, *a burdensome public office, or charge*, which the richer citizens discharged at their own expense, usually in rotation, but also voluntarily, or by appointment. (β') Also *divine service*, whence our word *Liturgy*. From the preceding word. Occurs six times:

## LUKE i.

<sup>23</sup> And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

## 2 COR. ix.

<sup>12</sup> For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

## PHIL. ii.

<sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

## PHIL. ii. 30.

<sup>29</sup> Receive him therefore in the Lord with all gladness: and hold such in reputation: <sup>30</sup> because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

## HEB. viii.

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

## HEB. ix.

<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(H) Λειτουργέω, *to perform public duties, to do the state service*; at Athens, *to serve public offices at one's own cost*. (β') *To minister as a priest, officiate*. From λειτουργός. Occurs three times:

## ACTS xiii.

<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

## ROM. xv.

<sup>27</sup> It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

## HEB. x. 11.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool.

(I) Θυσία, *sacrificing, the mode of sacrificing*; in the Plural *sacrifices*. (β') *The victim itself*. From θύω, *to sacrifice*. Occurs 28 times:

## MATT. ix.

<sup>13</sup> But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

## MATT. xii. 7.

<sup>6</sup> But I say unto you, That in this place is *one* greater than the temple. <sup>7</sup> But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. <sup>8</sup> For the Son of man is Lord even of the sabbath day.

## MARK ix.

<sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt.

## MARK xii.

<sup>23</sup> And to love him with all the heart, and with all the understanding, and with

all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

LUKE ii.

<sup>24</sup> And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

LUKE xiii.

<sup>1</sup> There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

ACTS vii. 41, 42.

<sup>41</sup> And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

<sup>42</sup> Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

ROM. xii.

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

I COR. x.

<sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

EPH. v.

<sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

PHIL. ii.

<sup>17</sup> Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

PHIL. iv.

<sup>18</sup> But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

HEB. v.

<sup>1</sup> For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

HEB. vii.

<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

HEB. viii.

<sup>3</sup> For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

HEB. ix. 9, 23, 26.

<sup>9</sup> Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

<sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

<sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

HEB. x. 1, 5, 8, 11, 12, 26.

<sup>1</sup> For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

<sup>8</sup> Above when he said, Sacrifice and offering and burnt offerings and *offerings* for sin thou wouldest not, neither hast thou pleasure *therein*; which are offered by the law; <sup>9</sup> then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

<sup>26</sup> For if we sin wilfully after that we

have received the knowledge of the truth, there remaineth no more sacrifice for sins.

HEB. xi.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

HEB. xiii. 15, 16.

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. <sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased.

I PETER ii.

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(J) *θύω*, to offer, to sacrifice, to slay a victim; also absolutely to sacrifice to the gods; in later times to celebrate with sacrifices. Occurs 13 times:

MATT. xxii.

<sup>4</sup> Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

MARK xiv.

<sup>12</sup> And the first day of unleavened bread when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

LUKE xv.

<sup>23</sup> And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

LUKE xv.

<sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

LUKE xv.

<sup>30</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

LUKE xxii.

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed.

JOHN x.

<sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

ACTS x.

<sup>13</sup> And there came a voice to him, Rise, Peter; kill, and eat.

ACTS xi.

<sup>7</sup> And I heard a voice saying unto me, Arise, Peter; slay, and eat.

ACTS xiv. 13, 18.

<sup>13</sup> Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

<sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

I COR. v.

<sup>7</sup> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

I COR. x.

<sup>20</sup> But *I* say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

(K) *θυσιαστήριον*, an altar. From *θύω*. Occurs 23 times:

MATT. v.

<sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

JAMES ii.

<sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

MATT. v.

<sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

MATT. xxiii. 18, 19, 20, 35.

<sup>18</sup> And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

<sup>19</sup> Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

<sup>24</sup> Wherefore, behold, I send unto you

prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: <sup>25</sup> that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

LUKE i.

<sup>11</sup> And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

LUKE xi.

<sup>51</sup> From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

ROM. xi. 3.

<sup>3</sup> Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup> But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

Twice—I COR. ix.

<sup>13</sup> Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

I COR. x.

<sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

HEB. vii.

<sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

HEB. xiii. 10.

<sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

REV. vi.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

REV. viii. 3 (twice), 5.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

<sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

REV. ix.

<sup>18</sup> And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

REV. xi.

<sup>1</sup> And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

REV. xiv.

<sup>18</sup> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy ~~sick~~ sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

REV. xvi.

<sup>7</sup> And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

(L) *Μυστήριον*, a mystery, a secret rite, generally in the Plu., when it signifies the mysteries, religious celebrations, the most famous of which were the Eleusinian mysteries of Demeter. From *μύστης*, *mystēs*, initiated, which from *μύω*, *to initiate into the mysteries*. Occurs 27 times:

MATT. xiii.

<sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

MATT. iv.

<sup>11</sup> And he said unto them, Unto you *it* is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

LUKE viii.

<sup>10</sup> And he said, Unto you it is given to

know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

ROM. xi.

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

ROM. xvi. 25.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: <sup>27</sup> to God only wise, *be* glory through Jesus Christ for ever. Amen.

I COR. ii.

<sup>7</sup> But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: <sup>8</sup> which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

I COR. iv.

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

I COR. xiii.

<sup>2</sup> And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

I COR. xiv.

<sup>2</sup> For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

I COR. xv.

<sup>51</sup> Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

EPH. i.

<sup>9</sup> Having made known unto us the mystery of his will, according to his good

pleasure which he hath purposed in himself:

EPH. iii. 3, 4, 9.

<sup>2</sup> If ye have heard of the dispensation of the grace of God which is given me to you-ward: <sup>3</sup> how that by revelation he made known unto me the mystery; (as I wrote afore in few words, <sup>4</sup> whereby, when ye read ye may understand my knowledge in the mystery of Christ)

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup> and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

EPH. v.

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

EPH. vi.

<sup>19</sup> And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

COL. i. 26, 27.

<sup>25</sup> Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup> *even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup> to whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

COL. ii. 2.

<sup>1</sup> For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; <sup>2</sup> that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; <sup>3</sup> in whom are hid all the treasures of wisdom and knowledge.

COL. iv. 3.

<sup>3</sup> Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: <sup>4</sup> that I may make it manifest, as I ought to speak.

## 2 THESS. ii.

<sup>7</sup> For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

## 1 TIM. iii. 9, 16.

<sup>8</sup> Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> holding the mystery of the faith in a pure conscience.

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

## REV. i. 20.

<sup>19</sup> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; <sup>20</sup> the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

## REV. x.

<sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

## REV. xvii. 5, 7.

<sup>4</sup> And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: <sup>5</sup> and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. <sup>7</sup> And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

2. By what other terms was it designated in the Early Church?

(a) "Eucharist," from *ευχαριστία*. See above, ques. 2. (A):

## MATT. xxvi.

<sup>27</sup> And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

(b) Sacrifice, from *θυσία*. See above, ques. 2. (I):

## HEB. xiii.

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

(c) A mystery, from *μυστήριον*. See above, ques. 2. (L):

## MATT. xiii.

<sup>11</sup> He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

## COL. i.

<sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

4. What kind of bread is to be used in the sacrament, and what is the usage of the different churches on this point?

(a) Bread of some kind is commanded:

(b) Its significance:

## JOHN vi.

<sup>50</sup> This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

<sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? <sup>53</sup> Then Jesus said unto

them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

5. *What is the meaning of the term oivos, "wine," in the New Testament?*

(a) Intoxicating wine:

(b) But not always:

(c) The Lord's Supper was instituted when Christ and His twelve disciples were keeping the Passover; hence it is quite clear that the wine in that case was *unfermented* and the bread *unleavened*:

(d) Certain it was the fruit of the vine:

MATT. ix.

<sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

JOHN iii.

<sup>3</sup> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit. <sup>7</sup> Marvel not that I said unto thee, Ye must be born again. <sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. <sup>9</sup> Nicodemus answered and said unto him, How can these things be? <sup>10</sup> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

<sup>11</sup> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. <sup>12</sup> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? <sup>13</sup> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

ROM. xiv.

<sup>21</sup> *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

EPH. v.

<sup>13</sup> See then that ye walk circumspectly, not as fools, but as wise, <sup>14</sup> redeeming the time, because the days are evil. <sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is.

<sup>18</sup> And be not drunk with wine, wherein is excess: but be filled with the Spirit;

<sup>19</sup> Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

1 TIM. iii.

<sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

<sup>8</sup> Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;



<sup>9</sup> Holding the mystery of the faith in a pure conscience.

I TIM. v.

<sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

TITUS ii.

<sup>3</sup> The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

<sup>4</sup> That they may teach the young women to be sober, to love their husbands, to love their children.

(b) The Romish Church contends that water should be mixed with wine :

MATT. xxvi.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat ; this is my body. <sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it ; <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(A) *Olvos, wine.* (β') *The fermented juice of apples, pears, etc., as cider, perry, palm-wine, lotus-wine* [hundreds of kinds of wine in the East:]

Twice—MATT. ix.

<sup>17</sup> Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

Four—MARK ii.

<sup>22</sup> And no man putteth new wine into old bottles : else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

MARK xv.

<sup>23</sup> And they gave him to drink wine mingled with myrrh : but he received *it* not.

LUKE i.

<sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb.

LUKE v. 37 (twice), 38.

<sup>36</sup> And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old ; if otherwise, the both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles ; and both are preserved.

LUKE vii. 33.

<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine ; and ye say, He hath a devil. <sup>34</sup> The Son of man is come eating and drinking ; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners. <sup>35</sup> But wisdom is justified of all her children.

LUKE x. 34.

<sup>33</sup> But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him. <sup>34</sup> and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

JOHN ii. 3 (twice), 9, 10 (twice).

<sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

<sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was : (but the servant which drew the water knew ;) the governor of the feast called the bridegroom. <sup>10</sup> and saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then the worse : *but* thou hast kept the good wine until now.

JOHN iv.

<sup>46</sup> So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

ROM. xiv.

<sup>21</sup> *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

EPH. v. 18.

<sup>18</sup> And be not drunk with wine, wherein is excess; but be filled with the Spirit; <sup>19</sup> speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

1 TIM. iii. 8.

<sup>8</sup> Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; <sup>9</sup> holding the mystery of the faith in a pure conscience.

1 TIM. v. 23.

<sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. <sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

TITUS ii. 3.

<sup>3</sup> The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup> that they may teach the young women to be sober, to love their husbands, to love their children.

REV. vi.

<sup>6</sup> And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

REV. xiv. 8, 10.

<sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

REV. xvi.

<sup>19</sup> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the

cup of the wine of the fierceness of his wrath.

REV. xvii.

<sup>2</sup> With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

REV. xviii. 3, 13.

<sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchant of the earth are waxed rich through the abundance of her delicacies.

<sup>13</sup> And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

REV. xix.

<sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

(B) *Σικερα*, a sweet fermented liquor, strong drink, said to be any inebriating liquor except wine, supposed to be palm wine. Hebrew origin. Occurs only once:

LUKE i.

<sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

(C) *Οἶνοφλυγία*, love of drinking, drunkenness. From *οἶνος*, wine, and *φλέγω*, to burn, to scorch. Occurs once:

1 PETER iv. 3.

<sup>3</sup> For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: <sup>4</sup> wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead.

(D) *Οἶνοπότης*, a wine-drinker, a wine-bibber. From *οἶνος*, wine, and *πο*, from

some Tense of *πίνω*, *to drink*. Occurs twice:

MATT. xi.

<sup>19</sup> The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, and a friend of publicans and sinners. But wisdom is justified of her children.

LUKE vii.

<sup>24</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! <sup>25</sup> But wisdom is justified of all her children.

6. *How does it appear that breaking the bread is an important part of the service?*

(a) The example of Christ:

MATT. xxvi.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

MARK xiv.

<sup>22</sup> And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

LUKE xxii.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

<sup>20</sup> Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

I COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(b) It is prominently set forth as part of the service itself:

I COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

<sup>17</sup> For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

(c) Symbolical:

Breaking of Christ's body:

I COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me

I COR. x.

<sup>17</sup> For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

7. *What is the proper interpretation of I Cor. x. 16, and in what sense are the elements to be blessed or consecrated?*

I COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

I TIM. iv.

<sup>4</sup> For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

<sup>5</sup> For it is sanctified by the word of God and prayer.

9. *Present the argument from Scripture against the Romish doctrine of transubstantiation.*

(a) Assumed from "*is*," which is taken literally :

MATT. xxvi.

<sup>26</sup> And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat ; this is my body. <sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it : <sup>28</sup> for this is my blood of the new testament, which is shed for many for the remission of sins. <sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(b) Protestants maintain from analogy that it signifies *represents, symbolizes* :

GEN. xli.

<sup>26</sup> And Joseph said unto Pharaoh, The dream of Pharaoh *is* one : God hath shewed Pharaoh what he *is* about to do.

<sup>26</sup> The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream *is* one. <sup>27</sup> And the seven thin and ill favoured kine that came up after them *are* seven years ; and the seven empty ears blasted with the east wind shall be seven years of famine.

EXODUS xii.

<sup>11</sup> And thus shall ye eat it ; *with* your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it *is* the LORD's passover.

DANIEL vii.

<sup>24</sup> And the ten horns out of this kingdom *are* ten kings *that* shall arise : and another shall arise after them ; and he shall be diverse from the first, and he shall subdue three kings.

REV. i. 20.

<sup>19</sup> Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;

<sup>20</sup> The mystery of the seven stars

which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

(c) St. Paul calls it bread after its consecration :

1 COR. x.

<sup>16</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread : <sup>24</sup> and when he had given thanks, he brake *it*, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. <sup>25</sup> After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me.

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. <sup>27</sup> Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himself ; and so let him eat of *that* bread, and drink of *that* cup.

(d) See the transubstantiation of the water into wine :

JOHN ii.

<sup>1</sup> And the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there : <sup>2</sup> and both Jesus was called, and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Jesus saith unto him, They have

no wine. <sup>4</sup> Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup> His mother saith unto the servants, Whatsoever he saith unto you, do *it*. <sup>6</sup> And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup> And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear *it*. <sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup> and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

<sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

LUKE xxiv.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. <sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit. <sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? <sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed them *his* hands and his

feet. <sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? <sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup> And he took *it*, and did eat before them.

Our senses testify that the elements are the same after consecration as before:

*15. In what sense and on what ground do the Romanists represent the Eucharist as a sacrifice?*

(a) On the authority of their church, and appeal to MAL. i. as a prophecy:

<sup>10</sup> Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. <sup>11</sup> For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

(b) And to HEB. vii. as a declaration:

<sup>17</sup> For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

(c) And again to:

GEN. xiv.

<sup>17</sup> And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: <sup>20</sup> and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him titles of all. <sup>21</sup> And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. <sup>22</sup> And Abram said to the king of Sodom, I have lift up

mine hand unto the LORD, the most high God, the possessor of heaven and earth, <sup>23</sup> That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: <sup>24</sup> save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

16. *How may this doctrine be refuted?*

(a) The sacrifice of Christ excludes all others:

HEB. ix.

<sup>24</sup> For Christ is not entered into the holy places made with hands, *which* are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

<sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

HEB. x.

<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> but this man, after he had offered one sacrifice for sins for ever, sat down

on the right hand of God; <sup>13</sup> from henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

<sup>15</sup> Now where remission of these *is*, *there is* no more offering for sin.

<sup>20</sup> Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses:

(b) Inconsistent with the words used by Christ:

LUKE xxii.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1 COR. xi.

<sup>23</sup> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

<sup>24</sup> And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup> After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in re-

membrance of me. <sup>20</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(c) Propitiatory sacrifices required life and blood ; but the Papists say, the mass is a *blood-less* sacrifice without pain or death:

HEB. ix.

<sup>10</sup> For when Moses had spoken every precept to all the people according to the

law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, This *is* the blood of the testament which God hath enjoined unto you. <sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

<sup>22</sup> And almost all things are by the law purged with blood ; and without shedding of blood is no remission.



# INDEX

TO

## GREEK WORDS CHOSEN AND DEFINED.

WORDS called in the PROSPECTUS, "*theological terms.*" Except several prepositions, and two other words—all the verses containing the following words are given—namely, *ἔρχομαι* (page 473), and *ἡμέρα* (page 751), under which only certain have been selected. Three words, namely, *κρεῖνόμενῳ*, *κρεῖννομία*, and *κρεῖννόμος* (page 908), there are no instances to give, but the words are supplied for a purpose. By a careful attention to the verses given under each word, any ordinary person will see the various renderings, and be able to understand the difficulties, from some instances, in the way of uniformity of renderings, and again, in others, the desirability of uniformity; and those who are able to use the renderings given in this work, and, further, to add to such from their own attainments and references, may find it easier to do so from the fact that so much, merely mechanical, is done for them. If marks are decided upon for the several renderings of those words, the verses of which are not classified, and placed in the margin opposite the verses containing the same renderings, the natural order will be preserved, and the various renderings easily distinguished at any moment of need.

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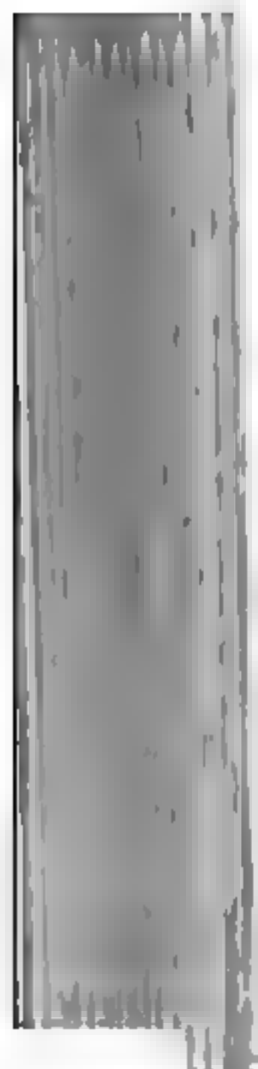
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